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THE
BHAGAVAT-GEETA,
OR
DIALOGUES OF KRISHNA AND ARJOON;
IN
EIGHTEEN LECTURES.

SANSKRIT, CANARESE, AND ENGLISH:
IN
PARALLEL COLUMNS.

The Sanscrit Text from SCHLEGEL's Edition; the Canarese newly translated from the Sanscrit; the English translation by Sir CHARLES WILKINS, with his PREFACE and NOTES, &c., and the INTRODUCTION, by the Hon. WARREN HASTINGS, Esq. With an APPENDIX containing ADDITIONAL NOTES from Professor WILSON, Rev. H. MILMAN, &c.; and an ESSAY on the Philosophy and Poetry of the Bhagavat-Geeta, by Baron WILLIAM VON HUMBOLDT, translated from the German by Rev. G. H. WEIGLE: the second edition of SCHLEGEL's Latin Version of the Geeta, with the SANSKRIT Text revised by Professor LASSEN, &c.

EDITED BY THE REV. J. GARRETT.

BANGALORE:

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1849.

TO

GENERAL M. CUBBON,

COMMISSIONER FOR THE GOVERNMENT OF THE TERRITORIES

OF H. H. THE RAJAH OF MYSORE,

This Edition of the Bhagabat-Geeta ;

IS

RESPECTFULLY INSCRIBED,

BY

THE EDITOR.

ADVERTISEMENT.

THE English Translation of the **Bhagavat-Geeta** was first published in 1785, the Advertisement to which thus introduced it: "*The following Work is published under the authority of the Court of Directors of the East India Company, by the particular desire and recommendation of the Governor General of India; whose letter to the Chairman of the Company will sufficiently explain the motives of its publication, and furnish the best testimony of the fidelity, accuracy, and merit of the Translator The antiquity of the original, and the veneration in which it hath been held for so many ages, by a very considerable portion of the human race, must render it one of the greatest curiosities ever presented to the literary world.*"

The reception in Europe of this singular exposition of the pantheism of the Hindoos, has corresponded with the anticipations thus expressed. It was soon translated into the French, German, and Russian languages. A. W. Schlegel terms it "the most beautiful, and perhaps the only truly philosophical poem, that the whole range of literature known to us has produced." Mr. Milman says that "it reads like a noble fragment of Empedocles, or Lucretius, introduced into the midst of an Homeric Epic." "In point of poetical conception," he adds "there is something singularly striking and magnificent, in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult in which it occurs. This episode is said to be an interpolation of later date than the giant epic of which it forms a part; and if so, it is allied with great address to the main subject of the poem.*** On the whole the BHAGAVAT-GEETA is certainly one of the most curious and the most characteristic works we have received from the East. As a record of religious and philosophic opinion it is invaluable; and if the progress of Sanscrit cri-

ticism should hereafter be able to fix, with any certainty, the date of this episode, it would throw light on the whole history of Indian civilization."

Notwithstanding the high repute in which the work has been so long held the English translation has become very scarce. The Sanscrit original, also, printed in Calcutta in 1818, is very rarely met with in Southern India ;* and the manuscript copies to which we have access, present many discrepancies and imperfections. It is therefore hoped that the edition now issued will be generally acceptable, and of particular value to Missionaries in this part of India. The Sanscrit has been printed from A. W. Schlegel's edition, revised by Professor Lassen, the accuracy of which has been universally acknowledged. From this text the Canarese translation has been made, which will be found to differ in some instances from the English, a circumstance which the editor found to be unavoidable, notwithstanding the general accuracy of Sir C. Wilkins's admirable translation. The passages in which these variations occur will be noted in the Appendix. As a further aid to the clear understanding of the original, Schlegel's excellent Latin translation, and Baron Humboldt's Essay on the Philosophical System of the Geeta, will also be inserted in the Appendix.

While, as already intimated, one object the editor has in view in publishing this volume, is to make it more accessible to Missionaries, he is not without hope that many intelligent natives who regard it as a divine work, will be induced to investigate the evidences on which such belief is founded, and compare them with the clear historic induction by which the divinity of Christianity is sustained; as well as to contrast the glimmerings of truth which the work is admitted to disclose, with the perfect brightness of that "life and immortality" which the "glorious Gospel of the blessed God," reveals to us.

J. GARRETT.

BANGALORE,

December, 1846.

INTRODUCTION.

BY THE HONOURABLE WARREN HASTINGS, ESQ.,

GOVERNOR GENERAL OF INDIA.

TO NATHANIEL SMITH, ESQUIRE;

Chairman of the Court of Directors of the Hon. East India Company.

BENARES 4th October, 1784.

SIR,

To you, as to the first member of the first commercial body, not only of the present age, but of all the known generations of mankind, I presume to offer, and to recommend through you, for an offering to the public, a very curious specimen of the Literature, the Mythology, and Morality of the ancient Hindoos. It is an episodical extract from the "Mahabharat," a most voluminous poem, affirmed to have been written upwards of four thousand years ago, by Krishna Dwipayen Veias, a learned Bramin; to whom is also attributed the compilation of "The Four "Vedes, or Bedes," the only existing original scriptures of the religion of Brahmā; and the composition of all the Poorana, which are to this day taught in their schools, and venerated as poems of

divine inspiration. Among these, and of superior estimation to the rest, is ranked the Mahabharat. But if the several books here enumerated be really the productions of their reputed author, which is greatly to be doubted, many arguments may be adduced to ascribe to the same source the invention of the religion itself, as well as its promulgation: and he must, at all events, claim the merit of having first reduced the gross and scattered tenets of their former faith into a scientific and allegorical system.

The Mahabharat contains the genealogy and general history of the house of Bhaurut, so called from Bhurrut its founder; the epithet Maha, or Great, being prefixed in token of distinction: but its more particular object is to relate the dissensions and wars of the two great collateral branches of it, called Kooros and Pandoos; both lineally de-

scended in the second degree from Veechee-traveerya, their common ancestor, by their respective fathers Dreetrarashtra and Pandoo.

The Kooros, which indeed is sometimes used as a term comprehending the whole family, but most frequently applied as the patronymic of the elder branch alone, are said to have been one hundred in number, of whom Dooryodun was esteemed the head and representative even during the life of his father, who was incapacitated by blindness. The sons of Pandoo were five; Yoodhishteer, Bheem, Arjoon, Nakool, and Sehadeo; who, through the artifices of Dooryodun, were banished, by their uncle and guardian Dreetrarashtra, from Hastenapoor, at that time the seat of government of Hindoostan.

The exiles, after a series of adventures, worked up with a wonderful fertility of genius and pomp of language into a thousand sublime descriptions, returned with a powerful army to avenge their wrongs, and assert their pretensions to the empire in right of their father; by whom, though the younger brother, it had been held while he lived, on account of the disqualification already mentioned of Dreetrarashtra.

In this state the episode opens, and is called "The Geeta of "Bhagavat," which is one of the names of Krishna. Arjoon is represented as the favorite and the pupil of Krishna, here taken for God himself, in his last Ootar, or descent to earth in a mortal form.

The Preface of the Translator will render any further explanation of the Work unnecessary. Yet something it may be allowable for me to add respecting my own judg-

ment of a Work which I have thus informally obtruded on your attention, as it is the only ground on which I can defend the liberty which I have taken.

Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standards of propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion, and moral duty. I should exclude them, as by no means applicable to the language, sentiments, manners or morality appertaining to a system of society with which we have been for ages unconnected, and of an antiquity preceding even the first efforts of civilization in our own quarter of the globe, which, in respect to the general diffusion and common participation of arts and sciences, may be now considered as one community.

I would exact from every reader the allowance of obscurity, absurdity, barbarous habits, and a perverted morality. Where the reverse appears, I would have him receive it (to use a familiar phrase) as so much clear gain, and allow it a merit proportioned to the disappointment of a different expectation.

In effect, without bespeaking this kind of indulgence, I could hardly venture to persist in my recommendation of this production for public notice.

Many passages will be found obscure, many will seem redundant; others will be found clothed with ornaments of fancy unsuited to our taste, and some elevated to a track

of sublimity into which our habits of judgment will find it difficult to pursue them; but few which will shock either our religious faith or moral sentiments. Something too must be allowed to the subject itself, which is highly metaphysical, to the extreme difficulty of rendering abstract terms by others exactly corresponding with them in another language, to the arbitrary combination of ideas, in words expressing unsubstantial qualities, and more, to the errors of interpretation. The modesty of the Translator would induce him to defend the credit of his work, by laying all its apparent defects to his own charge, under the article last enumerated; but neither does his accuracy merit, nor the work itself require that concession.

It is also to be observed, in illustration of what I have premised, that the Brahmans are enjoined to perform a kind of spiritual discipline, not, I believe, unknown to some of the religious orders of Christians in the Roman Church. This consists in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of this life. It is required of those who practise this exercise, not only that they divest their minds of all sensual desire, but that their attention be abstracted from every external object, and absorbed, with every sense, in the prescribed subject of their meditation. I myself was once a witness of a man employed in this species of devotion, at the principal temple of Benares. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another through his fingers, repeating with the touch of each (as I was informed) one of the names

of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction. The importance of this duty cannot be better illustrated, nor stronger marked, than by the last sentence with which Krishna closes his instruction to Arjoon, and which is properly the conclusion of the Geeta: "Hath what I have been speaking, O Arjoon, been heard *with thy mind fixed to one point?* Is the *distraction* of thought, which arose from thy ignorance, removed?"

To those who have never been accustomed to this separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained; since even the most studious men of our hemisphere will find it difficult so to restrain their attention but that it will wander to some object of present sense or recollection; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and that their collective studies may have led them to the discovery of new tracks and combinations of sentiment.

totally different from the doctrines with which the learned of other nations are acquainted: doctrines, which however speculative and subtle, still, as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own. But as they must differ, yet more than the most abstruse of ours, from the common modes of thinking, so they will require consonant modes of expression, which it may be impossible to render by any of the known terms of science in our language, or even to make them intelligible by definition. This is probably the case with some of the English phrases, as those of "Action," "Application," "Practice," &c. which occur in Mr. Wilkins's translation; and others, for the reasons which I have recited, he has left with the same sounds in which he found them. When the text is rendered obscure from such causes, candor requires that credit be given to it for some accurate meaning, though we may not be able to discover it; and that we ascribe their obscurity to the incompetency of our own perceptions, on so novel an application of them, rather than to the less probable want of perspicuity in the original composition.

With the deductions, or rather qualifications, which I have thus premised, I hesitate not to pronounce the Geeta a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrines.

It will not be fair to try its relative worth

by a comparison with the original text of the first standards of European composition; but let these be taken even in the most esteemed of their prose translations; and in that equal scale let their merits be weighed. I should not fear to place, in opposition to the best French versions of the most admired passages of the Iliad or Odyssey, or of the 1st and 6th Books of our own Milton, highly as I venerate the latter, the English translation of the Mahabharat.

One blemish will be found in it, which will scarcely fail to make its own impression on every correct mind; and which for that reason I anticipate. I mean, the attempt to describe spiritual existences by terms and images which appertain to corporeal forms. Yet even in this respect it will appear less faulty than other works with which I have placed it in competition; and, defective as it may at first appear, I know not whether a doctrine so elevated above common perception did not require to be introduced by such ideas as were familiar to the mind, to lead it by a gradual advance to the pure and abstract comprehension of the subject. This will seem to have been, whether intentionally or accidentally, the order which is followed by the author of the Geeta, and so far at least he soars far beyond all competitors in this species of composition. Even the frequent recurrence of the same sentiment, in a variety of dress, may have been owing to the same consideration of the extreme intricacy of the subject, and the consequent necessity of trying different kinds of exemplification and argument, to impress it with due conviction on the understanding. Yet I believe it will appear, to an attentive reader neither deficient in method, nor in perspi-

cuity. On the contrary, I thought it at the first reading, and more so at the second, clear beyond what I could have reasonably expected, in a discussion of points so far removed beyond the reach of the senses, and explained through so foreign a medium.

It now remains to say something of the Translator, Mr. Charles Wilkins. This Gentleman, to whose ingenuity, unaided by models for imitation, and by artists for his direction, your government is indebted for its printing-office, and for many official purposes to which it has been profitably applied, with an extent unknown in Europe, has united to an early and successful attainment of the Persian and Bengal languages, the study of the Sanskreet. To this he devoted himself with a perseverance of which there are few examples, and with a success which encouraged him to undertake the translation of the Mahabharat. This book is said to consist of more than one hundred thousand metrical stanzas, of which he has at this time translated more than a third ; and, if I may trust to the imperfect tests by which I myself have tried a very small portion of it, through the medium of another language, he has rendered it with great accuracy and fidelity. Of its elegance, and the skill with which he has familiarized (if I may so express it) his own native language to so foreign an original, I may not speak, as from the specimen herewith presented, whoever reads it, will judge for himself.

Mr. Wilkins's health having suffered a decline from the fatigues of business, from which his gratuitous labors allowed him no relaxation, he was advised to try a change of air for his recovery. I myself recommended that of Benares, for the sake of the addi-

tional advantage which he might derive from a residence in a place which is considered as the first seminary of Hindoo learning ; and I promoted his application to the Board, for their permission to repair thither, without forfeiting his official appointments during the term of his absence.

I have always regarded the encouragement of every species of useful diligence, in the servants of the Company, as a duty appertaining to my office ; and have severely regretted that I have possessed such scanty means of exercising it, especially to such as required an exemption from official attendance ; there being few emoluments in this service but such as are annexed to official employment, and few offices without employment. Yet I believe I may take it upon me to pronounce, that the service has at no period more abounded with men of cultivated talents, of capacity for business, and liberal knowledge ; qualities which reflect the greater lustre on their possessors, by having been the fruit of long and laboured application, at a season of life, and with a licence of conduct, more apt to produce dissipation than excite the desire of improvement.

Such studies, independently of their utility, tend, especially when the pursuit of them is general, to diffuse a generosity of sentiment, and a disdain of the meaner occupations of such minds as are left nearer to the state of uncultivated nature ; and you, Sir, will believe me, when I assure you, that it is on the virtue, not the ability of their servants, that the Company must rely for the permanency of their dominion.

Nor is the cultivation of language and science, for such are the studies to which I allude, useful only in forming the moral

character and habits of the service. Every accumulation of knowledge, and especially such as is obtained by social communication with people over whom we exercise a dominion founded on the right of conquest, is useful to the state: it is the gain of humanity: in the specific instance which I have stated, it attracts and conciliates distant affections; it lessens the weight of the chain by which the natives are held in subjection; and it imprints on the hearts of our own countrymen the sense and obligation of benevolence. Even in England, the effect of it is greatly wanting. It is not very long since the inhabitants of India were considered by many, as creatures scarce elevated above the degree of savage life; nor, I fear, is that prejudice yet wholly eradicated, though surely abated. Every instance which brings their real character home to observation will impress us with a more generous sense of feeling for their natural rights, and teach us to estimate them by the measure of our own. But such instances can only be obtained in their writings: and these will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.

If you, Sir, on the perusal of Mr. Wilkins's performance, shall judge it worthy of so honorable a patronage, may I take the further liberty to request that you will be pleased to present it to the Court of Directors, for publication by their authority, and to use your interest to obtain it? Its public reception will be the test of its real merit, and determine Mr. Wilkins in the prosecution or cessation of his present laborious studies. It may, in the first event, clear the

way to a wide and unexplored field of fruitful knowledge; and suggest, to the generosity of his honorable employers, a desire to encourage the first persevering adventurer in a service in which his example will have few followers, and most probably none, if it is to be performed with the gratuitous labor of years lost to the provision of future subsistence: for the study of the Sanskreet cannot, like the Persian language, be applied to official profit, and improved with the official exercise of it. It can only derive its reward, beyond the breath of fame, in a fixed endowment. Such has been the fate of his predecessor, Mr. Halhed, whose labors and incomparable genius, in two useful productions, have been crowned with every success that the public estimation could give them; nor will it detract from the no less original merit of Mr. Wilkins, that I ascribe to another the title of having led the way, when I add, that this example held out to him no incitement to emulate it, but the prospect of barren applause. To say more, would be disrespect; and I believe that I address myself to a gentleman who possesses talents congenial with those which I am so anxious to encourage, and a mind too liberal to confine its beneficence to such arts alone as contribute to the immediate and substantial advantages of the state.

I think it proper to assure you, that the subject of this address, and its design, were equally unknown to the person who is the object of it; from whom I originally obtained the translation for another purpose, which on a second revisal of the work I changed, from a belief that it merited a better destination.

A mind rendered susceptible by the daily

experience of unmerited reproach, may be excused if it anticipates even unreasonable or improbable objections. This must be my plea for any apparent futility in the following observation. I have seen an extract from a foreign work of great literary credit, in which my name is mentioned, with very undeserved applause, for an attempt to introduce the knowledge of Hindoo literature into the European world, by forcing or corrupting the religious consciences of the Pundits, or professors of their sacred doctrines. This reflexion was produced by the publication of Mr. Halhed's translation of the Poottee, or code of Hindoo laws; and is totally devoid of foundation. For myself I can declare truly, that if the acquisition could not have been obtained but by such means as have been supposed, I should never have sought it. It was contributed both cheerfully and gratuitously, by men of the most respectable characters for sanctity and learning in Bengal, who refused to accept more than the moderate daily subsistence of one rupee each, during the term that they were employed on the compilation; nor will it much redound to my credit, when I add, that they have yet received no other reward for their meritorious labors. Very natural causes may be ascribed for their reluctance to communicate the mysteries of their learning to strangers, as those to whom they have been for some centuries in subjection, never enquired into them, but to turn their religion into derision, or deduce

from them arguments to support the intolerant principles of their own. From our nation they have received a different treatment, and are no less eager to impart their knowledge than we are to receive it. I could say much more in proof of this fact, but that it might look too much like self-commendation.

I have the honor to be, with respect,
SIR,

Your most obedient, and
Most humble Servant,

WARREN HASTINGS.

CALCUTTA, 3d December, 1784.

P. S. Since the above was written, Mr. Wilkins has transmitted to me a corrected copy of his Translation, with the Preface and Notes much enlarged and improved. In the former, I meet with some complimentary passages, which are certainly improper for a work published at my own solicitation. But he is at too great a distance to allow of their being sent back to him for correction, without losing the opportunity, which I am unwilling to lose, of the present dispatch; nor could they be omitted, if I thought myself at liberty to expunge them, without requiring considerable alterations in the context. They must therefore stand; and I hope that this explanation will be admitted as a valid excuse for me in passing them.

W. H.

To the Honorable Warren Hastings, Esq., Governor General, &c., &c.

Honorable Sir,

Unconscious of the liberal purpose for which you intended the *Geeta*, when, at your request, I had the honor to present you with a copy of the manuscript, I was the less solicitous about its imperfections, because I knew that your extensive acquaintance with the customs and religious tenets of the Hindoos would elucidate every passage that was obscure, and I had so often experienced approbation from your partiality, and correction from your pen: It was the theme of a pupil to his preceptor and patron. But since I received your commands to prepare it for the public view, I feel all that anxiety which must be inseparable from one who, for the first time, is about to appear before that awful tribunal; and I should dread the event, were I not convinced that the liberal sentiments expressed in the letter you have done me the honor to write, in recommendation of the work, to the Chairman of the Direction, if permitted to accompany it to the press, would screen me, under its own intrinsic merit, from all censure.

The world, Sir, is so well acquainted with your boundless patronage in general, and of the personal encouragement you have constantly given to my fellow-servants in particular, to render themselves more capable of performing their duty in the various branches of commerce, revenue, and policy, by the study of the languages, with the laws and customs of the natives, that it must deem the first fruit of every genius you have raised a tribute justly due to the source from which it sprang. As that personal encouragement alone first excited emulation in my breast, and urged me to prosecute my particular studies, even beyond the line of pecuniary reward, I humbly request you will permit me, in token of my gratitude, to lay the *Geeta* publicly at your feet.

I have the honor to subscribe myself, with great respect,

Honorable Sir,

Your most obedient, and

Most humble Servant,

Charles Wilkins.

THE

TRANSLATOR'S PREFACE.



THE following work, forming part of the *Māhābhārāt*, an ancient Hindoo Poem, is a dialogue supposed to have passed between *Krishna*, an incarnation of the Deity, and his pupil and favorite *Arjōn*, one of the five sons of *Pāndō*, who is said to have reigned about five thousand years ago, just before the commencement of a famous battle fought on the plains of *Kōōrōōkshē-trā*, near *Dehli*, at the beginning of the *Kālē-Yoog*, or fourth and present age of the world, for the empire of *Bhārāt-vērsh*, which, at that time, included all the countries that, in the present division of the globe, are called *India*, extending from the borders of *Persia* to the extremity of *China*; and from the snowy mountains to the southern promontory.

The *Brāhmāns* esteem this work to contain all the grand mysteries of their religion; and so careful are they to conceal it from the knowledge of those of a different persuasion, and even the vulgar of their own, that the Translator might have sought in vain for assistance, had not the liberal treatment they have of late years experienced from the mildness of our government, the tolerating principles of our faith, and above all, the personal attention paid to the learned men of their order, by him under whose auspicious administration they have so long enjoyed, in the midst of surrounding troubles, the blessings of internal peace, and his exemplary encouragement, at length happily created in their breasts a confidence in his countrymen sufficient to remove almost every jealous prejudice from their minds.

It seems as if the principal design of these dialogues was to unite all the prevailing modes of worship of those days; and, by setting up the doctrine of the unity of the Godhead, in opposition to idolatrous sacrifices, and the worship of images, to undermine the tenets inculcated by the *Vēds*; for although the author dared not make a direct attack, either upon the prevailing prejudices of the people, or the divine authority of those ancient books; yet by offering eternal happiness to such as worship *Brāhm*, the Almighty, whilst he declares

the reward of such as follow other Gods shall be but a temporary enjoyment of an inferior heaven, for a period measured by the extent of their virtues, his design was to bring about the downfall of polytheism; or, at least, to induce men to believe *God* present in every image before which they bent, and the object of all their ceremonies and sacrifices.

The most learned *Brāhmāns* of the present times are Unitarians according to the doctrines of *Krishna*; but, at the same time that they believe but in one God, an Universal Spirit, they so far comply with the prejudices of the vulgar, as outwardly to perform all the ceremonies inculcated by the *Vēds*, such as sacrifices, ablutions, &c. They do this, probably, more for the support of their own consequence, which could only arise from the great ignorance of the people, than in compliance with the dictates of *Krishna*: indeed, this ignorance, and these ceremonies, are as much the bread of the *Brāhmāns*, as the superstition of the vulgar is the support of the priesthood in many other countries.

The reader will have the liberality to excuse the obscurity of many passages, and the confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his Notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned *Brāhmāns* of the present times; and that, small as the work may appear, it has had more comments than the Revelations. These have not been totally disregarded; but, as they were frequently found more obscure than the original they were intended to elucidate, it was thought better to leave many of the most difficult passages for the exercise of the reader's own judgment, than to mislead him by such wild opinions as no one syllable of the text could authorize.

Some apology is also due for a few original words and proper names that are left untranslated, and unexplained. The Translator was frequently too diffident of his own abilities to hazard a term that did but nearly approach the sense of the original, and too ignorant, at present, of the mythology of this ancient people, to venture any very particular account, in his Notes, of such Deities, Saints, and Heroes, whose names are but barely mentioned in the text. But should the same Genius, whose approbation first kindled emulation in his breast, and who alone hath urged him to undertake, and supported him through the execution of far more laborious tasks than this, find no cause to withdraw his countenance, the Translator may be encouraged to prosecute the study of the theology and mythology of the *Hindoos*, for the future entertainment of the curious.

It is worthy to be noted, that *Krishna*, throughout the whole, mentions only three of the four books of the *Vēds*, the most ancient scriptures of the *Hindoos*, and those the three first, according to the present order. This is a very curious circumstance, as it is the present

belief that the whole four were promulgated by *Brāhmā* at the creation. The proof then of there having been but three before his time, is more than presumptive, and that so many actually existed before his appearance; and as the fourth mentions the name of *Krishna*, it is equally proved that it is a posterior work. This observation has escaped all the commentators, and was received with great astonishment by the *Pāndēēt*, who was consulted in the translation.

The Translator has not as yet had leisure to read any part of those ancient scriptures. He is told, that a very few of the original number of chapters are now to be found, and that the study of these is so difficult, that there are but few men in *Benares* who understand any part of them. If we may believe the *Māhābhārāt*, they were almost lost five thousand years ago; when *Vyās*, so named from having superintended the compilation of them, collected the scattered leaves, and, by the assistance of his disciples, collated and preserved them in four books.

As a regular mode hath been followed in the orthography of the proper names, and other original words, the reader may be guided in the pronunciation of them by the following explanation.

- (g) has always the hard sound of that letter in *gun*.
- (j) the soft sound of (g,) or of (j) in *James*.
- (y) is generally to be considered as a consonant, and to be pronounced as that letter before a vowel, as in the word *yarn*.
- (h) preceded by another consonant, denotes it to be aspirated.
- (ä) is always to be pronounced short, like (u) in *butter*

- (ā) long, and broad, like (ā) in *all*, *call*.
 - (è) short, as (i) in *it*.
 - (e) long.
 - (ōō) short, as (oo) in *foot*.
 - (ōū) long.
 - (i) as that letter is pronounced in our alphabet.
 - (ō) long, like (o) in *over*.
 - (ow) long, like (ow) in *how*.
-

THE BHAGAVAT-GEETA,

OR

Dialogues of Krishna and Arjoon.

LECTURE I.

THE GRIEF OF ARJOON.

SANSKRIT.

ధృతరాష్ట్ర యువాజ్.

౧. ధర్మక్షేత్రే కురుక్షేత్రే సమవే
తాయుయుత్సవః | మామశ్వాపాండవా
శ్రీవశిమకుర్వతసంజయ ||

సంజయ యువాజ్.

౨. దృష్ట్వా తుపాండవానికం పూర్వ
ధందుర్యోధనస్తదా | ఆజార్యముపసం
గమ్యరాజావశనమబ్రవీత్ ||

౩. చక్ర్యతాంపాండుపుత్రాగ్రామా
జార్యముపసంజమాం | పూర్వధాన్త్రు
పదపుత్రేణతనశిష్యోణధీమతా ||

౪. అత్రకూరామహేష్వానాభిమా
జ్ఞాన సమాయుధి | యుయుధానో
విరాట్కర్మద్రువదక్షమహారథః ||

౫. దృష్ట్వకేత్తుశ్శీతానః కాశీరాజ్ఞ
విర్యవాణా | పురుజిత్కుంభిశ్చోజ్ఞశ్రీబ్ర
త్తనరపుంగవః ||

౬. యుధామన్యుశ్చ విక్రాంత యుత్త
మౌజ్ఞాత్తవిర్యవాణా | సాభద్రోద్రౌ
పదేయాత్తనన్ద్రప్రవమహారథాః ||

CANARESE.

ధృతరాష్ట్రవాక్య.

౧. పుణ్యక్షేత్రవాద కురుక్షేత్రదల్లి యుద్ధాచేక్షే
యుల్లవరాగి కూడిరుచ నన్న మక్కలాద కొరవరూ
పాండవరూప్రస మాడుత్తారే జేల్వేయ్యా సంజయ.

సంజయవాక్య.

౨. అరసాదంధా దుర్యోధనను యుద్ధసన్నద్ధ
వారుచ పాండవర సేనీయన్ను నోడి గురువాద
ద్రోణాజార్యన బిల్గి బంచ ఇంతెదను.

౩. ఆజార్యనే నిన్న శిష్యునాద బుద్ధిపుల్ల దృష్ట
ద్యుమ్ననింద యుద్ధకే సిద్ధమాదల్పట్టి పాండవర
మహా స్యేన్యవన్ను నోడతక్కద్దు.

౪. ఈ యుద్ధస్థలదల్లి కూరగాయూ మహాధన్వి
గళగాయూ భిమాజ్ఞానాగి సమానగాయూ ఇరు
వవరు యుయుధానను, విరాటను, మహారథనాద దృ
పరాయను.

౫. దృష్టకేతు, జేరితానను, విర్యవంతనాద కా
శీరాయను, పురజిత్తు కుంభిశ్చోజ్ఞను, నరశ్రీపథునా
ద శ్రీబ్రహ్మ.

౬. కూరనాద యుధామన్యు, విర్యవంతనాద
యుత్తమౌజ్ఞాన్యు, సుభద్రేయ మగనాద అభిమన్యు
పు, ద్రౌపదియ మక్కలాద లుచపాండవరు యెల్ల
రూ మహారథరే.

ENGLISH.

DHREETARASHTRA Said,

"TELL me, O Sanjay, what the
people of my own party, and those of
the Pāndoos, who are assembled at
Kooroo-kshetra resolved for war,
have been doing.

SANJAY replied.

"Dooryōdhan having seen the army
of the Pāndoos drawn up for battle,
went to his Preceptor, and addressed
him in the following words: "

"Behold! O master, said he, the
mighty army of the sons of Pāndoo
drawn forth by thy pupil, the expe-
rienced son of Droopad. In it are
heroes, such as Bheem or Arjoon:
there is Yooyoodhāna, and Veerat,
and Droopad, and Dhrceshtaketoo,
and Cheeketana, and the valiant
prince of Kashee, and Pooroojeet, and
Koonteebhaja, and Sirya a mighty
chief, and Yoodhamanyoo-Veehrunta,
and the daring Ootamowja; so the
son of Soobhadra, and the sons of
Krishna the daughter of Droopad, all
of them great in arms.

SANSKRIT.

೨. ಅಸ್ತುಕಂಠವಿಹಿಷ್ಟಾಯೇತಾನಿಬೋಧ ದ್ವಿಬೋತ್ತಮ | ನಾಯಕಾಮಮಸೈನ್ಯ ಸ್ಯಸಂಜ್ಞಾರ್ಥಂತಾಬ್ರವೀಮಿಶೇ ||

೩. ಭರ್ವಾಭೀದ್ವ್ಯಕ್ತ ಕರ್ಣಶ್ಚ ಕೃಪಶ್ಚ ಸಮಿತಿಂಜಯಃ | ಅಶ್ವಥಾಮಾ ವಿಕರ್ಣಶ್ಚ ಸಾಮದತ್ತಿಸ್ತಥೈವಚ ||

೪. ಅನ್ಯೋಚ ಬಹವತುಷಾರಾ ಮದರ್ಭಿ ತ್ಯಕ್ತಜೀವಿತಾಃ | ನಾನಾಶಸ್ತ್ರ ಪ್ರಹರಣಾಃ ಸರ್ವೇಯುದ್ಧವಿಕಾರದಾಃ ||

೫. ಅಪರಾಪ್ತಂ ತದಸ್ತುಕಂ ಬಲಂ ಭೀಶ್ಮಾಭಿರಕ್ಷಿತಂ | ಪರಾಪ್ತಂತ್ವಿವಮೇತೇಭಾಂ ಬಲಂಭೀಮಾಭಿರಕ್ಷಿತಂ ||

೬. ಅಯನೇದುಚಸರ್ವೇಷು ಯಥಾ ಭಾಗಮವಸ್ಥಿತಾಃ | ಭೀದ್ಯಮೇವಾಭಿ ರಕ್ಷಂತು ಭವಂತಸ್ಸರ್ವಾವ್ರವಚ ||

೭. ತಸ್ಯಸಂಜನಯೇಹರ್ಷಂಕುರು ವೃದ್ಧಃಪಿತಾಮಹಃ | ಸಿಂಹನಾದಂವಿನಿದೋಽಶ್ವೇಶ್ವರಃಕಂಠದಧೌಪ್ರತಾಪಮಾ ||

೮. ತತಃಕಂಠಾಶ್ಚ ಭೀಶ್ಯಶ್ಚ ಪೂವಾನಕ ಗೋಮುಖಾಃ | ಸಹಸೈವಾಭ್ಯಹನ್ಯಂತಸ್ಸತಃ ಬ್ರಹ್ಮಮುಲೋಭವತ್ ||

೯. ತತಃಕೈಶ್ರೇರ್ಹಯೈರುಚ್ಯತೇಮಹ ತಿಸ್ಯಂದನೇಸ್ಥಿತಾಃ | ಮಾಧವಃ ಪಾಂಡವಶ್ಚೈವದಿವ್ಯಾಕಂಠಾಪ್ರದಧೃತುಃ ||

೧೦. ಪಾಂಚಜನ್ಯಂಹೃಷೀಕೇಶೋದೇವದತ್ತಂಧನಂಜಯಃ | ಪಾಂತ್ರಂಧೌವ್ರಮಹಾಕಂಠಂಭೀಮಕರ್ಮಾವೃತೋದರಃ ||

೧೧. ಅನಂತವಿಜಯಂರಾಜಾ ಕುಂತೀಪುತ್ರೋಗ್ರಯುಧಿಸ್ಥಿರಃ | ನಕುಲಸ್ಸಹದೇವಶ್ಚಸುಖೋದಮಣೀಪುಷ್ಪಕೌ ||

೧೨. ಕಾಶ್ಯಶ್ಚ ಪರಮೇಶ್ವಾಸ್ತಪ್ತಬಂಧೀಚಮಹಾರಥಃ | ದೃಪ್ತದ್ಯುಸೋಮಿರಾಟಶ್ಚ ಸಾತ್ಯಕಿಶ್ಚಾ ಪರಾಜಿತಃ ||

CANARESE.

೨. ನಮ್ಮ ಸೈನ್ಯದಲ್ಲಿ ಶ್ರೇಷ್ಠರಾದವರು ಇವರುಗಳೆಂದು ನಿನಗೆ ಬೇಕಾಗಿ ತಿಳಿಸುತ್ತೇನೆ, ಬ್ರಾಹ್ಮಣಶ್ರೇಷ್ಠನೆ.

೩. ನೀನು ಭೀಷ್ಮನು, ಕರ್ಣನು, ರಣಜಯವುಳ್ಳ ಕೃಪನು, ಅಶ್ವಥಾಮನು, ಸೋಮದತ್ತನ ಮಗನಾದ ವಿಕರ್ಣನು, ಹಾಗೆಯೇ.

೪. ಬೇರೆ ಬಹುಮಂದಿ ತುರುರು ನನಗೋಸ್ಕರ ಪ್ರಾಣವನ್ನು ಬಿಡುವವರು. ನಾನಾಶಸ್ತ್ರಾಸ್ತ್ರಗಳನ್ನುವರು ಯೆಲ್ಲರು ಯುದ್ಧದಲ್ಲಿ ಸಮರ್ಥರು.

೫. ಭೀಷ್ಮನಿಂದ ರಕ್ಷಿಸಲ್ಪಟ್ಟ ನಮ್ಮ ಸೈನ್ಯವು ಯುದ್ಧಕ್ಕೆ ಸಾಲದಹಾಗೆಯೂ ಭೀಮನಿಂದ ರಕ್ಷಿಸಲ್ಪಟ್ಟ ಅವರ ಸೈನ್ಯವು ಸಾಕಾಗಿಯೂ ಇರುವದು.

೬. ನೀವೆಲ್ಲರೂ ಯೆಲ್ಲಾ ಯುದ್ಧ ಸ್ಥಳಗಳಲ್ಲಿ ಯೇ ಪಡಿಸಲ್ಪಟ್ಟವಾಗಿ ಭೀಷ್ಮನೇ ಕಾದುಕೊಂಡಿರುವಿರಿ.

೭. ಆ ದುಶ್ಲೋಧನಿಗೆ ಸಂತೋಷವನ್ನು ಹುಟ್ಟಿಸುವನಾಗಿ ಕುರುಕುಲ ಪಿತಾಮಹನಾದ ಭೀಷ್ಮನು ಪ್ರತಾಪ ಕಾಲಿಯಾದದರಿಂದ ಘುಟ್ಟಿಯಾಗಿ ಸಿಂಹನಾದವನ್ನು ಮಾಡಿ ಕಂಠವನ್ನು ಘೂದಿದನು.

೮. ಅನಂತರದಲ್ಲಿ ಸಂಗಡಲೆ ಕಂಠ, ಭೀರಿ, ದೂವ, ಆನಕ, ಗೋಮುಖ, ಈ ಮುಂತಾದ ವಾದ್ಯಗಳು ಬಾರಿಸಲ್ಪಟ್ಟದರಿಂದ ಆ ಶಬ್ದವು ಬಹಳವಾಗಿ ಆಯಿತು.

೯. ಆವೇಳೆಯಲ್ಲಿ ಬಿಳೀ ಕುದುರೆಗಳು ಕಟ್ಟಲ್ಪಟ್ಟ ದೊಡ್ಡ ರಥದಲ್ಲಿ ಕುಳಿತಿರುವ ಕೃಪಾಜ್ಞಾನರು ದಿವ್ಯ ಕಂಠಗಳನ್ನು ಧ್ವನಿ ಮಾಡಿದರು.

೧೦. ಶ್ರೀಕೃಷ್ಣನು ಪಾಂಚಜನ್ಯವನ್ನಾ, ಅರ್ಜುನನು ದೇವದತ್ತವನ್ನಾ, ಪಾಂತ್ರವೆಂಬ ಮಹಾ ಕಂಠವನ್ನು ಭೀಮಸೇನನು ಧ್ವನಿಗೈದನು.

೧೧. ಅನಂತವಿಜಯವನ್ನು ಅರಸಾದ ಧರ್ಮರಾಯನು, ನಕುಲನು, ಸುಭೋದವನು, ಸಹದೇವನು, ಮಣಿಪುಷ್ಪಕವೆಂಬ ಕಂಠವನ್ನು.

೧೨. ಮತ್ತು ಕಾಶೀರಾಯನು, ಕಿಖಂಡಿ, ದೃಪ್ತದ್ಯುಮ್ನನು, ವಿರಾಟರಾಯನು, ಹಿಂಜರಿಯದ ಸಾತ್ಯಕಿಯು.

ENGLISH.

Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is thyself, my Preceptor, and *Bheeshma*, and *Kreepa* the conqueror in battle, and *Aswatthama*, and *Vee-karna*, and the son of *Samadatta*, with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight. Our innumerable forces are commanded by *Bheeshma*, and the inconsiderable army of our foes is led by *Bheem*. Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve *Bheeshma* to support."

The ancient chief, and brother of the grandsire of the *Kooroo*s, then, shouting with a voice like a roaring lion, blew his shell to raise the spirits of the *Kooroo* chief; and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive. At this time *Krishna* and *Arjoon* were standing in a splendid chariot, drawn by white horses. They also sounded their shells, which were of celestial form: the name of the one which was blown by *Krishna*, was *Panchajanya*, and that of *Arjoon* was called *Deva-datta*. *Bheem*, of dreadful deeds, blew his capacious shell *Powndra*, and *Yoodheesteer*, the royal son of *Koontee*, sounded *Ananta-Veejay*. *Nakool* and *Sahadeva* blew their shells also; the one called *Soogosha*, the other *Maneepooshpaka*. The prince of *Kasee* of the mighty bow, *Seekhandec*, *Dhreshtheaduhymna*, *Veerata*, *Satyakee* of invincible arm.

SANSKRIT.

೧೬. ದ್ರುಪದೋ ದ್ರೌಪದೀಯಾಕ್ಷ
ಸರ್ವಕೃಪೃಥಿವೀಪತೇ | ಸಾಭದ್ರಕ್ಷಮಹಾ
ಬಾಹುಕಂಠಾರ್ಧಧ್ವಜಪೃಥಕಪೃಥಕಃ ||

೧೭. ಸಘೋಷೋಧಾರ್ತ ರಾಬ್ರಾ
ಣಾಂ ಹೃದಯಾನಿವ್ಯದಾರಯಕ್ || ನಭ
ಕ್ಷ ಪೃಥಿವೀಂಚೈವ ತುಮುಲೋವ್ಯನು ನಾದ
ಯು ||

೧೮. ಅಥವ್ಯನ ಸ್ಥಿತಾ ದೃಷ್ಟ್ವಾ
ತರಾಬ್ರಾಹ್ಮಣ ಕಪಿಧ್ವಜಃ | ಪ್ರವೃತ್ತೇಶ
ಸ್ತ್ರಸಂಪಾತೇಧನುರುದ್ಯಮ್ಯಪಾಂಡವಃ ||

೧೯. ಹೃಷೀಕೇಕಂತದಾವಾಕ್ಯಮಿದಮಾ
ಹಮಹೀವತೆ | ಸೇನಯೋರುಭಯೋರ್ಮು
ಘೋರಧಂಸಾಢಪಯಮೇಚ್ಯುತ ||

೨೦. ಯಾವದೇತಾನಿರೀಕ್ಷೇಹಂಯೋ
ದ್ಧಕಾಮಾನಸಸ್ಥಿತಾಃ | ಕೈರ್ಮಯಾಸಹ
ಯೋದ್ಧವ್ಯಮಸ್ತಿ ರಣನಮುದ್ಯಮಿ ||

೨೧. ಯೋತಸ್ಯಮಾನಾನವೇಕ್ಷೇಹಂ
ಯದ್ವಿಶೇತ್ರಸಮಾಗತಾಃ | ಧಾರ್ತರಾಷ್ಟ್ರ
ಸ್ಯ ದುರ್ಬುಧೈರ್ಯುಧೈ ಪ್ರಿಯಚಿಕೀ
ರ್ಷವಃ ||

೨೨. ದ್ರವಮುಕ್ತೋ ಹೃಷೀಕೇಶೋ ಸು
ದಾಕೇಕೇನಭಾರತ | ಸೇನಯೋರುಭಯೋ
ರ್ಮುಘೋನಾಢಪಯಿತ್ವಾರ್ಥೋತ್ತಮಂ ||

೨೩. ಭೀಷ್ಮದ್ರೋಣಾ ಪ್ರಮುಖತಸ್ಸ
ವೇದಾಂಜ ಮಹೀಕ್ಷಿತಾಂ | ಉವಾಚ ಪಾ
ಥಪಕ್ಷತ್ರತಾಂತ್ಸಮವೇತಾರಕುರಾನಿಶಿ ||

೨೪. ತತ್ರಾಸತ್ಯಕ್ ಸ್ಥಿತಾರ್ಥ ಪಾರ್ಥಃ
ವಿಶ್ರಾಂತಃಸುಖಮಹಾ | ಅಜಾರ್ಯಾನ್ಯಾತು
ಲಾಭಾಶ್ರವಾನ್ಪತ್ರಾಪಾತ್ರಾತ್ಸ
ಖೀಂಸ್ತಥಾ ||

CANARESE.

೧೬. ದೃಪದರಾಯನು, ದ್ರೌಪದಿಯ ಮಕ್ಕಳೂ,
ಅಭಿಮನ್ಯು, ಮೊದಲಾದ ಯೆಲ್ಲರೂ ಯೆಲ್ಲ ಕಡೆಯೂ
ಬೇರೆ ಬೇರೆ ಕಂಬಗಳನ್ನು ಧ್ವನಿ ಮಾಡಿದರು. ಕೇಳೈ
ದೃತರಾಷ್ಟ್ರರಾಯನೇ.

೧೭. ಆ ಮಹಾ ಘೋಷವು ಕೌರವರ ಹೃದಯಗಳ
ನ್ನು ಬಿಂಬಮಾಡಿದ್ದಾಗಿ ಮತ್ತು ಭೂಮ್ಯಾಕಾಶಗಳು ಯೇ
ಕವಾಗಿ ಧ್ವನಿ ಗೈಯಿಸಿತು.

೧೮. ಆಗಲು ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿರುವ ಕೌರವರನ್ನು
ನೋಡಿ ಹನಾಮಧ್ವಜನಾದ ಅರ್ಜುನನು ಬಿಲ್ಲನ್ನೆತ್ತಿ ಬಾ
ಣಗಳ ಅಲಗುಗಳನ್ನು ಕೂಡಿಸಿದನು.

೧೯. ಯೆಲೆ ದೃತರಾಷ್ಟ್ರರಾಯನೇ ಆ ಅರ್ಜುನನು
ಕೃಪ್ಲನಂ ಕುರಿತು ಯೆಲೆ ಅಚ್ಯುತನಾದ ಕೃಪ್ಲನಾಮಿ
ಯೆ ಯರತು ಸೈನ್ಯಗಳ ಮಧ್ಯದಲ್ಲಿ ರಥವನ್ನು ನಿಲ್ಲಿಸು
ಅಂದನು.

೨೦. ಯುದ್ಧಾ ಪೇಕ್ಷೆಯುಳ್ಳವರಾಗಿ ನಿಂತಿರುವ ಇವರ
ನೆಲ್ಲ ನಾನು ನೋಡುವೆನು. ಮತ್ತು ಈ ಯುದ್ಧದಲ್ಲಿ
ಯಾರ ಸಂಗತ ನ್ನಿಂದ ಯುದ್ಧ ಮಾಡಕೂಡುವದೋ
ನೋಡುವೆನು.

೨೧. ದುರ್ಬುದ್ಧಿಯಾದ ಕೌರವನ ಯುದ್ಧಕಾರ್ಯದ
ಲ್ಲಿ ಪ್ರೀತಿಮಾಡಿ ಕೂಡಿರುವ ಇವರನೆಲ್ಲ ನಾನು ನೋಡ
ಬೇಕು.

೨೨. ಕೇಳೈ ದೃತರಾಷ್ಟ್ರರಾಯನೇ ಈಮೇರೆ ಆ
ರ್ಜುನನಿಂದ ಕೇಳಲ್ಪಟ್ಟವನಾಗಿ ತ್ರೀಕೃಪ್ಲನು ಯೆರತು
ಸೈನ್ಯಗಳ ಮಧ್ಯದಲ್ಲಿ ರಥತ್ರೇವ್ಯವನ್ನು ನಿಲ್ಲಿಸಿ.

೨೩. ಯೆಲೆ ಅರ್ಜುನನೇ ಕೂಡಿ ಬಂದಿರುವ ಭೀಷ್ಮ
ದ್ರೋಣಾದಿಗಳಾದ ಯೆಲ್ಲ ಕೌರವರ ಸೈನಿಕರನ್ನು
ನೋಡೆಂದದನು.

೨೪. ಅರ್ಜುನನು ಆ ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿರುವ
ತಂದೆಗಳನ್ನು, ಶಾತಂದಿರನ್ನು, ಸುರುಗಳನ್ನು, ಸೋದರ
ಮಾವಂದಿರನ್ನು, ಅಣ್ಣ ತಮ್ಮಂದಿರನ್ನು, ಮಕ್ಕಳನ್ನು, ಮ
ಮ್ಮಕ್ಕಳನ್ನು, ಸ್ನೇಹಿತರನ್ನು, ನೋಡಿದನು.

ENGLISH.

Droopad and the sons of his royal daughter *Krishna*, with the son of *Soobhadra*, and all the other chiefs and nobles, blew also their respective shells. So that their shrill-sounding voices pierced the hearts of the *Kooros*, and re-echoed with a dreadful noise from heaven to earth.

In the mean time *Arjoon*, perceiving that the sons of *Dhreetarashtra* stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow, [addressed *Krishna* in the following words:]

"I pray thee, *Krishna*, cause my chariot to be driven and placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the bloody fight; and with whom it is that I am to fight in this ready field; and who they are that are here assembled to support the vindictive son of *Dhreetarashtra* in the battle."

Krishna being thus addressed by *Arjoon*, drove the chariot; and, having caused it to halt in the midst of the space in front of the two armies, bade *Arjoon* cast his eyes towards the ranks of the *Kooros*, and behold where stood the aged *Bheeshma*, and *Dron*, with all the chief nobles of their party. He looked at both the armies, and beheld, on either side, none but grandsires, uncles, cousins, tutors, sons, and brothers, near relations or bosom friends:

SANSKRIT.

—೦೩. ಕೃತುರಾಣು ಹೃದ್ಭಕ್ತೃವ ನೇನ
ಯೋರುಭಯೋರಪಿ | ತಾನ್ಮನುಷ್ಯಸ
ಕೌಂತೇಯಃರ್ಗರ್ವಾಬಂಧಾನವಸ್ಥಿತಾಃ ||

—೦೪. ಕೃಪಯಾ ಪರಯಾವಿಷ್ಟೋ ವಿ
ಪೀದನಿಧಮಬ್ರವೀತ್ | ದೃಷ್ಟ್ವಿಮಂಸೃಜ
ನಂಕೃಷ್ಣಯುಯುತುಸ್ಸಮುಪಸ್ಥಿತಂ ||

—೦೫. ನೀದಂತಿಮಮಗ್ರಾಸ್ತ್ರಮುಖಂ
ಚಪುತುಷ್ಯತಿ | ವೇದಧೃತ್ಯ ಕೋರೇಮೇರೋ
ಮಹರ್ಷಿಶ್ಚ ಜಾಯತೇ ||

೩೦. ಗಾಂಡೀವಂ ಪ್ರಸರೇಹಸ್ತಾತ್ಪಕ್ಷೇ
ವಪುರಹೃತೇ | ನಚಕೋಷೋಮ್ಯವಸ್ಥಿತುಂ
ಭ್ರಮತೀವಚಮೇಮನಃ ||

೩೧. ನಿಮಿತ್ತಾನಿ ಚ ಕರ್ಯಾಮಿವ ಪರೇತಾನಿಕೇ
ತವ | ನಚಕ್ರೇ ಯೋನುಕರ್ಯಾ ಮಿಹತ್ವಾ
ಸ್ವಜನಮಾಹವೇ ||

೩೨. ನಕಾಂಕ್ಷೇ ವಿಜಯಂ ಕೃಷ್ಣ ನಚರಾ
ಜ್ಯಂ ಗುಖಾನಿ ಚ | ಕಿನೋರಾಜ್ಯೇನ ಗೋವಿಂ
ದಕಿಂಭೋಗೈರ್ಜೀವಿತೇನ ವಾ ||

೩೩. ಯೇಷಾಮರ್ಥೇ ಕಾಂಕ್ಷಿತಂ ನೋರಾ
ಜ್ಯಂಭೋಗಾ ಸ್ಸುಖಾನಿ ಚ | ತಯಿಮೇವ ಸ್ಥಿ
ತಾಯುಧೈಃ ಪ್ರಾಣಾಸ್ತೃಕ್ತಾಃ ಧನಾನಿ ಚ ||

೩೪. ಆಚಾರ್ಯಃ ಪಿತರಃ ಪುತ್ರಾಃ ಸ್ತುತ್ಯೈ
ವಚಸಿತಾಮಹಾಃ | ಮಾತುಲಾಃ ಕೃತುಕಾಃ ಪು
ತ್ರಾಃ ಕಾರ್ಯಾಲಾಸ್ಯಂ ಬಂಧಿನಸ್ತಥಾ ||

೩೫. ವೃತಾನ್ಯಹಂತುಮಿಚ್ಛಾಮಿ ಘುತೋ
ವಿಮಧುಸೂದನ | ಅಪಿ ತ್ರೈಲೋಕ್ಯರಾಜ
ಸ್ಯ ಹೇತೋಃ ಕಿನ್ಯುಮಹೀಕೃತೇ ||

೩೬. ನಿಹತ್ಯಧಾರ್ತ ರಾಕ್ಷಾಸ್ತಾನಃ ಕಾ
ಪ್ರೀತಿಸ್ಯಾಜ್ಞನಾರ್ದನ | ಪಾಪಮೇವಾತ್ರ
ಯೇದಸ್ತಾಹತೈಸ್ತತಾನಾತತಾಯಿನಃ ||

೩೭. ತಸ್ಮಾನ್ಯಾರ್ಹವಯಂ ಹಂತುಂ ಧಾ
ರ್ತರಾಕ್ಷಾಃ ಸಬಾಂಧವಾಃ | ಸ್ವಜನಂ ಹಿ
ಕಥಂಹತ್ವಾ ಸುಖಿನ್ಯಸ್ಯಾಮಮಾಧನ ||

CANARESE.

—೦೩. ಹಾಗೆಯೇ ಮಾವಂದಿರನ್ನು, (ಪ್ರಿಯರನ್ನು, ಉಭ
ಯ ನೇನೆಗಳಲ್ಲಿಯೂ ಇರುವ ಸಕಲ ಬಂಧುಗಳನ್ನು, ಅ
ರ್ಜುನನು ನೋಡುವನಾಗಿ

—೦೪. ಮಹಾ ಕರುಣೆಯಿಂದ ಕೂಡಿಕೊಂಡವನಾಗಿ ಬ
ಳಲಿ ಇಂತೆಂದನು, ಯೆಲೇ ಕೃಷ್ಣನೇ ಯುದ್ಧಾಪೇಕ್ಷೆಯಿಂದ
ನಿಂತಿರುವ ಈ ಸ್ವಜನವನ್ನು ನೋಡಿ

—೦೫. ನನ್ನ ಅವಯವಗಳೂ ಬಳಲುತ್ತವೆ, ಮುಖವು
ಪೊಣಸುತ್ತದೆ, ನನ್ನ ಕೋರದಲ್ಲಿ ಕಂಪವೂ ನಿಲ್ಲುವ ರೋ
ಮವೂ ಉಂಟಾಯಿತು.

೩೦. ಗಾಂಡೀವವೆಂಬ ನನ್ನ ಧನಸ್ಸು ಕೈಯಿಂದ ಜಾ
ರುತ್ತದೆ, ಕೋರದ ಚರ್ಮವು ಸುಡುತ್ತದೆ, ನನ್ನ ಮನಸ್ಸು
ಕಳೆವಳಿಕೊಂಡಿತು, ನಾನು ನಿಲ್ಲಲಾರೆನು.

೩೧. ಯೆಲೇ ಕೇಶವನೇ ಅಪಕುಸಗಳನ್ನು ನೋಡುತ್ತೇ
ನೆ, ಯುದ್ಧದಲ್ಲಿ ನೆಂಟರನ್ನು ಕೊಂದರೆ ಮೇಲು ಬರಲಾರದು.

೩೨. ಯೆಲೇ ಕೃಷ್ಣನೇ ಜಯವನ್ನು, ರಾಜ್ಯವನ್ನು,
ಸುಖಗಳನ್ನು, ಅಪೇಕ್ಷಿಸೆನು. ರಾಜ್ಯದಿಂದಲೇನು ಯೆಲೇ
ಗೋವಿಂದನೇ ಭೋಗಂಗಳಿಂದಲೂ ಬದುಕುವದರಿಂದಲೂ
ನಮಗೆ ಯೇನು (ಪ್ರಯೋಜನವು).

೩೩. ಈ ರಾಜ್ಯ ಭೋಗ ಸುಖಗಳು ನಮಗೆ ಯಾರಿಗೋ
ಸ್ಥಿರ ಅಪೇಕ್ಷೆಮಾಡತಕ್ಕವೋ ಆಯಿವರುಗಳು ಪ್ರಾಣ
ಗಳನ್ನು ಧನಗಳನ್ನು ಬಿಟ್ಟು ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿದ್ದಾರೆ.

೩೪. ಆಚಾರ್ಯರು, ತಂದೆಗಳು, ಮಕ್ಕಳು, ತಾತಂದಿರು,
ನೋದರ ಮಾವಂದಿರು, ಮಾವಂದಿರು, ಮಮ್ಮಕ್ಕಳು, ಭಾವ
ಮೈದಂದಿರು, ಬೀಗರು,

೩೫. ಇವರಿಂದ ನಾನು ಕೊಲ್ಲಲ್ಪಟ್ಟರೂ ಇವರನ್ನೆಲ್ಲಾ
ಕೊಲ್ಲಲೇಣಿಸೆನು, ಇದರಿಂದ ಮಾರುತೋಕದ ಪ್ರಭುತ್ವ
ಬಂದಾಗ್ಯು ಬೇಡ ಇನ್ನು ಭಾಮಿಯ ಮಾತೇನು ಕೇಳೈ
ಮಧುಸೂದನನೇ.

೩೬. ಯೆಲೇ ಜನಾರ್ದನನೇ ಈ ನೀಚರಾದ ಕೌರವರ
ನ್ನು ಕೊಂದರೆ ಯೇನು ಕೂಡಿಬಂಧಿತು ಈ ಪಾಪಿಗಳನ್ನು
ಕೊಲ್ಲುವದು ಪಾಪವೇ ಸರಿ.

೩೭. ಆದದರಿಂದ ಇವರು ಕೊಲ್ಲತಕ್ಕವರಲ್ಲ ನೆಂಟರಿಂದ
ಕೂಡಿಕೊಂಡಿರುವ ಕೌರವರು ಸ್ವಜನವಾದ್ದರಿಂದ ಇವರನ್ನು
ಕೊಂದು ಹಾಗೆಗೆ ಸುಖವುಳ್ಳವರಾದೇವು, ಹೇಳೈಮಾಧವನೇ.

ENGLISH.

And when he had gazed for a while
and beheld such friends as these pre-
pared for the fight, he was seized
with extreme pity and compunction,
and uttered his sorrow in the follow-
ing words: "Having beheld, O
Krishna! my kindred thus stand-
ing anxious for the fight,

My members fail me, my coun-
tenance withereth, the hair standeth
an end upon my body, and all
my frame trembleth with horror!
Even *Gandeev* my bow escapeth
from my hand, and my skin is par-
ched and dried up. I am not able
to stand; for my understanding, as
it were, turneth round, and I behold
inauspicious omens on all sides.
When I shall have destroyed my
kindred, shall I longer look for hap-
piness? I wish not for victory,
Krishna; I want not dominion; I
want not pleasure; for what is do-
minion, and the enjoyment of life, or
even life itself, when those, for whom
dominion, pleasure, and enjoyment
were to be coveted, have abandoned
life and fortune, and stand here in
the field ready for the battle? Tutors,
sons, and fathers, grandsires, and
grandsons, uncles, and nephews, cou-
sins, kindred, and friends! Although
they would kill me, I wish not to
fight them; no not even for the do-
minion of the three regions of the
universe, much less for this little
earth! Having killed the sons of
Dhreetarashtra, what pleasure, O
Krishna, can we enjoy? Should we
destroy them, tyrants as they are,
sin would take refuge with us. It
therefore behoveth us not to kill such
near relations as these. How, O
Krishna, can we be happy hereafter,
when we have been the murderers of
our race?

SANSKRIT.

೩೦. ಯದ್ಯಪ್ಯೇತೇ ನವಕ್ಯಂ ಶಿಶೋ
ಭೋವಹತಚೇತಸಃ| ಕುಲಕ್ಷಯಕೃತಂದೋ
ವಮಿತ್ರೋದೋಹೇಚಪಾತಕಂ||

೩೧. ಕಥಂನಕ್ಷೇಯಮಸ್ತಾಭಿಃ ಪಾಪಾ
ದಸ್ತಾನ್ಯಿ ವರ್ತಿತುಂ| ಕುಲಕ್ಷಯ ಕೃತಂ
ದೋಹಂಪ್ರವಕ್ಯದ್ಭಿರ್ಜನಾರ್ದನ||

೩೨. ಕುಲಕ್ಷಯಾತ್ಮನಾಕೃತಿಕುಲಭ
ಮಾಸ್ತನಾಕೃತಃ| ಧರ್ಮೇನಪ್ಯೇ ಕುಲಂ
ಕೃತ್ಯಮಧರ್ಮೋಭವತುಲಶ||

೩೩. ಅಧರ್ಮಾಭಿಭವಾತ್ಕುಲವ್ಯಪ್ರದಾ
ವ್ಯಂತಿಕುಲಸ್ತ್ರಿಯಃ| ಸ್ತ್ರೀದುರುಪ್ಪಾ
ಸುಮಾರ್ಜಯಜಾಯತೇ ವರ್ಣಸಂಕರಃ||

೩೪. ಸಂಕರೋನರಕಾಯೈವಕುಲಭುಞ್ಞ
ನಾಂಕುಲಸ್ಯಚ| ಪತಂತಿಪಿತರೋಹ್ಯೋಪಾಂ
ಲುಪ್ತಪಿಂಡೋದಕಕ್ರಿಯಾಃ||

೩೫. ದೋಷೈರೇತೈಃಕುಲಭುಞ್ಞಾನಂವ
ರ್ಣಸಂಕರಕಾರಕೈಃ| ಉತಾನ್ಯದ್ಯಂತೇಜಾ
ಶಿಧರ್ಮಾಃಕುಲಧರ್ಮಾತ್ಕಾತ್ಯತಾಃ||

೩೬. ಉತ್ಸನ್ನಕುಲಧರ್ಮಾಣಾಂಮನು
ಷ್ಯಾಣಾಂ ಜನಾರ್ದನ| ನರಕೇನಿ ಯತಂ
ವಾಸೋಭವತಿತ್ಯನುತುತ್ರಮ||

೩೭. ಅಹೋಬತಮಹತ್ವಾಪಂಕರ್ತುಂ
ವ್ಯವಸಿತಾವಯಂ| ಯದ್ರಾಜ್ಯಸುಖಲೋ
ಭೇನಹಂತುಂಸ್ವಜನಮುದ್ಯತಾಃ||

೩೮. ಯದಿಮಾಮ ಪ್ರತೀಕಾರಮಕ
ಸ್ತುಂ ತಸ್ಯ ಪ್ರಾಣಯಃ| ಧಾರ್ತರಾ
ದ್ರಾಘಾಣೇಹನುಸ್ತನ್ಯೇಕ್ಷೇತುತಂಭವೇತ್||

೩೯. ವ್ರತಮುಶ್ವಾರ್ಜುನಸ್ತಂಭೋ ರ
ಭೋವಸ್ಥಃಪಾಪಿವತ್| ವಿಸ್ತೃಜ್ಯಸಕರಂಜಾ
ಮಕೋಕನಂವಿಗಮಾನಸಃ||

CANARESE.

೩೦. ಶೋಕದಲ್ಲಿ ಮಹಾ ಶೋಭಿಗಲಾದರೂ ಕುಲವನ್ನು
ಕೊಂದದರಿಂದಲೂ ಮಿತ್ರ ದೋಹದಿಂದಲೂ ಮಹಾ
ದೋಷವೆಂದು ಹೇಳುವರಲ್ಲವೆ.

೩೧. ನಮ್ಮಂಥಾವರಿಂದ ಈಪಾವಳಿ ದೆಕೆಯಿಂದ ಶಪ್ಪಿ
ಸಿಕೊಳ್ಳುವದಕ್ಕೆ ಹ್ಯಾಗಿ ತಿಳಿಯುವೆ ಇರಬಹುದು. ಕುಲಕ್ಷಯ
ಮಾಡುವದರಿಂದ ದೋಷವೆಂದು ಬುದ್ಧಿವಂತರು ಹೇಳುವರು.

೩೨. ಯೆಲೇ ಜನಾರ್ದನನೇ ಕುಲಕ್ಷಯದಿಂದ ಅನಾದಿ
ಯಾದ ಕುಲಧರ್ಮಗಳು ನಶಿಸಿ ಹೋಗುವವು ಧರ್ಮನಷ್ಟ
ವಾದ ಕುಲನೆಲ್ಲ ಅಧರ್ಮದಲ್ಲೇ ಪ್ರವರ್ತಿಸುವದು.

೩೩. ಯೆಲೇ ಕೃಷ್ಣನೇ, ಅಧರ್ಮದಿಂದ ಕುಲಸ್ತ್ರೀ
ಯರು ದುಷ್ಟರಾಗುವರು, ದುಷ್ಟರಾದ ಸ್ತ್ರೀಗಳಲ್ಲಿ ಜಾತಿ
ಸಂಕರ ಹುಟ್ಟುವದು.

೩೪. ಯೆಲೇ ವೃಷ್ಣಿ ಕುಲೋತ್ತಮನೇ ಆ ಸಂಕರವು ಕು
ಲ ನಾಶಕರ ಕುಲಕ್ಕೆ ನರಕಕ್ಕೋಸ್ಕರವೇ ಇವರ ಪಿತೃಗಳ
ಪಿಂಡೋದಕ ಕ್ರಿಯೆಗಳೆಲ್ಲದೇ ಬೀಳುವರು.

೩೫. ಕುಲವನ್ನು ಕೆಡೆದವರ ವರ್ಣಸಂಕರ ಮಾಡುವ
ಈ ದೋಷಗಳಿಂದಲೇ ಕಾತ್ಯವಾದ ಕುಲಧರ್ಮಗಳೂ
ಜಾತಿಧರ್ಮಗಳೂ ಕೆಡುವವು.

೩೬. ಯೆಲೇ ಜನಾರ್ದನನೇ ಈ ಪ್ರಕಾರ ಕುಲಧರ್ಮ
ಗಳನ್ನು ಕೆಡೆದ ಮನುಷ್ಯರಿಗೆ ಯಾವಾಗಲೂ ನರಕದಲ್ಲಿ
ವಾಸವಾಗುವದೆಂದು ಕೇಳುತ್ತಿದ್ದೇವೆ.

೩೭. ಹಾಹಾ ನಾವು ಮಹಾ ಪಾಪವನ್ನು ಮಾಡಲು
ದೋಷಿಸಿದೆವಲ್ಲ ರಾಜ್ಯ ಸುಖವನ್ನವೇಕ್ಷಿಸಿ ಸ್ವಜನವನ್ನು
ಕೊಲ್ಲ ಸಿದ್ಧವಾದೆವಲ್ಲ.

೩೮. ಮುಯ್ಯಿಗೆ ಮುಯ್ಯಿಮಾಡದೆ ನಿರಾಯುಧನಾದ
ನನ್ನನ್ನು ಆಯುದಪಾಣಿಗಳಾದ ಕೌರವರು ಕೊಂದರಾ
ದರೇ ನನಗೆ ಅತ್ಯಂತ ಕ್ಷೇಮವಾಗುವದು.

೩೯. ಈ ಪ್ರಕಾರದಲ್ಲಿ ಅರ್ಜುನನು ಶೋಕದಿಂದ ಕಲಕಿದ
ಮನಸ್ಸುಳ್ಳವನಾಗಿ ಧನುರ್ಬಾಣಗಳನ್ನು ಕೆಳಗಿರಿಸಿ ಯು
ಧದಲ್ಲಿ ರಥದಲ್ಲಿ ನಿಂತಿದ್ದವನು ಕುಳಿತುಕೊಂಡವನಾದನು.

ENGLISH.

What if they, whose minds are de-
praved by the lust of power, see no
sin in the extirpation of their race, no
crime in the murder of their friends,
is that a reason why we should not
resolve to turn away from such a
crime, we who abhor the sin of ex-
tirpating the kindred of our blood?

In the destruction of a family, the
ancient virtue of the family is lost.
Upon the loss of virtue, vice and
impiety overwhelm the whole of a
race. From the influence of impiety
the females of a family grow vicious;
and from women that are become
vicious are born the spurious brood
called *Varna-sankar*. The *Sankar*
provideth Hell both for those which
are slain and those which survive;
and their forefathers, being deprived
of the ceremonies of cakes and water
offered to their manes, sink into the
infernal regions. By the crimes of
those who murder their own relations,
sore cause of contamination and birth
of *Varna-sankars*, the family virtue,
and the virtue of a whole tribe is for
ever done away; and we have been
told, O *Krishna*, that the habitation
of those mortals whose generation
hath lost its virtue, shall be in Hell.

Woe is me! what a great crime are
we prepared to commit! Alas! that
for the lust of the enjoyments of do-
minion we stand here ready to mur-
der the kindred of our own blood!
I would rather patiently suffer that
the sons of *Dhretarashtra*, with
their weapons in their hands, should
come upon me, and, unopposed, kill
me unguarded in the field."

When *Arjoon* had ceased to speak,
he sat down in the chariot between
the two armies; and having put a-
way his bow and arrows, his heart
was overwhelmed with affliction.

LECTURE II.

OF THE NATURE OF THE SOUL, AND SPECULATIVE DOCTRINES.

ಯೆ ರ ಡ ನೆ ಲೆ ಅ ಧ್ಯಾಯ.

SANSKRIT.

೧. ತಂತಥಾಕೃಪಯಾವಿದ್ಯಮುಕ್ತುಪೂರ್ಣಾಕುಲೇಕ್ಷಣಂ | ವಿವೇದಂತಮಿದಂವಾಕ್ಯಮುಪಾಚಮಧುಸೂಧನಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೦. ಕುತಸ್ತ್ವಾಂಕತ್ಯಲಮಿದಂ ವಿವಮೇಸಮುಪಸ್ಥಿತಂ | ಅನಾರ್ಯಜುದ್ಧಮ ಸ್ವಗರ್ವಮಕೀರ್ತಿ-ಕರಮರ್ಜುನ ||

೩. ಕ್ಲೇಶಬ್ರೂಮಾಸ್ತುಗಮಃ ಪಾರ್ಥನೈತತ್ವಯ್ಯುಪಪದ್ಯತೇ | ಕ್ಷುಧ್ರಂಹೃದಯದೌರ್ಬಲ್ಯಂತ್ಯಕ್ಲೋಶ್ಚಿದ್ಧಪರಂತಪ ||

ಅರ್ಜುನ ಉವಾಚ.

೪. ಕಥಂಭೀತ್ಯ ಮಹಂಸಂಖ್ಯೇ ದ್ರೋಣಂಚಮಧುಸೂದನ | ಇದುಭಿಃಪ್ರತಿಯೋತಾಸ್ತಮಿಪೂಜಾರ್ಹಾಂಸೂದನ ||

೫. ಸುರೂಪಹತ್ವಾ ಹಿಮಹಾನುಭಾವಾ ಶ್ರೇಯೋ ಭೋಕ್ತುಂಭೈಕ್ಷಮಪೀಹತೋಕೇ | ಹತ್ವಾರ್ಥ ಕಾಮಾಂಸ್ತು ಸುರೂಪಿಣೈವ ಭುಂಜೀಯಭೋಗಾರುಧಿರಪ್ರದಿಗ್ಧಾ ||

೬. ನಚೈತದ್ವಿದ್ಯುತತರಸ್ತೋಗರೀಯೋಯದ್ವಾಜಯೇಮಯದಿವಾಸೋಜಯೇಯುಃ | ಯಾನೇನಹತ್ವಾನಜಿ ಜೀವಿಷಾಮಸ್ತೇವಸ್ಥಿತಾಃ ಪ್ರಮುಖೇರ್ತಾರಾಪ್ತಾಃ ||

೭. ಕಾರ್ಪಣ್ಯೋದೋದೋಪ ಹತಸ್ವಭಾವಃ ಪೃಥ್ವಾಮಿತಾಂಧಮ್ ಸಂಮೂಢಚೇತಾಃ | ಯುಕ್ತೈಯಸ್ಯಾಸ್ತುನಿಷ್ಠಿತಿತಂ ಬ್ರಾಹ್ಮಣೇ ಕಿದ್ಯುತೇ ಹಂಕಾಧಿ ಮಾಂತ್ವಾಂ ಪ್ರವನಂ ||

CANARESE.

೧. ಈಮೇರಿಗೆ ಕರುಣೆಯಿಂದ ಕೂಡಿಕೊಂಡು ಕಣ್ಣೀರು ತುಂಬುತ್ತಾ ದುಬ್ಬವನ್ನು ಮಾಡುವ ಅರ್ಜುನನನ್ನು ಕುರಿತು ಮಧುಸೂದನನಾದ ಕೃಷ್ಣನಿಂತಂದನು.

ಭಗವದ್ವಾಕ್ಯ.

೦. ಯೆಲೇ ಅರ್ಜುನನೇ ವಿವಮಕಾಲದಲ್ಲಿ ನೀಚರಿಂದ ಹೊಂದಲ್ಪಡುವಂಥ ಮತ್ತು ಪರಲೋಕ ಹಾನಿಯನ್ನು ಅವ ಕೀರ್ತಿಯನ್ನು ತರುವ ಈ ಹೇಸಿಕೆಯ ಕೆಲಸವು ನಿನಗೆ ಯಾವ ಕಡೆಯಿಂದ ಉಂಟಾಯಿತು.

೩. ಯೆಲೇ ಪಾರ್ಥನೇ ಹೇರಿತನ ಹೊಂದಬೇಡ ಅದ ನಿನಗೆ ಸಲ್ಲದು, ನೀಚವಾದ ಹೀನ ಮನಸ್ಸು ಬಿಟ್ಟು ಯುದ್ಧಕ್ಕೆ ಯೇಳ್ಳೆ ಕತ್ರಹನೆ.

ಅರ್ಜುನ ವಾಕ್ಯ.

೪. ಯೆಲೇ ಮಧುಸೂದನನೇ ಪೂಜಾ ಯೋಗ್ಯರಾದ ಭೀದ್ಯ ದ್ರೋಣರನ್ನು ಕುರಿತು ಬಾಣಂಗಳಿಂದ ಹಾಗೆ ಯುದ್ಧ ಮಾಡಿ.

೫. ಸುರುಪಧಿಂತಲೂ ಭಿಕ್ಷು ಬೇಡುವದು ಮೊಲೈದು ಧನಾಬೇಜೆಯುಳ್ಳ ಸುರುವುಗಳ ಕೊಂಡು ಅನುಭವಿಸುವ ಭೋಗವು ಅವರ ರಕ್ತದಲ್ಲಿ ಘೋಷಿಸಿದ ಭಕ್ಷ್ಯಗಳನ್ನು ಉಂಡ ಪಾಪವನ್ನು ಸಂಭವಿಸ ಮಾಡುವದು.

೬. ಈ ಯೆರಡು ಸೈನ್ಯಗಳೊಳಗೆ ಯಾವದು ದೊಡ್ಡ ದೋ ಶಿಲೆಯಕೂಡದು. ನಾವೇ ಜಯಿಸುವಪೋ ನಮ್ಮನ್ನ ಅವರೇ ಜಯಿಸುವದೋ ಯಾರನ್ನು ಕೊಂದು ನಾವು ಬದು ಕಲಾರವೋ ಆ ಕೌರವರೇ ಯೆದುರಾಗಿ ನಿಂತಿದ್ದಾರೆ,

೭. ಬಡತನವೆಂಬ ದೋಷದಿಂದ ಮುರಿಯಲ್ಪಟ್ಟ ಸ್ವಭಾವವೂ ಧರ್ಮವೆಂಬ ಕನಿಕರದಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟ ಮನಸ್ಸು ಪುಲಕನಾಗಿ ನಿನಗನ್ನು ಕೇಳುತ್ತೇನೆ, ಯಾವದರಿಂದ ಮೊಲೈ ದಾಗುವದೋ ಅದನ್ನು ನನಗೆ ನಿಶ್ಚಯಿಸಿ ಹೇಳು ನಾನು ನಿನಗೆ ಹೊಂದಿದ ಕಿದ್ಯುತ ನನ್ನನ್ನು ಕುರಿತು ನೀನು ಅಜ್ಞಾಪಿಸು.

ENGLISH.

KRISHNA beholding him thus influenced by compunction, his eyes overflowing with a flood of tears, and his heart oppressed with deep affliction, addressed him in the following words :

KRISHNA.

"Whence, O Arjoon, cometh unto thee, thus standing in the field of battle, this folly and unmanly weakness? It is disgraceful, contrary to duty and the foundation of dishonour. Yield not thus to unmanliness, for it ill becometh one like thee. Abandon this despicable weakness of thy heart, and stand up."

ARJOON.

"How, O Krishna, shall I resolve to fight with my arrows in the field against such as Bheeshma and Dron, who, of all men, are most worthy of my respect? I would rather beg my bread about the world, than be the murderer of my preceptors, to whom such awful reverence is due. Should I destroy such friends as these, I should partake of possessions, wealth, and pleasures, polluted with their blood. We know not whether it would be better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of Dhreetarashtra who are here drawn up before us. My compassionate nature is overcome by the dread of sin. Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty."

SANSKRIT.

೨. ನಹಿ ಪ್ರವಕ್ಯಾಮಿ ಮಮಾಪನುಭ್ಯಾ
ದ್ಯುಘ್ನೋಕಮುಘ್ನೋದನಾ ಮಿಂದ್ರಿಯಾ
ಣಾಂ | ಅವಾಪ್ಯಭೂಮಾವಸತತ್ಪ್ರಮೃದ್ಧಂ
ರಾಜ್ಯಂ ಸುರಾಣಾಮಪಿಜಾಧಿಪತ್ಯಂ ||

೩. ವ್ರವಮುಕ್ತಾಪ್ತಪೀಕೇತಂ ಗುಡಾಕೇ
ಕೃಪರಂತಕಃ | ನಯೋತ್ಸ್ಯ ಇತಿಗೋವಿಂದ
ಮುಕ್ತಾಪ್ತಾಪ್ತೋಂಜಭಾವಹ ||

೧೦. ತಮುವಾಚತಪ್ತಪೀಕೇಕೃಪ್ರಹಸನ್ನಿ
ವ ಭಾರತ | ನೇನಯೋರುಭಯೋರ್ಮು-
ದ್ಯೋವಿಪೀದಂತಮಿದಂವಚಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೧೧. ಅಶೋಜ್ಯಾನನಪ್ರೀತೋಚಸ್ತ್ವಂ ಪ್ರ-
ಜ್ಞವಾದಾಂಶ್ಚ ಭಾದಸೇ | ಗತಾಸುಾನಗತಾ
ಸುಾಂಶ್ಚ ನಾನುಶೋಚಂತಿವಂದಿತಾಃ ||

೧೨. ನತ್ವೇವಾಹಂ ಜಾತುನಾ ಸನ್ನತೃಪ್ತಿಂ
ನೇಮೇಜನಾಧಿಪಾಃ | ನಶ್ಚೈವನಭವಿಷ್ಯಾಮ
ಸ್ಸರ್ವೇವಯಮತಃಪರಂ ||

೧೩. ದೇಹಿನೋ ಸ್ತ್ರಿಮಯಥಾದೇಹೇ ಕೌ
ಮಾರಂಯೌವನಂಜರಾ | ತಥಾದೇಹಾಂತರ
ಪ್ರಾಸ್ತಿದೀರ್ಶಸ್ತತ್ರನಮುಹ್ಯತಿ ||

೧೪. ಮಾತ್ರಾಸ್ಪರ್ಶಸ್ತುಕೌಂತೇಯ
ಶೀತೋಷ್ಣಸುಖದುಃಖದಾಃ | ಆಗಮಾಪಾಯಿ
ನೋನಿತ್ಯಾಸ್ತಾಂಪ್ರತಿಕ್ಷಸ್ವಭಾರತ ||

೧೫. ಯಂಹಿನವ್ಯಥಯಂತ್ಯೇತೇ ಪುರು
ಷಂ ಪುರುಷರ್ಮಭ | ಸಮದುಃಖಸುಖಂಧೀ
ರಂನೋಮೃತತ್ವಾಯಕಲ್ಪತೇ ||

೧೬. ನಾನುಶೋವಿದ್ಯತೇಭಾವೋನಾಭಾ
ವೋ ವಿದ್ಯತೇಸತಃ | ಉಭಯೋ ರಪಿದೃ
ದ್ವೋಂತಸ್ತ್ವನಯೋಸ್ತತ್ಪದರ್ಶಿಭಿಃ ||

೧೭. ಅವಿನಾಶೀತುದ್ವಿದ್ಧಿಯೇನಸರ್ವಮಿ
ದಂತತಃ | ವಿನಾಶಮವ್ಯಯಸ್ಯಾಸ್ಯನಕ್ಷತ್ರಿ
ತ್ಯರ್ತುಮರ್ಹತಿ ||

CANARESE.

೨. ಇಂದ್ರಿಯಂಗಲ ವೋಣಾಗುವ ದುಖುನು ನನಗೆ
ತಗಲಿ ಇದೆ. ಹ್ಯಾಗಾದೀತೋ ಶಿಲೆಯಕೂತದು, ಇಂದ್ರ
ಪದವಿ ಬಂದಾಗು ಈ ದುಖು ಹೋಗಲಾರದು, ಭೂಮಿ
ಯಲ್ಲಿ ದಾಯಾದಿಗಳಲ್ಲದ ರಾಜ್ಯದ ಮಾತೇನು.

೩. ಈ ಪ್ರಸಾರ ಅರ್ಜುನನು ಯುದ್ಧಮಾಡಲಾರನೆಂ
ದು ಕೃಷ್ಣನನ್ನು ಕುರಿತು ಹೇಳಿ ಸುಮ್ಮನಾದನು.

೧೦. ಯೆಲೇ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ ಯೆರಡು ಸೈನ್ಯ
ಗಳ ನಡುವೆ ಯುದ್ಧಕ್ಕೆ ನಿಂತು ದುಖಿಸುವ ಅರ್ಜುನನು
ಕುರಿತು ನಕ್ಕವನಾಗಿ ಕೃಷ್ಣನನ್ನಾಮಿ ಇಂತೆಂದನು.

ಭಗವದ್ವಾಕ್ಯ.

೧೧. ಯೆಲೇ ಅರ್ಜುನನೇ ಕೋಕಿಲಬಾರದವಗಳನ್ನು
ಕುರಿತು ಕೋಕಿಸುತ್ತಿ ಕಾಸ್ತುತಿಲೆಯದೆ ಮನಸ್ವೀಮಾತನಾ
ದುತ್ತೀ ಅನಿತ್ಯವಾದ ದೇಹಗಳನ್ನು ನಿತ್ಯವಾದ ಆತ್ಮಗಳನ್ನು
ಕುರಿತು ವಂದಿತರು ದುಖಿಸರು.

೧೨. ಹಿಂದಕ್ಕೆ ನಾನೂ ಇದ್ದೆನು, ನೀನೂ ಇದ್ದೀ,
ಈ ಅರಸುಗಳೂ ಇದ್ದರು, ನಾವೆಲ್ಲರೂ ಈಗಲು ಇಥೇನೆ,
ಮುಂದೆಯೂ ಇರುತ್ತೇನೆ.

೧೩. ದೇಹಧಾರಿಗೆ ಈ ದೇಹದಲ್ಲೇ ಬಾಲ್ಯ, ಯೌವನ,
ಕೌಮಾರ, ವಾರ್ಧಕ್ಯಗಳು ಹ್ಯಾಗೆಯೋ ದೇಹಾಂತರ
ಪ್ರಾಸ್ತಿಯು ಹಾಗೆಯೇ ಇದಕ್ಕೆ ಧೀರನು ಕೋಕಿಸನು.

೧೪. ಯೆಲೇ ಅರ್ಜುನನೇ ಇಂದ್ರಿಯಂಗಲ ತಗಲುವಿಕೆ
ಗಳು ಶೀತೋಷ್ಣ ಸುಖ ದುಖಗಳನ್ನು ಹೊಂದಿಸುವವು.
ಮತ್ತು ಆಕೆಯೆಂಬ ಮೋಸವುಳ್ಳವಗಳು ಅನಿತ್ಯಗಳು ಆದ
ದರಿಂದ ಇಂಥಾವುಗಳನ್ನು ಸಹಿಸಿಕೋ.

೧೫. ಯಾವಜೀವನನ್ನು ಈ ದುಖುಗಳು ವ್ಯಥೆಪಡಿಸ
ಲಾರವೋ ಆ ಸುಖದುಖಗಳಲ್ಲಿ ಸಮಬುದ್ಧಿಯುಳ್ಳ ಧೀರನು
ಮೋಕ್ಷಕ್ಕೆ ತಕ್ಕವನಾಗುವನು.

೧೬. ಭಾವವಾದವಸ್ತುವು ಯಾವಾಗಲೂ ಇರದು, ಅಭಾ
ವವಾದ ವಸ್ತುವು ಯಾವಾಗಲೂ ಇರುವದು. ಈ ಯೆರಡರ
ಅಂತವು ಜ್ಞಾನಿಗಳಿಂದ ಶಿಲೆಯಲ್ಲಟ್ಟಿದೆ.

೧೭. ಯಾವ ವಸ್ತುವಿನಿಂದಲೂ ಸಮಸ್ತವು ಉಂಟಾಯಿ
ತೋ ಆ ವಸ್ತುವು ನಾಶವಲ್ಲದ್ದೆಂದು ಶಿಲೆ. ಈ ನಾಶವಲ್ಲದ ವ
ಸ್ತುವಿಗೆ ಯಾವನೂ ನಾಶವನ್ನುಂಟು ಮಾಡಲಾರನು.

ENGLISH.

⁸ And I see nothing that may as-
suage the grief which drieth up my
faculties, although I were to obtain
a kingdom without a rival upon earth,
or dominion over the hosts of heaven"

⁹ Arjoon having thus spoken to
Krishna, and declared that he would
not fight, was silent. ¹⁰ Krishna smil-
ing, addressed the afflicted prince
standing in the midst of the two
armies, in the following words :

KRISHNA.

¹¹ "Thou grievest for those who are
unworthy to be lamented, whilst thy
sentiments are those of the wise men.
The wise neither grieve for the dead
nor for the living. ¹² I myself never
was not, nor thou, nor all the princes
of the earth ; nor shall we ever here-
after cease to be. ¹³ As the soul in this
mortal frame findeth infancy, youth,
and old age; so, in some future frame,
will it find the like. One who is con-
firmed in this belief, is not disturbed
by any thing that may come to pass.

¹⁴ The sensibility of the faculties
giveth heat and cold, pleasure and
pain ; which come and go, and are
transient and inconstant. Bear them
with patience, O son of Bharat ;
¹⁵ for the wise man, whom these dis-
turb not, and to whom pain and plea-
sure are the same, is formed for im-
mortality. ¹⁶ A thing imaginary hath
no existence, whilst that which is
true is a stranger to non-entity. By
those who look into the principles of
things, the design of each is seen.
¹⁷ Learn that he by whom all things
were formed is incorruptible, and that
no one is able to effect the destruction
of this thing which is inexhaustible.

SANSKRIT.

೧೮. ಅಂತವಂತ ಇಮೇದೇಹಾ ನಿತ್ಯ
ಸೋಶ್ವಾತಾ ಶೋಣಿಣಿಃ | ಅನಾಶಿಸೋಪ್ರಮೇ
ಯಸ್ಯತಸ್ತಾದ್ಧೃತ್ಯಸ್ಯಭಾರತಃ ||

೧೯. ಯದ್ವಿನಂವೇತ್ತಿಹಂತಾರಂ ಯಕ್ಷೈ
ನಂ ಮನ್ಯತೇಹತಂ | ಉಭೌತೌನ ವಿಜಾನೀ
ತೋನಾಯಂಹಂತಿನಹನ್ಯತೇ ||

೨೦. ನಜಾಯತೇಮಿತ್ರಯತೇವಾ ಕದಾ
ಚೆನ್ನಾಯಂಭುತಾಭವಿತಾನಾಭುತಾಯಃ |
ಅಜೋನಿತ್ಯಕಾಶ್ವತೋಯಂಪುರಾಣೋನ
ಹನ್ಯತೇಹನ್ಯಮಾನೇಶೋರೇ ||

೨೧. ವೇದಾವಿನಾಶಿನಂನಿತ್ಯಂ ಯದ್ವಿನಮ
ಜಮನ್ಯಯಂ | ಕಥಂಸಪುರುಷಃಪಾರ್ಥಕಂ
ಘಾತಯತಿಹಂತಿಕಂ ||

೨೨. ವಾಸಾಂಸಿಜೀರ್ಣಾನಿಯಥಾವಿಹಾ
ಯನುನಿಗೃಹ್ಣಾತಿನಶೋಪರಾಣಿ | ತಥಾಶ
ರೀರಾಣಿ ವಿಹಾಯ ಜೀರ್ಣಾನ್ಯ ನ್ಯಾನಿ ಸಂ
ಯಾತಿವಾನಿದೇಹೀ ||

೨೩. ನೈಸುಂಧಂದಂತಿ ತಸ್ಮಾನ್ನೈಸುಂ
ದಕತಿಪಾವಕಃ | ನಕ್ಷೇನಂಕ್ಷೇದಯಂತ್ಯಾ
ವೊನಶೋದಯತಿಮಾರುತಃ ||

೨೪. ಅಘ್ವೇದೋಯಮದಾಹೋಯ
ಯಮ್ಲೇದೋಶೋದ್ಯೋವಚ | ನಿತ್ಯಸ್ಯ
ವರ್ಗತಸ್ಥಾಣುರಚತೋಯಂಸನಾಶನಃ ||

೨೫. ಅವ್ಯಕ್ತೋಯಮಚಿಂತೋಯ
ಮವಿಕಾರೋಯಮುಚ್ಯತೇ | ತಸ್ಮಾದೇವಂ
ವಿದಿತ್ವೈನಂನಾನುಶೋಚಿತುಮರ್ಹಸಿ ||

೨೬. ಅಥಚೈನಂನಿತ್ಯಜಾತಂನಿತ್ಯಂವಾ
ಮನ್ಯಸೇಮೃತಂ | ತಥಾಪಿತ್ವಂಮಹಾಬಾ
ಹೋನ್ಯೈವಂಶೋಚಿತುಮರ್ಹಸಿ ||

CANARESE.

೧೮. ನಿತ್ಯನು, ನಾಕವಿಲ್ಲದವನು, ಯೇನಕೂಡದವನು,
ಶೋಧಾರಿಯು ಆದ ಜೀವನಿಗೆ ಈ ದೇಹಗಳು ಅಂತವುಳ್ಳವ
ಗಳು ಯೆಂದು ಹೇಳಲ್ಪಡುವವು ಆದಕಾರಣ ಅರ್ಜುನನೇ
ಯುದ್ಧವನ್ನು ಮಾಡು.

೧೯. ಯಾವನು ಈ ಜೀವನು ಕೊಲ್ಲುತ್ತಾನೆ, ಮತ್ತು
ಯಾವನು ಈ ಜೀವನು ಕೊಲ್ಲಲ್ಪಡುತ್ತಾನೆ ಯೆಂದು
ಹೇಳುವರೋ ಅವರಿಬ್ಬರೂ ತಿಳಿಯದವರು ಈ ಜೀವನು
ಕೊಲ್ಲಲೂ ಇಲ್ಲ ಕೊಲ್ಲಲ್ಪಡಲೂ ಇಲ್ಲ.

೨೦. ಯಾವಾಗಲೂ ಹುಟ್ಟುವ ಸಾವೂ ಇಲ್ಲದೇ ಮತ್ತು
ಆದನು ಆಗುತ್ತಾನೆ ಯೆಂಬುವದು ಇಲ್ಲದೆ. ಹುಟ್ಟಿದೆಯೂ
ಯಾವಾಗಲೂ ನಿತ್ಯನಾಗಿ ಹಳಬನಾಗಿ ಇರುವ ಈ ಜೀವನು
ಕೊಲ್ಲಲ್ಪಡುವ ಶೋಧದಲ್ಲಿ ಇದ್ದರೂ ಕೊಲ್ಲಲ್ಪಡುವವನಲ್ಲ.

೨೧. ಹುಟ್ಟುವ ಸಾವೂ ಇಲ್ಲದೆ ನಿತ್ಯನಾದ ಜೀವನು
ಯಾರನ್ನೂ ಕೊಲ್ಲುವದು ಹಾಗೆ, ಯಾರಿಂದಲಾದರೂ
ಕೊಲ್ಲಲ್ಪಡುವದು ಹಾಗೆ.

೨೨. ಮನುಷ್ಯನು ಹಳ್ಳಿ ವಸ್ತ್ರಗಳನ್ನು ಬಿಟ್ಟು ಹೊ
ಸ ವಸ್ತ್ರಗಳನ್ನು ಹಾಗೆ ಧರಿಸುವನೋ ಹಾಗೆಯೇ ಜೀ
ರ್ಣವಾದ ಶೋಧಗಳನ್ನು ಬಿಟ್ಟು ಈ ಜೀವನು ಹೊಸದಾದ
ಶೋಧಗಳನ್ನು ಹೊಂದುತ್ತಾನೆ.

೨೩. ಇಂಥಾ ಜೀವನನ್ನು ಆಯುಧಗಳು ಕಡಿಯಲಾರ
ವು, ಅಗ್ನಿ ದಹಿಸಲಾರದು, ಉದಕವು ಕೊಳೆಯಿಸಲಾರದು,
ಘಾತಿಯು ಹೀರಲಾರದು.

೨೪. ಆದದರಿಂದ ಫೇದಿಸಕೂಡದವನಾಗಿಯೂ, ಸುಡ
ಕೂಡದವನಾಗಿಯೂ, ಕೊಳೆಯಿಸಕೂಡದವನಾಗಿಯೂ,
ವೊಣಗಿಸಕೂಡದವನಾಗಿಯೂ, ಇರುವ ಈ ಜೀವನು ನಿ
ತ್ಯನು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿ ಇರುವವನು ದೃಢವಾದವನು, ಚ
ಲಿಸದವನು ಯಾವಾಗಲೂ ಇರುವಾತನು.

೨೫. ಮತ್ತು ಈ ಜೀವನು ಕಾಣಕೂಡದವನು, ಯೋ
ಚಿಸಕೂಡದವನು, ವಿಕಾರವಿಲ್ಲದವನು ಯೆಂದು ಹೇಳಲ್ಪಡು
ವನು, ಆದಕಾರಣ ಹೀಗೆ ತಿಳಿದು ಈ ಜೀವನವನ್ನು ಕುರಿತು
ನೀನು ದುಃಖಿಸಕೂಡದು.

೨೬. ಅಥವಾ ಈ ಜೀವನು ಯಾವಾಗಲೂ ಹುಟ್ಟುವ
ನು ಮತ್ತು ನಾಶವಾಗುವನೆಂದು ತಿಳುವಿಯಾದರೇ ಹಾಗಾ
ದಾಗ್ಯೂ ಈ ಜೀವನನ್ನು ಕುರಿತು ದುಃಖಿಸುವದಕ್ಕೆ ನೀನು
ತಕ್ಕವನಲ್ಲ, ಕೇಳೆ ಮಹಾ ಭುಜನೇ.

ENGLISH.

18 These bodies, which envelope the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjoun, resolve to fight. 19 The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. 20 It is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter: for it is a thing without birth; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. 21 How can the man, who believeth that this thing is incorruptible eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? 22 As a man throweth away old garments, & putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. 23 The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; 24 for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immoveable: 25 it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. 26 But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it.

SANSKRIT.

೨೭. ಜಾತಸ್ಯ ಹಿಧ್ರುನೋ ಮೃತ್ಯುಃ
ಧ್ರುವಂಜನ್ಯಮೃತಸ್ಯಚ | ತನ್ಮಾದರೂ
ಹಾರ್ಯರ್ಥೇ ನತ್ವಂಕೋಚಿತುಮರ್ಹಸಿ ||

೨೮. ಅವ್ಯಕ್ತಾದಿನಿಭೂತಾನಿವ್ಯಕ್ತಮ
ಧ್ಯಾನಿಭಾರತ | ಅವ್ಯಕ್ತನಿಧನಾನ್ಯೇವ ತತ್ರ
ಕಾಪರಿವೇದನಾ ||

೨೯. ಆತ್ಮರೂಪತತ್ವಕೃತಿಕ್ಷೇಪೇನ ಮಾ
ತ್ಮರೂಪದ್ವದತಿತಥೈವಜಾನ್ಯಃ | ಆತ್ಮರೂಪ
ಕ್ಷೇಪನಮನ್ಯಃ ಕ್ರೂಣೋತಿಕ್ರೂಪಾಪ್ಯೇನಂ
ವೇದನಕ್ಷೇಪಕಕ್ಷಿಣ ||

೩೦. ದೇಹೇನಿತ್ಯಮವಧೋಗೀಯಂದೇಹೇ
ಸರ್ವಸ್ಯಭಾರತ | ತನ್ಮಾತ್ಮನರ್ವಾಣಿ ಭೂ
ತಾನಿನತ್ವಂಕೋಚಿತುಮರ್ಹಸಿ ||

೩೧. ಸ್ವಧರ್ಮಮಪಿಜಾಪೇಕ್ಷ್ಯನ ವಿಕಂಪಿತು
ಮರ್ಹಸಿ | ಧರ್ಮಾದ್ಧಿಯದ್ಧಾಘ್ರೈ
ಯೋನ್ಯಕ್ಷತ್ರಿಯಸ್ಯನದ್ಯತೇ ||

೩೨. ಯದಪ್ರಾಪ್ತಯಾಚೋಪಪನ್ನಂಸ್ವ
ರ್ಗದ್ವಾರಮಪಾವೃತಂ | ಸುಖಿನಃಕ್ಷತ್ರೀ
ಯಾಃಪಾರ್ಥಲಭಂತೇಯುದ್ಧಮೀದೃಶಂ ||

೩೩. ಅಥಚೇತ್ವಮಿಮಂಧರ್ಮಂಸಂಗ್ರಾ
ಮಂನಕರಿದ್ಯಸಿ | ತತ್ಸತ್ಯಧರ್ಮಕ್ಕೀರ್ತಿಂಚ
ಹಿತ್ವಾಪಾಪಮವಾಪ್ಸಸಿ ||

೩೪. ಅಕೀರ್ತಿಂಜಾ ಬಿಭಾತಾನಿ ಕಥಯಿ
ದ್ಯಂತಿಶೇಷ್ಯಯಾಂ | ಸಂಭಾವಿತಸ್ಯಜಾಕೀ
ರ್ತಿರ್ಮರಣಾದತಿಚ್ಯತೇ ||

೩೫. ಭಯಾದ್ರೂಢ ದುರತಂಮನ್ಯಂ
ತೇಶ್ವಾಂಮಹಾರಥಾಃ | ಯೇಶಾಂಚತ್ವಂಜ
ಹುಮತೋಭೂತಾವ್ಯಯಾಸ್ಯಸಿಲಾಘುನಂ ||

೩೬. ಅವಾಚ್ಯ ವಾದಾಂತ್ಯ ಬಹೂನ್ವದಿ
ದ್ಯಂತಿ ತಮಾಹಿತಾಃ | ನಿರದಂತಸ್ತವನಾಮ
ಧ್ಯಂತತೋದುಬ್ಬ ತರನ್ನುಕಂ ||

CANARESE.

೨೭. ಹ್ಯಾಗಂದರೆ ಹುಟ್ಟಿದವನು ಸಾಯುವದೂ ಸತ್ತ
ವನು ಹುಟ್ಟುವದೂ ನಿಶ್ಚಯವೇ ಆದದರಿಂದ ಈ ಕಾರ್ಯವು
ಅನಿವಾರ್ಯವು ಇದಕ್ಕಾದರೂ ನೀನು ದುಖಿಸತಕ್ಕವನಲ್ಲವು.

೨೮. ಯೆಲೇ ಅರ್ಜುನನೇ ಹುಟ್ಟುವದಕ್ಕಿಂತ ಮೊದ
ಲಾಗಿ ಕಾಣಿಸಿದೆಯೂ ಹುಟ್ಟಿದಮೇಲೆ ಕಾಣಿಸಿಯೂ, ಸತ್ತ
ಮೇಲೆ ಮತ್ತು ಕಾಣಿಸಿದೆಯೂ ಇರುವವಲ್ಲವೇ ಯೆಲ್ಲಾ ಜೀ
ವಗಳು, ಈ ವಿಷಯದಲ್ಲಿಯೂ ದುಖಿಸೇನು.

೨೯. ಈ ಜೀವನವನ್ನು ಯಾವನಾದರೂ ಕಾಣುವದೂ
ಆತ್ಮರೂಪವೇ, ಹೇಳುವದೂ ಆತ್ಮರೂಪವೇ, ಕೇಳುವದೂ ಆತ್ಮ
ರೂಪವೇ, ಕೇಳಿದಾಗ್ಯಾ ತಿಳಿಯುವದು ಮತ್ತು ಆತ್ಮರೂಪವಾ
ಗಿರುವದು.

೩೦. ಸರ್ವವ್ಯಾಪಿಯಾದ ಜೀವನು ಕೊಲ್ಲಕೂಡದವನಾಗಿ
ಯೂ, ನಿತ್ಯನಾಗಿಯೂ ಇದ್ದಾನೆ ಯೆಲೆ ಅರ್ಜುನನೇ ಆದ
ಕಾರಣ ಯೆಲ್ಲಾ ಜೀವಗಳನ್ನು ಕುರಿತು ನೀನುದುಖಿಸಕೂಡದು

೩೧. ಸ್ವಧರ್ಮವನ್ನು ತಿಳಿದು ನೀನು ಹೆದರತಕ್ಕವನ
ಲ್ಲ, ಕ್ಷತ್ರಿಯರಿಗೆ ಯುದ್ಧಕ್ಕಿಂತಲೂ ಕ್ರೇಷ್ಮವಾದ ಶೇರೊಂ
ದು ಧರ್ಮವಿಲ್ಲ.

೩೨. ತನ್ನಪ್ಪಕ್ಕಿಂತಾನೇ ಶರೆಯಲ್ಪಟ್ಟ ಸರ್ವದ್ವಾರ
ವನ್ನು ಕೇರಿಗುವ ಇಂಥಾ ಯುದ್ಧವನ್ನು ಪೂಜ್ಯವಂತರಾದ
ಕ್ಷತ್ರಿಯರು ಹೊಂದುವರು ಯೆಲೇ ಪಾರ್ಥನೇ.

೩೩. ನೀನು ಈ ಧರ್ಮಯುದ್ಧವನ್ನು ಮಾಡಬೇ ಇದ್ದ
ರೆ ಕುಲಧರ್ಮವನ್ನು ಕೀರ್ತಿಯನ್ನು ಹೋಗಲಾಡಿಸಿ ಪಾ
ಪಹೊಂದುವಿ.

೩೪. ಯಾವಾಗಲೂ ಇರುವ ನಿನ್ನ ಅಪಕೀರ್ತಿಯನ್ನು
ಜನಗಳು ಕಥೆಯಾಗಿ ಹೇಳುವರು, ಆದರೆ ಯೋಗ್ಯನಾದವ
ನಿಗೆ ಅಪಕೀರ್ತಿಯು ಮರಣಕ್ಕಿಂತ ಹೆಚ್ಚೆಂದು ಹೇಳಲ್ಪ
ಡುವದು.

೩೫. ಭಯದಿಂದ ಯುದ್ಧಸ್ಥಳದಿಂದ ಹಿಂದಿರಿದ ನಿನ್ನ
ನ್ನು ಯಾವ ಮಹಾ ಪರಾಕ್ರಮಕಾಲಿಗಳೊಳಗೆ ನೀನು ಘುನ
ವನ್ನು ಹೊಂದಿರುವೆಯೋ ಅವರೆಲ್ಲರೂ ನೋಡುವರು ಆಗ
ಲು ಲಘುತ್ವವನ್ನು ಹೊಂದುವಿ.

೩೬. ನಿನ್ನ ಕತುಗಳು ಆಡಬಾರದ ಮಾತುಗಳನ್ನು ಬಹ
ಳವಾಗಿ ಆಡುವರು ನಿನ್ನ ಸಾಮರ್ಥ್ಯವನ್ನು ದೂಷಿಸುವ
ರು, ಅದಕ್ಕಿಂತಲೂ ದೊಡ್ಡ ದುಖಿ ವ್ಯಾವದು.

ENGLISH.

27Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behove thee to grieve about that which is inevitable.

28The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these?

29Some regard the soul as a wonder, whilst some speak, and others hear of it with astonishment; but no one knoweth it, although he may have heard it described.

30This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals.

31Cast but thy eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the Kshatree tribe hath no duty superior to fighting.

32Just to thy wish the door of heaven is found open before thee. Such soldiers only as are the favorites of Heaven obtain such a glorious fight as this.

33But, if thou wilt not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of a crime.

34Mankind speak of thy renown as infinite and inexhaustible. The fame of one who hath been respected in the world is extended even beyond the dissolution of the body.

[See Appendix II, Note A.]

35The generals of the armies will think that thy retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected.

36Thy enemies will speak of thee in words which are unworthy to be spoken, and depreciate thy courage and abilities: what can be more dreadful than this!

SANSKRIT.

32. ಹತೋವಾಪ್ರಾಪ್ಸ್ಯಸಿ ಸ್ವರ್ಗಂ ಚಿ
ತ್ವಾಭೋಕ್ಷ್ಯಸೇಮಹೀಂ | ತನ್ನಾದುತ್ತಿದ್ಧ
ಕಾಂತೇಯಯುದ್ಧಾಯ ಕೃತನಿಶ್ಚಯಃ ||

33. ಸುಖದುಃಖೈರಸಮೇಕೃತ್ವಾಲಾಭಾ
ಲಾಭೌ ಜಯಾಜಯೌ | ತತೋಯುದ್ಧಾ
ಯಯುಜ್ಯಸ್ವಸೈವಂ ಪಾಪಮವಾಪ್ಸ್ಯಸಿ ||

34. ವಿದ್ವಾತೇಭಿ ಹಿತಾಸಂಖ್ಯೈ ಬುದ್ಧಿ
ಶೋಗೇ ತ್ವಿಮಾಂತ್ರಣಃ | ಬುಧ್ಯಾಯು
ಕ್ತೋಯ ಯಾಪಾರ್ಥ ಕರ್ಮಬಂಧಂ ಪ್ರ
ಹಾಸ್ಯಸಿ ||

35. ನೇಹಾಭಿಕ್ರಮನಾಶೋಸ್ತಿ ಪ್ರತ್ಯವಾ
ಯೋನವಿದ್ಯತೇ | ಸ್ವಲ್ಪಮಪ್ಯಸ್ಯಧರ್ಮ
ಸ್ಯತ್ರಾಯತೇಮಹತೋಭಯಾತ್ ||

36. ವ್ಯವಸಾಯಾತ್ಮಿಕಾಬುದ್ಧಿರೇಕೇಹಕು
ರುನಂದನ | ಬಹುಕಾಖಾಹ್ಯನು ತಾತ್ಕ ಬುದ್ಧ
ಯೋವ್ಯವಸಾಯಿನಾಂ ||

37. ಯಾಮಿಮಾಂಘ್ರಸ್ಪಿಕಾಂ ವಾಚಂ
ಪ್ರವಂದತ್ಯವಿಚ್ಛಿತ್ಯಃ | ವೇದವಾದರತಾಂ ಪಾ
ರ್ಥನಾನ್ಯದಸ್ತೀತಿವಾದಿನಃ ||

38. ಕಾಮಾತ್ಮಾನ್ಯಸ್ವರ್ಗ ಪರಾಜಂತ್ಯಕ
ತ್ವಫಲಪ್ರದಾಂ | ತ್ರಿಯಾವಿಕೇಷ ಬಹುಶಾಂ
ಭೋಗೈಶ್ಚೈವಗತಿಂ ಪ್ರತಿ ||

39. ಭೋಗೈಶ್ಚೈವ ಪ್ರಸಕ್ತಾನಾಂತಯಾ
ವಹೃತಚೇತಸಾಂ | ವ್ಯವಸಾಯಾತ್ಮಿಕಾ ಬು
ದ್ಧಿ ಸ್ವಮಾಧಾನಾಧೀಯತೇ ||

CANARESE.

32. ಕೊಲ್ಲಲ್ಪಟ್ಟಿರೇ ಸ್ವರ್ಗವನ್ನು ಹೊಂದುವಿ, ಜಯಿ
ಸಿದರೇ ರಾಜ್ಯ ಭೋಗವನ್ನು ಅನುಭವಿಸುವಿ, ಯೆಲೇ ಕುಂತೀ
ಕುಮಾರನೇ ಆದಕಾರಣ ದೃಢಮನಸ್ಸು ಉಳ್ಳವನಾಗಿ ಯು
ದ್ಧಕ್ಕೆ ಯೇಳು.

33. ಸುಖ ದುಃಖಗಳನ್ನಾ, ಲಾಭಾಲಾಭಗಳನ್ನಾ, ಜ
ಯಾಪಜಯಗಳನ್ನಾ, ಸರಿಯಾಗಿ ಯೆಣಿಸಿ ಯುದ್ಧಕ್ಕೆ
ಸಿದ್ಧವಾದವನಾದರೇ ಈ ಪಾಪವನ್ನು ಹೊಂದಿದಿರುವಿ.

34. ಸಾಂಖ್ಯವೆಂಬ ಯೋಗದಲ್ಲಿ ಯಾವ ಬುದ್ಧಿಯು
ತಿಳಿಸಲ್ಪಡುವದೋ ಆಬುದ್ಧಿಯನ್ನು ಕೇಳು, ಯೆಲೇ ಪಾ
ರ್ಥನೇ ಅಂಥ ಬುದ್ಧಿಯ ಸಂಗತ ಕೂಡಿದವನಾದರೇ ಕ
ರ್ಮಮಾಡುವದರಿಂದ ಬರುವ ಪಾಪವೆಂಬ ಬಂಧನದ ಬೆ
ಯಿಂದ ನೀನು ಬಿಡಲ್ಪಡುವಿ.

35. ಈಮೊಲೈ ಜ್ಞಾನಹುಟ್ಟಿಸುವ ಕರ್ಮವು ಮಾತಲಾ
ರಂಭಿಸಿದರೇ ವೃಥಾವಾಗದು ಇದನ್ನು ಮಾಡುವಾಗ ಮ
ಥೈ ವಿಷ್ಣು ಬಂದಾಗ್ಯೂ ದೋಷವಿಲ್ಲ. ಈಸೃಧರ್ಮವಾದ
ಕರ್ಮದ ಪ್ರಾರಂಭವು ಸ್ವಲ್ಪವಾದಾಗ್ಯೂ ಮಹಾ ಪಾಪ ಭ
ಯದ ಬೆಕೆಯಿಂದ ರಕ್ಷಿಸುವದು.

36. ಯೆಲೇ ಅರ್ಜುನನೇ ಕರ್ಮಮಾಡಬೇಕೆಂಬ ಬು
ದ್ಧಿ ಮೊಂಡೇಸರಿ ಆದಾಗ್ಯೂ ಕರ್ಮದಲ್ಲಿ ವ್ಯವಸಾಯ ಮಾ
ತದವರಿಗೆ ಬಹಳ ಕೊಂಬೆಗಳುಳ್ಳ ಅನೇಕ ಬುದ್ಧಿಗಳು ಉಂಟು.

37. ವೇದವನ್ನು ಮೊದಲಿ ಅರ್ಥವನ್ನು ತಿಳಿಯದವರು
ಪ್ರವೃತ್ತಿ ಫಲಕ್ಕೆ ಕಾರಣವೆಂಬ ವೇದಾರ್ಥವನ್ನು ಪ್ರವೃತ್ತಿ
ಫಲವೆಂಬದಾಗಿ ನೆನಸುತ್ತಾರೆ, ಅವರು ಅರಿಯದವರು.

38. ಹುಟ್ಟಿದಾಗಲಿಂದ ಮಾಡಿದ ಕರ್ಮದ ಫಲವನ್ನು
ಕೊಡುವದಾಗಿಯೂ ನಾನಾವಿಧವಾದ ಕ್ರಿಯೆಗಳಿಂದ ಬಹಳ
ವಾಗಿಯೂ ಇರುವ ಭೋಗದ ಮತ್ತು ಐಶ್ವರ್ಯದ ಗತಿಯ
ನ್ನು ಕುರಿತು ಸ್ವರ್ಗವೇ ಶ್ರೇಷ್ಠವೆಂದು ಆತೆಯುಳ್ಳ ಮನು
ಷ್ಯರು ಹೇಳುವರು.

39. ಅಂಥಾ ಭೋಗೈಶ್ಚೈವಗಳಲ್ಲಿ ತಗಲಿದ ಮನಸ್ಸು
ಉಳ್ಳವನಾಗಿಯೂ ಆತೆಯಿಂದ ತುಂಬಿದ ಚಿತ್ತವುಳ್ಳವನಾಗಿ
ಯೂ ಇರುವ ಮನುಷ್ಯರ ಕರ್ಮಮಾಡಬೇಕೆಂಬ ಬುದ್ಧಿ
ಯು ಜ್ಞಾನಸಂಬಂಧವಾದದ್ದಲ್ಲವು.

ENGLISH.

37 If thou art slain thou wilt obtain heaven; if thou art victorious thou wilt enjoy a world for thy reward; wherefore, son of Koontee, arise and be determined for the battle. 38 Make pleasure and pain, gain and loss, victory and defeat, the same, and then prepare for battle; or if thou dost not, thou wilt be criminal in a high degree. 39 & 40 Let them reason be thus applied in the field of battle, This thy judgment is formed upon the speculative doctrines of the Sankhya sastra; hear what it is in the practical, with which being ended thou shalt forsake the bonds of action. A very small portion of this duty delivereth a man from great fear.

41 In this there is but one judgment; but that is of a definite nature, whilst the judgments of those of indefinite principles are infinite and of many branches.

42 & 43 Men of confined notions, delighting in the controversies of the Veds, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches & enjoyments, flowery sentences, ordaining innumerable and manifold ceremonies, and promising rewards for the actions of this life.

44 The determined judgment of such as are attached to riches and enjoyment and whose reason is led astray by this doctrine, is not formed upon mature consideration and meditation.

SANSKRIT.

೪೫. ತ್ರೈಗುಣ್ಯ ವಿಷಯಾ ವೇದಾನಿ
ಸ್ಮೃಗುಣೋ ಭವಾರ್ಜನಾ ನಿರ್ವ್ವಂ
ದೋ ನಿತ್ಯಸತ್ಯಸೋ ನಿರೋಗಕ್ಷೇಮಲ
ತ್ವನಾ||

೪೬. ಯಾವಾನರ್ಥಃ ಪದಪಾನಿಸರ್ವ
ತನ್ಸಂಪ್ಲವೋದಕಃ| ಕಾವಾಂತಸ್ತೇವ ವೇ
ದೇದುಬ್ರಾಹ್ಮಣಸ್ಯವಿಜಾನತಃ||

೪೭. ಕರ್ಮಣೈವಾಧಿಕಾರಸ್ತಮಾಫಲೇದು
ಕದಾಚನ| ಮಾಕರ್ಮ ಫಲಹೇತು ಭಾರ್ವ
ಮಾತೆಸಂಗೋಸ್ತುಕರ್ಮಣಃ||

೪೮. ಯೋಗಸ್ಯಕುರುಕರ್ಮಾಣಿಸಂ
ಗತ್ಯಕ್ತ್ವಾಧನಂಜಯ| ಸಿದ್ಧಸಿದ್ಧೋಸ್ತ
ಮೋಭೂತ್ವಾ ಸಮತ್ವಯೋಗಸುಚ್ಯತೇ

೪೯. ದುರೇಣಾಹ್ಯಾಪರಂಕರ್ಮಬುದ್ಧಿ
ಯೋಗಾದ್ಯಧನಂಜಯ| ಬುದ್ಧೌ ಕರಣಮಂ
ನ್ವಿಪ್ಲವತ್ವದಣಾಃಫಲಹೇತವಃ||

೫೦. ಬುದ್ಧಿಯುಕ್ತೋಜಹಾತೀಹುಭೇಸು
ಕೃತ ದುಷ್ಕೃತೇ| ತಸ್ಮಾದೋ ಗಾಯ
ಯುಜ್ಯಸ್ಯಯೋಗಃಕರ್ಮಸುಕೌತಲಂ||

೫೧. ಕರ್ಮಜಂಬುದ್ಧಿಯುಕ್ತಾಫಲಂತ್ಯ
ಕ್ತ್ವಾಮನೀದೇಣಃ| ಜನ್ಮಬಂಧವಿನ್ಯಕ್ತಾಃ
ದಂಕಫಂತ್ಯನಾಮಯಂ||

೫೨. ಯದಾತೇಮೋ ಹಕಲಿಲಂ ಬುದ್ಧಿ
ವ್ಯುತಿಶುಭೃತಿ| ತದಾಗಂತಾಸಿನಿರ್ವೇದಂ
ಕ್ರೋತವ್ಯಸ್ಯಕೃತಸ್ಯಚ||

೫೩. ಕ್ರುತಿವಿಪ್ರತಿಪನ್ನಾ ತೇಯದಾಸ್ಥಾ
ಸ್ಯತಿಶಿಕ್ಷಲಾ| ಸಮಾಧಾವಚಕಾಬುದ್ಧಿಸ್ತದಾ
ಯೋಗಮವಾಪ್ಸ್ಯಸಿ||

CANARESE.

೪೫. ವೇದಗಳು ಮಾರುಗುಣಗಳ ವಿಷಯಗಳು ಮಾರು
ರು ಗುಣಗಳನ್ನು ಬಿಟ್ಟವನಾಗು ಅರ್ಜುನನೇ ನೀನಿಂಥಾವನಾ
ದರೇ ಸುಖದುಖಗಳೆಂದದ ನಿತ್ಯವಾದ ಸತ್ಯಮಾರ್ಗ
ದಲ್ಲಿ ನಿಲ್ಲ ನಿಜವಾದ ಯೋಗಕ್ಕಾಗಿ ಕ್ಷೇಮಕ್ಕಾಗಿ ಆತ್ಮನಂ
ಬಂಧಕ್ಕಾಗಿ ತಕ್ಕವನಾಗುವಿ.

೪೬. ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಹರಿಯುವ ನೀರು ತುಂ
ಬಿದ ಭಾವಿಯಲ್ಲಿ ಯೆದ್ದು ಪ್ರಯೋಜನವು ಅದ್ದು ಪ್ರ
ಯೋಜನವು ಯೆಲ್ಲಾ ವೇದಗಳಲ್ಲಿ ತಿಳಿದಂಥಾ ಬ್ರಾಹ್ಮಣನಿಗೆ
ಆಗುವದು.

೪೭. ಕರ್ಮದಲ್ಲಿ ನಿನಗೆ ಅಧಿಕಾರ ವುಂಟಾದರೆ ತತ್ಪಲ
ಗಳಲ್ಲಿ ಇಥೆ ಯಿಲ್ಲದೆ ಇರಲಿ. ಕರ್ಮಫಲಕ್ಕೆ ಕಾರಣನಾಗ
ಬೇಡ ಕರ್ಮ ಬಿಡುವ ಬುದ್ಧಿ ನಿನಗೆ ಯಿಲ್ಲದಿರಲಿ.

೪೮. ಯೆಲೇ ಅರ್ಜುನನೇ ಫಲವನ್ನವೇಕ್ಷಿಸದೆ ಕರ್ಮ
ಯೋಗಿಯಾಗಿ ಕರ್ಮಗಳನ್ನು ಮಾಡು, ಕರ್ಮಸಿದ್ಧಿ
ಆದರೂ ಆಗದಿದ್ದರೂ ಚಿಂತೆಯಿಲ್ಲವೆಂದು ಸಮಾಧಾನದಿಂ
ದಿರುವದೇ ಯೋಗವು ಯೆಂದು ಹೇಳಲ್ಪಡುವದು.

೪೯. ಜ್ಞಾನ ಯೋಗಕ್ಕಿಂತಲೂ ಕರ್ಮವು ದುರವಾ
ದದಿಂದ ಶ್ರೇಷ್ಠವಲ್ಲ ಜ್ಞಾನಹೊಂದಿದರು ಫಲವ ಇಷ್ಟೆನು
ವರು ಕೃಪಣರು, ಯೆಲೇ ಅರ್ಜುನನೇ ಫಲವನ್ನು ಅವೇಕ್ಷಿ
ಸದೆ ಜ್ಞಾನ ವಿಷಯವನ್ನೇ ಆಶ್ರಯಿಸು.

೫೦. ಜ್ಞಾನವಂತನು ಪಾಪ ಪುಣ್ಯಗಳನ್ನು ಈಗಲೇ ಜ
ಯಿಸುವನು ಆದದಿಂದ ಆಜ್ಞಾನಯೋಗವನ್ನು ಹೊಂದು
ಕರ್ಮಗಳಲ್ಲಿ ಜ್ಞಾನಯೋಗವು ಶ್ರೇಷ್ಠವಾದದ್ದು.

೫೧. ಜ್ಞಾನವುಳ್ಳ ಬುದ್ಧಿವಂತರು ಕರ್ಮದಿಂದ ಹುಟ್ಟುವ
ಫಲವನ್ನು ಬಿಟ್ಟು ಜನ್ಮವೆಂಬ ಬಂಧನದಿಂದ ಬಿಡಲ್ಪಟ್ಟವರಾಗಿ
ಕೋಗವಿಲ್ಲದ ಮೋಕ್ಷ ಪದವನ್ನು ಹೊಂದುವರು.

೫೨. ಯಾವಾಗ ನಿನಗೆ ಬುದ್ಧಿಯು ಮೋಹವೆಂಬ ವಿಪ
ರಿತ ಜ್ಞಾನವನ್ನು ದಾಟಿತೋ ಆವಾಗ ಕೇಳತಕ್ಕದರದ ಮ
ತ್ತು ಪೂರವದಲ್ಲಿ ಕೇಳಿದರದ ಅರ್ಥವನ್ನು ತಿಳಿದು ಸಮಾ
ಧಾನ ಹೊಂದುವಿ.

೫೩. ವೇದಗಳು ಕರ್ಮವನ್ನೇ ಹೇಳುವದಿಲ್ಲ ಜ್ಞಾನವನ್ನು
ಹೇಳುತ್ತವೆ ಯೆಂಬದಾಗಿ ನಿನಗೆ ಬುದ್ಧಿ ಯಾವಾಗ ನಿಶ್ಚಲ
ಹೊಂದುವದೋ ಆವಾಗ ಆಬುದ್ಧಿಯು ಜ್ಞಾನದಲ್ಲಿ ಪ್ರವೇಶಿ
ಸುವದು ಆಗಲೇ ಯೋಗವನ್ನು ಹೊಂದುವಿ.

ENGLISH.

45The objects of the *Veds* are of a threefold nature. Be thou free from a threefold nature; be free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual. 46The knowing divine findeth as many uses in the whole *Veds* collectively, as in a reservoir full flowing with water.

47Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. 48Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called *Yog*. 49The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom alone; for the miserable and unhappy are so on account of the event of things. 50Men who are endued with true wisdom are unmindful of good or evil in this world. Study then to obtain this application of thy understanding, for such application in business is a precious art.

51Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.

52When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have attained all knowledge which hath been, or is worthy to be taught. 53When thy understanding, by study brought to maturity, shall be fixed immoveably in contemplation, then shall it obtain true wisdom."

SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೫೪. ಸ್ಥಿತಪ್ರಜ್ಞಸ್ಯಕಾಭಾಧಾಸಮಾಧಿಸ್ತ
ಸ್ಯಕೇಕವ | ಸ್ಥಿತಧೀಃಕಿಂಪ್ರಭಾಷೀತಕಿಮಾ
ಸೀತ ಪ್ರಜೇತಕಿಂ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೫೫. ಪ್ರಜಹಾತಿ ಯದಾಕಾಮಾಸ
ವಾಫಾಪಾರ್ಥಮನೋಗತಾ | ಆತ್ಮನೈಃ
ವಾತ್ಸನಾತುಪ್ಪಸ್ಥಿತಪ್ರಜ್ಞಸ್ತದೋಚ್ಯತೇ ||

೫೬. ದುಃಖೇದ್ವನುದ್ವಿಗ್ಧಮನಾಃಸುಖೇ
ದುವಿತತಸ್ತುಪ್ರಹಃ | ವಿತರಾಗಭಯಕ್ರೋ
ಧಃಸಿಠ್ಠಿಃತಥೇಮುನಿರುಚ್ಯತೇ ||

೫೭. ಯಸ್ಯರ್ವತ್ರಾನಭಿಸ್ಸೇಹಸ್ತ ತ್ವ
ತ್ರಾಪ್ರಸ್ಯಕುಭಾಕುಃ | ನಾಭಿನಂದತಿನದ್ವೇ
ಷ್ಠಿತಸ್ಯಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ ||

೫೮. ಯದಾ ಸಂಹರತೆ ಜಾಯಂ ಕು
ಮೋಂಗಾ ನೀವಸರ್ವತಃ | ಇಂದ್ರಿಯಾ
ಣೀಂದ್ರಿಯಾರ್ಥಭ್ಯ ಸ್ತಸ್ಯಪ್ರಜ್ಞಾ ಪ್ರತಿ
ಷ್ಠಿತಾ ||

೫೯. ವಿಷಯಾ ವಿನಿವರ್ತಂತೆ ನಿರಾಹಾರ
ಸ್ಯದೇಹಿನಃ | ರಸವರ್ಜಂ ರಸೋಪ್ಯಸ್ಯವರಂ
ದೃಷ್ಟ್ವಾನಿವರ್ತತೇ ||

೬೦. ಯತತೋಹ್ಯಪಿ ಕೌಂತೇಯಪುರು
ಷಸ್ಯವಿಚ್ಛೇತಃ | ಇಂದ್ರಿಯಾಣಿ ಪ್ರಮಾಧೀ
ನಿಕರಂತಿ ಪ್ರಸಥಂಮನಃ ||

೬೧. ತಾನಿಸರ್ವಾಣಿ ಸಂಯಮ್ಯಯು
ಕ್ತ ಅನೀತಮತ್ಪರಃ | ವಕೇಹಿಯಸ್ಯೇಂದ್ರಿ
ಯಾಣಿತಸ್ಯಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ ||

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೫೪. ಯೇಲೇ ಕೇಕವನೇ ಆ ಜ್ಞಾನಿಯ ಲಕ್ಷಣವಾದುದು
ಅವನ ಸಮಾಧಿಯುಂಟು ಸಮಾಧಾನ ಪೆಂಥಾದ್ದು ಅವನ ಬುದ್ಧಿ
ಯೂ ಮತ್ತು ಇರುವಿಕೆಯೂ ನಡತೆಯೂ ಯಂಥಾದ್ದು.

ಭಗವದ್ವಾಕ್ಯ.

೫೫. ಯೇಲೇ ಅರ್ಜುನನೇ ಯಾವಾಗ ಮನಸ್ಸಿನಲ್ಲಿ
ಹುಟ್ಟಿದ ಯೆಲ್ಲಾ ಆಕೆಗಳನ್ನು ಬಿಟ್ಟು ತನ್ನಿಂದ ತನ್ನಲ್ಲಿಯೆ
ಸಂತುಷ್ಟಿಹೊಂದುವನೋ ಅವನು ಅವನು ಸ್ಥಿರವಾದ ಬುದ್ಧಿ
ಯುಳ್ಳ ಜ್ಞಾನಿ ಯೆನಿಸಿ ಕೊಂಬುವನು.

೫೬. ದುಃಖಗಳ ವಿಷಯದಲ್ಲಿ ಕಳವಳಗೊಳ್ಳದೆ ಸುಖ
ಗಳ ವಿಷಯದಲ್ಲಿ ಆಕೆ ಇಲ್ಲದೆ ಮತ್ತು ಮೋಹವೂ, ಭಯವೂ,
ಕ್ರೋಧವೂ, ಇಲ್ಲದವನಾದನೋ ಅವನೇ ಸ್ಥಿರಬುದ್ಧಿಯು
ಳ್ಳ ಮುನಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೫೭. ಯಾವಾತನು ಯೆಲ್ಲಾ ದರಲ್ಲಿಯೂ ಸ್ನೇಹವಿಡದೆ
ಅಲ್ಲಲ್ಲಿ ಪೊಳ್ಳೆಯವಗಳನ್ನು ಅಲ್ಲದವಗಳನ್ನು ಹೊಂದಿ ಸಂ
ತೋರವೂ ದ್ವೇಷವೂ ಇಲ್ಲದೆ ಇರುವನೋ ಆತನಿಗೆ ಸ್ಥಿರ
ವಾದ ಬುದ್ಧಿ ಯುಂಟಾಗುವದು.

೫೮. ಕಾರ್ಮವು ತನ್ನ ಅವಯವಗಳನ್ನು ಹಾಗೆ
ಪೊಳ್ಳಗೊಳ್ಳುವದೋ ಅಮೇರೇ ಈಪುರುಷನು ಚಕ್ಷುರಾದಿಂ
ದ್ರಿಯಗಳನ್ನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ನೋಡುವದೆ ಮೊ
ದಲಾದ ಕೆಲಸಗಳಿಂದ ತಿರಗಿಸಿದರೇ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿರ
ವಾಗಿ ನಿಲ್ಲುವದು.

೫೯. ಆಹಾರವಿಲ್ಲದ ಪುರುಷನಿಗೆ ರಸವಿಲ್ಲದ್ದು ರಸವಾದ
ದ್ದು ಆದಾಗ್ಯೂ ವಿಷಯಗಳು ತಿರುಗುವದಿಲ್ಲ ಅಮೇರಿಗೆ ಈ
ಜ್ಞಾನಿಯು ಬುದ್ಧಿಯು ಪರಮಾತ್ಮನ ಕಂಡು ತಿರಗದು.

೬೦. ಯೇಲೇ ಕುಂತೀಕೃತನೇ ಪ್ರಯತ್ನದಿಂದ ಜ್ಞಾನಿ
ಯಾದ ಪುರುಷನ ಮನಸ್ಸನ್ನು ಆದರೂ ಬಲವಾದ ಇಂದ್ರಿ
ಯಂಗಳು ಬಲಾತ್ಕಾರದಿಂದ ಕೆಡಿಸುವವು.

೬೧. ಯಾವನು ಆಸರ್ವೇಂದ್ರಿಯಂಗಳನ್ನು ಜಯಿಸಿ
ಪರಮಾತ್ಮನಾದ ನನ್ನಲ್ಲಿಯೇ ಮನಸ್ಸನ್ನುಕೂಡಿಸಿ ಇರುವ
ನೋ ಮತ್ತು ಯಾವನಿಗೆ ಇಂದ್ರಿಯಂಗಳು ಸ್ವಾಧೀನವಾಗು
ವವೋ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿರವಾಗುವದು.

ENGLISH.

ARJUN.

54What, O Krishna, is the distinc-
tion of that wise and steady man who
is fixed in contemplation? What may
such a sage declare? Where may he
dwell? How may he act?

KRISHNA.

55A man is said to be confirmed in
wisdom, when he forsaketh every de-
sire which entereth into his heart,
and of himself is happy, and content-
ed in himself. 56His mind is undis-
turbed in adversity, he is happy and
contented in prosperity, and he is a
stranger to anxiety, fear, and anger.
Such a wise man is called a *Munee*.

57The wisdom of that man is estab-
lished, who in all things is without
affection, and having received good or
evil, neither rejoiceth at the one, nor
is cast down by the other. 58His wis-
dom is confirmed, when, like the tor-
toise, he can draw in all his members,
and restrain them from their wonted
purposes.

59The hungry man loseth every
other object but the gratification of
his appetite, and when he is be-
come acquainted with the Supreme,
he loseth even that. 60The tumultu-
ous senses hurry away, by force, the
heart even of the wise man who
striveth to restrain them. 61The in-
spired man, trusting in me, may quell
them and be happy. The man who
hath his passions in subjection, is
possessed of true wisdom.

SANSKRIT.

೬೦. ಧ್ಯಾಯತೋವಿದಯೋಽಘಂಸುಃ
ಸಂಗಸ್ತೆಷ್ಠಾಪಜಾಯತೇ | ಸಂಗಾತ್ಸಂಜಾಯ
ತೇಕಾಮೇಕಾಮಾತ್ಮೋಽಭಿಜಾಯತೇ ||

೬೩. ಕ್ರೋಧಾದ್ಭವತಿಸಂಮೋಹಃಸಂ
ಮೋಹಾಕ್ ಸ್ತೃಪಿವಿಭ್ರಮಃ | ಸ್ತೃಪಿವಿಭ್ರಂಕಾ
ದುಃಖದ್ಧಿಶೋಬುದ್ಧಿನಾಶಾತ್ಪ್ರಸೂತಃ ||

೬೪. ರಾಗದ್ವೇಷ ವಿಮುಕ್ತೈಸ್ತು ವಿಷ
ಯಾನಂದ್ರಿಯೈಶ್ಚರಃ | ಆತ್ಮವಶ್ಯೈರ್ವಿ
ಭೇಯಾತ್ಪ್ರಾಪ್ರಸಾದಮಧಿಗತಃ ||

೬೫. ಪ್ರಸಾದೇನರ್ವದುಖ್ಯನಾಂಹಾ
ನಿರಸೋಪಜಾಯತೇ | ಪ್ರಸನ್ನಾಽಪೇತಸೋ
ಹ್ಯಾಸುಬುದ್ಧಿಃಪರೈವತಿಷ್ಠತೇ ||

೬೬. ನಾಸ್ತಿ ಬುದ್ಧಿರಯುಕ್ತಸ್ಯ ನಜಾ
ಯುಕ್ತಸ್ಯಭಾವನಾ | ನಜಾಭಾವಯತಃಕ್ಯಾಂ
ತಿಶಕಾರತಸ್ಯಕುತಸ್ತುಖಂ ||

೬೭. ಇಂದ್ರಿಯಾಣಾಂಹಿಚರತಾಂಯಂ
ನ್ಯತೋನುವಿಧೀಯತೇ | ತದಸ್ಯಪರತಿಪ್ರ
ಜ್ಞಾಂವಾಯುರ್ನಾವಮಿವಾಂಭಸಿ ||

೬೮. ತನ್ಮಾದ್ಯಸ್ಯಮಹಾಬಾಹೋನಿ
ಗ್ರಾಹೀತಾನಿಸರ್ವತಃ | ಇಂದ್ರಿಯಾಣೇಂದ್ರಿ
ಯಾರ್ಥೋಽಭ್ಯಸ್ತಸ್ಯ ಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ ||

೬೯. ಯಾನಿಕಾಸರ್ವಭೂತಾನಾಂ ತ
ಸ್ಯಾಂಜಾಗತಿಃ ಸಂಯಮಾ | ಯಸ್ಯಾಂ
ಜಾಗ್ರತಿಭೂತಾನಿಸಾನಿಕಾಪಶ್ಯತೋಮುನೇಃ ||

೭೦. ಆಪೂರ್ಯಮಾಣಮಚಲಪ್ರತಿಷ್ಠಂ
ಮುದ್ರಮಾಪಃಪ್ರವಿಕಂತಿಮದ್ವಕ್ | ತದ್ವ
ತ್ಯಾಮಾಯಂಪ್ರವಿಕಂತಿಸರ್ವೇಸಾಂತಿಮಾ
ಪೋಷಿತನಕಾಮಾಮಾ ||

CANARESE.

೬೦. ಆ ವಿಷಯಗಳನ್ನು ಧ್ಯಾನಿಸುವವನಿಗೆ ಅವಗಳಲ್ಲಿ
ಸಂಗ ಹುಟ್ಟುವದು ಅನಂಗದಿಂದ ಆಕೆಬಲವಾಗುವದು ಆತನಿಗೆ
ರದಿದ್ದರೆ ಕೋಪಹುಟ್ಟುವದು

೬೩. ಕ್ರೋಧದಿಂದ ಮೋಹವು, ಮೋಹದಿಂದ ಅವಿವೇ
ಕವು, ಅವಿವೇಕದಿಂದ ಬುದ್ಧಿ ನಾಶವು, ಬುದ್ಧಿ ನಾಶದಿಂದ ಆತ್ಮ
ನಾಶವಾಗುವದು.

೬೪. ಅಹಂಕಾರವೂ ದ್ವೇಷವೂ ಇಲ್ಲದೇ ತನ್ನ ಸಾವಿ
ಧೀನಗಳಾದ ಇಂದ್ರಿಯಗಳಿಂದ ವಿಷಯಗಳನ್ನು ಅನು
ಭವಿಸುತ್ತಾ ಪರಮಾತ್ಮನಿಗೆ ವಿಧೇಯನಾಗಿ ಸಂಚರಿಸುವವನು
ನಿರ್ಮಲತ್ವವನ್ನು ಹೊಂದುವನು.

೬೫. ಆಮನಸ್ಸಿನ ನಿರ್ಮಲತ್ವದಿಂದ ಸಕಲ ದುಖ್ಯ
ಗಳಿಗೂ ನಾಶ ವುಂಟಾಗುವದು, ಆ ನಿರ್ಮಲಮನಸ್ಸು ಉಳ್ಳ
ವನ ಬುದ್ಧಿಯು ಜಾಗ್ರತೆಯಿಂದ ಸ್ಥಿರವತುವದು.

೬೬. ನಿರ್ಮಲಮನಸ್ಸು ಇಲ್ಲದವನಿಗೆ ಸ್ಥಿರಬುದ್ಧಿ ಇರ
ದು, ಸ್ಥಿರಬುದ್ಧಿ ಇಲ್ಲದವನಿಗೆ ಧ್ಯಾನ ಸಲ್ಲದು, ಧ್ಯಾನವಿಲ್ಲದೆ
ಶಾಂತಿ ಹುಟ್ಟದು, ಶಾಂತಿ ಹುಟ್ಟದೇ ಇದ್ದರೇ ಸುಖವೆಲ್ಲದು.

೬೭. ಇಂದ್ರಿಯಗಳ ಸಂಗತಲೇ ಚಲಿಸುವ ಮನಸ್ಸು
ನಿರೀನದ ಹಿತವನ್ನು ಘುಳಿ ಹಾಗೆ ಮುಣಗಿಸುವದೋ ಹಾ
ಗೆ ಬುದ್ಧಿಯನ್ನು ಕೆಡಿಸುವದು.

೬೮. ಅದುಕಾರಣದಿಂದಲೇ ಮಹಾ ಭುಜನಾದ ಅಜು
ನನೇ ಯಾವ ವುರುಷನ ಇಂದ್ರಿಯಗಳೂ ಅವುಗಳ ಕೆಲಸಗ
ಳ ಬೆಲೆಯಿಂದ ತಿರುಗಿಸಲ್ಪಡುವದೋ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿ
ರವಾಗಿ ನಿಲ್ಲುವದು.

೬೯. ಯೆಲ್ಲಾ ಭೂತಗಳಿಗೂ ಯಾವದು ರಾತ್ರಿ
ಯೋ ಆ ರಾತ್ರಿಯಲ್ಲಿ ಜ್ಞಾನಿಯಾದ ಯೋಗಿಯು ಯೆ
ಚ್ಚ ತಿರುವನು, ಯಾವ ರಾತ್ರಿಯಲ್ಲಿ ಭೂತಗಳು ಯೆಚ್ಚ ತಿ
ರವೋ ಆ ರಾತ್ರಿಯು ಜ್ಞಾನಿಯಾದ ಮುನಿಗೆ ಯೆಚ್ಚ ತಿರು
ವದು.

೭೦. ತುಂಬಿ ತುಳುಕದೆ ಇರುವ ಸಮುದ್ರವನ್ನು ನೀರು
ಹಾಗೆ ಪ್ರವೇಶಿಸುವದೋ ಹಾಗೆ ಯೆಲ್ಲಾ ಬಯಲೆಗಳೂ
ಯಾವನನ್ನು ಪ್ರವೇಶಿಸುವವೋ ಅವನು ಮೋಕ್ಷವನ್ನು
ಹೊಂದುವನು, ಬಯಲೆಗಳ ಬಯಸುವ ಕಾಮಿಯು ಮೊಂ
ದಲಾರನು.

ENGLISH.

62 & 63 The man who attendeth to the
inclinations of the senses in them hath
a concern ; from this concern is creat-
ed passion, from passion anger, from
anger is produced folly, from folly a
depravation of the memory, from the
loss of memory the loss of reason,
and from the loss of reason the loss of
all! 64 A man of a governable mind,
enjoying the objects of his senses,
with all his faculties rendered obedi-
ent to his will, and freed from pride
and malice, obtaineth happiness su-
preme. 65 In this happiness is born to
him an exemption from all his troubles
and his mind being thus at ease, wis-
dom presently floweth to him from
all sides. 66 The man who attendeth
not to this, is without wisdom or the
power of contemplation. The man
who is incapable of thinking, hath
no rest. What happiness can he enjoy
who hath no rest? 67 The heart, which
followeth the dictates of the moving
passions, carrieth away his reason, as
the storm the bark in the raging ocean
68 The man therefore who can restrain
all his passions from their inordinate
desires, is endued with true wisdom

69 Such a one walketh but in that
night when all things go to rest, the
night of time. The contemplative
Munee sleepeth but in the day of
time, when all things wake.

70 The man whose passions enter
his heart as waters run into the un-
swelling passive ocean, obtaineth
happiness ; not he who lusteth in his
lusts.

SANSKRIT.

౧. విహాయేశామా యస్సర్వాః
పుమాంతరతనిస్పృహః | నిర్మమోనిర
హంకారఃసకాంతిమధిగత్థతి॥

౨. ఏషాబ్రహ్మైశ్ఠితిపాథాన్యే
నాప్రాప్యవిముక్త్యతి | స్థిత్యాస్యామం
తకాలేపిబ్రహ్మనిర్వాణమృప్త్యతి॥

CANARESE.

౧. యేల్లా బయకగళ్ళను బిట్టు యావ 'పురుష
ను ఆకే ఇల్లదే ఇరువనో అవనిగే నాను నన్నదు యేం
బ అహంకార మమకారగళ్ళివు, అంథా పురుషను మో
క్షవన్ను హొందువను.

౨. యేలే అజ్ఞాననే ఇదిగ చరత్రువు విషయ
వాద జ్ఞానస్థితియు ఈ స్థితియన్ను హొందువను
మోక్షవన్ను హొందును, ఆ పురుషను అంత్యకాలదల్లి
ఆదరా ఈ స్థితియల్లి నింతు బ్రహ్మనిర్వాణవేంబ
మోక్షవన్ను హొందువను.

ENGLISH.

⁷¹The man who, having abandon-
ed all lusts of the flesh, walketh with-
out inordinate desires, unassuming,
and free from pride, obtaineth hap-
piness. ⁷²This is divine dependance.
A man being possessed of this con-
fidence in the Supreme, goeth not
astray : even at the hour of death,
should he attain it, he shall mix with
the incorporeal nature of *Brāhm*.

LECTURE III.

OF WORKS.

మూ ర నీ యే అ ధ్యాయ.

అర్జున యువాచ.

౧. జ్యాయస్మిజ్జేత్కర్మణస్తేమకా
బుద్ధిర్జనాదన్తతత్కర్మణోఘోర
రేమాంసియోజయసికేశవ॥

౨. వ్యామి క్షేణ్యేవ వాక్యేనబుద్ధిం
మోక్షయసివమే | తదేశం వదన్తిత్వ
యేనశ్రేయోజమాపుయాం॥

శ్రీభగవానువాచ.

౩. తోలకేస్త్రిద్వివిధానిహృద్రాభ్యో
క్తామయానఘ | జ్ఞానయోగేన సాం
ఖ్యానాంకర్మయోగేనయోగీనాం॥

అర్జున వాక్య

౧. యేలే కేశవనే కర్మయోగగ్ధింత జ్ఞాన
యోగ దోషదేందు నినేగే సమృతవాద పక్షదల్లి ను
గ్రవాద కర్మదల్లి నన్ను యాకే ప్రవేశమాడగొ
డిసుత్తి జనాదన్తనే

౨. కలబేరకే మాతనింద నన్న బుద్ధియన్ను మో
క్షగొల్పెసుత్తి, ఈ యేరదల్లి వేందన్ను నిక్షేప్తిసి యా
వదరింద నాను శ్రేయస్సన్ను హొందువేనో అదన్తి
జేళ్ళు.

భగవద్వాక్య.

౩. యేలే పాపరహితనే ఈ తోలకదల్లి యేరకు
విధవాద నిద్యయు పూర్వదల్లి న్నింద జేళ్ళల్ప
ట్టితు, తత్వవన్ను తిళిద జ్ఞానిగళిగే జ్ఞానయోగ
గదిందలూ కర్మాధికారిగణాద గృహస్థుగే కర్మ
యోగగదింద,

ARJOON.

¹If, according to thy opinion, the
use of the understanding be superior
to the practice of deeds, why then
dost thou urge me to engage in an
undertaking so dreadful as this?

² Thou, as it were, confoundest my
reason with a mixture of sentiments,
wherefore choose one amongst them,
by which I may obtain happiness, and
explain it unto me.

KRISHNA.

³It hath before been observed by
me, that in this world there are two
institutes : That of those who follow
the *Sāṅkhya*, or speculative science,
which is the exercise of reason in
contemplation ; and the practical, or
exercise of the moral and religious
duties.

SANSKRIT.

೬. ನಕರ್ಮಣಾ ಮನಾರಂಭಾ ನೈವ್ಯದ್ವ್ಯ
ಮ್ಯುಂಪುರುಷೋಕ್ತುತೇ ನಚಸನ್ಯಸನಾ
ದೇವಸಿದ್ಧಿಂನಮಧಿಗಚ್ಛತಿ||

೭. ನಮಿಶ್ಚೈತ್ಯಕ್ಷಣಮುಪಿಜಾತು ತಿದೃತ್ಯಕ
ರ್ಮಕೃತ್ | ಕಾರ್ಯತೇಹ್ಯವಶಃ ಕರ್ಮಸ
ವ್ಯಾಪ್ರಕೃತಿಜೈರ್ಮಣೈಃ||

೮. ಕರ್ಮೇಂದ್ರಿಯಾಣಿ ಸಂಯಮ್ಯ
ಯಶಸ್ತೇಮನಸಾಸ್ವರಃ | ಇಂದ್ರಿಯಾರ್ಥಾ
ನ್ವಿಮುರಾಧಾತ್ಮಾಮಿಹ್ಯಾಜಾರಸ್ಸುಚ್ಯತೇ||

೯. ಯಸ್ವೀಂದ್ರಿಯಾಣಿಮನಸಾನಿಯಂ
ಮ್ಯಾರಭತೇರ್ಜುನ | ಕರ್ಮೇಂದ್ರಿಯೈಕ
ರ್ಮಯೋಗಮಸಕ್ತಸ್ಸವಿಶ್ರಮ್ಯತೇ||

೧೦. ನಿಯತಂ ಕುರುಕರ್ತೃತ್ವಂ ಕರ್ತೃಜ್ಯಾ
ಯೋಷ್ಯಕರ್ಮಣಃ | ಶರೀರಯಾತ್ರಾಪಿಚ
ತೇನಪ್ರಸಿದ್ಧೋದಕರ್ತೃಣಃ||

೧೧. ಯಜ್ಞಾರ್ಥಾತ್ಕರ್ಮಣೋ ನ್ಯತ್ರ
ಶೋಕೋಯಂಕರ್ತೃಬಂಧನಃ | ತದರ್ಥಂ ಕ
ರ್ಮಕಾಲಂತೇಯಮುಕ್ತಸಂಗಸ್ಸಮಾಚರ||

೧೨. ಸಹಯಜ್ಞಾಃ ಪ್ರಜಾಃ ಸೃಷ್ಟ್ವಾ ಪು
ರೋವಾಚಪ್ರಜಾಪತಿಃ | ಅನೇನಪ್ರಸವಿಧ್ಯಧೃ
ಮೇಷಪೋಷ್ಣಿಸ್ವಿದ್ವಕಾಮಧುಕ್||

೧೩. ದೇವಾಭಾವಯತಾನೇನತೇದೇವಾ
ಭಾವಯಂತುತಃ | ಪರಸ್ಪರಂಭಾವಯಂತಃ
ತೇಯಃ ಪರಮವಾನ್ಸೃಥ||

೧೪. ಇಷ್ಟಾರ್ಥೋಗಾ ಹಿವೋದೇವಾ
ದಾಸ್ಯಂತೇಯಜ್ಞಭಾವಿತಾಃ | ಶೈರ್ವತ್ತಾನ್ಯ
ಪ್ರದಾಮೈಭ್ಯೋಮೋಘಜ್ಞೇಸ್ತೇನವ್ರತಃ||

CANARESE.

೬. ಮಾತತಕ್ಕ ಕರ್ಮವನ್ನು ಮಾತಲಾರಂಭಿಸದೇ ಇ
ದ್ದರೇ ಅವನು ಜ್ಞಾನವನ್ನು ಹೊಂದನು. ಮಾತದೇ ಬಿಡುವ
ಮಾತ್ರದಲ್ಲೇ ಮೋಕ್ಷವನ್ನು ಹೊಂದಲಾರನು.

೭. ಯಾವನಾದರೂ ಕ್ಷಣಮಾತ್ರವೂ ಕರ್ಮಮಾತ
ದೇ ನೋಡುಭಾರಿಗೂ ಇರುವದಿಲ್ಲ, ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿ
ದ ರಜಸ್ಸತ್ವ ತಮೋಗುಣಗಳಿಂದ ಪರವಶನಾಗಿ ಕರ್ಮ
ವನ್ನು ಮಾಡುತ್ತಾಳೆ ಇದ್ದಾನೆ.

೮. ಕರ್ಮೇಂದ್ರಿಯಗಳಾದ ಕೈಕಾಲುಗಳನ್ನು ಅಲ್ಲಾ
ದಿಸದೆ ಬಿಗಿ ಹಿಡಿದು ಇಂದ್ರಿಯ ಸಂಬಂಧಗಳಾದ ಬಯಕೆ
ಗಳನ್ನು ಮನಸ್ಸಿನಲ್ಲಿ ನೆನಸುತ್ತಾ ಯಾವನಿರುವನೋ ಅವನು
ಮಾತನಿಂದರೂ ಡಾಂಭಿಕಾಚಾರನಿಂದರೂ ಹೇಳಲ್ಪಡುವನು

೯. ಯಾವನು ಮನಸ್ಸಿನಿಂದ ಇಂದ್ರಿಯಗಳನ್ನಿಗ್ರಹಿಸಿ
ಕರ್ಮೇಂದ್ರಿಯಗಳಿಂದ ಕರ್ಮವನ್ನು ಆತೆ ಇಲ್ಲದೆ ಮಾ
ತಲಾರಂಭಿಸುವನೋ ಅವನು ಶ್ರೇಷ್ಠನೆನಿಸಿ ಕೊಂಬುವನು,
ಯೆಲೇ ಅರ್ಜುನನೇ.

೧೦. ನೇಮಿಸಲ್ಪಟ್ಟ ಕರ್ಮವನ್ನು ನೀನು ಮಾಡು,
ಸ್ವಕರ್ಮಮಾಡುವಂಥಾದ್ದು ದೊಡ್ಡದು. ಕರ್ಮ ಮಾಡದಿ
ದ್ದರೆ ಶರೀರಯಾತ್ರೆಯು ನಡೆಯದು, ನಿನಗೂ ಕರ್ಮಮಾ
ತದೆ ಇರುವದು ಸಲ್ಲದು.

೧೧. ಯಜ್ಞಕ್ಕೋಸ್ಕರ ಅಲ್ಲದೆ ಬೇರೆ ಕರ್ಮಗಳಿಂದ
ಈ ಶೋಕವು ಬಂಧಿಸಲ್ಪಡುವುದು, ಆದರಿಂದ ಅದಕ್ಕೋ
ಸ್ಕರವಾಗಿಯೇ ಫಲವನ್ನು ಆರಿಸಬೇಡಿ ಕರ್ಮವನ್ನು ಅಚರಿ
ಸು, ಕುಂತಿ ಕುಮಾರನೇ.

೧೨. ಪುರವ್ದಲ್ಲಿ (ಬ್ರಹ್ಮದೇವರು ಪ್ರಜೆಗಳನ್ನು ಸೃಷ್ಟಿಸಿ
ಯಜ್ಞವನ್ನು ಮಾಡಿ ಈ ಯಜ್ಞವು ನಿಮಗೆ ಬೇಕಾದವುಗಳ
ನ್ನು ಕೊಡುವದು ಇದನ್ನು ನಂಬಿಕೆಯಿಂದ ಮಾಡಿರಿಯೆಂ
ದು ಹೇಳಿದನು.

೧೩. ಈ ನಂಬಿಕೆಯಿಂದ ದೇವತೆಗಳನ್ನು ನೀವು ಸ
ನ್ಮಾನಿಸಿ, ದೇವತೆಗಳು ನಿಮ್ಮನ್ನು ಕಾಪಾಡುವರು, ಮೊಬ್ಬ
ರಿಗೊಬ್ಬರು ಆದರಿಸಲ್ಪಟ್ಟ ನೀವು ಮೇಲುಗಳನ್ನು ಹೊಂ
ಡುವಿರಿ

೧೪. ಯಜ್ಞದಿಂದ ಪೂಜಿಸಲ್ಪಟ್ಟವರಾಗಿ ದೇವತೆಗಳು
ನಿಮಗೆ ಬೇಕಾದವುಗಳನ್ನು ಕೊಡುವರು, ಆದರಿಂದ ಹೊಂದ
ಲ್ಪಟ್ಟ ಫಲವನ್ನು ಅವರಿಗೆ ಕೊಡದೆ ಯಾವನು ಉಣ್ಣುವ
ನೋ ಅವನೇ ಕಳ್ಳನು.

ENGLISH.

⁴The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. ⁵No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature.

⁶The man who restraineth his active faculties, and sitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit. ⁷So the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event. ⁸Perform the settled functions: action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction.

⁹This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of *Koontee*, all selfish motives, and perform thy duty for him alone.

¹⁰When in ancient days *Brāhmā*, the lord of the creation, had formed mankind, and, at the same time, appointed his worship, he spoke and said: "With this worship pray for increase, and let it be that on which ye shall depend for the accomplishment of all your wishes. ¹¹With this remember the Gods, that the Gods may remember you. Remember one another, & ye shall obtain supreme happiness. ¹²The Gods being remembered in worship, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief

SANSKRIT.

೧೩. ಯಜ್ಞಸಿದ್ಧ್ವಾಸಿನಸ್ತೋಮುಚ್ಯಂ
ಶೇಷವಾಕಿಲ್ಪಿದ್ಯೈಃ | ಭುಂಜತೇತೇತ್ಯಥುಂ
ಪಾಪಾಯೋಪಶಮಾತ್ಯಾತ್ಮಕಾರಣಾತ್ ||

೧೪. ಅನ್ನಾದಭವಂತಿ ಭೂತಾನಿ ವರ್ಜಂ
ನ್ಯಾದನಸಂಭವಃ | ಯಜ್ಞಾದಭವತಿವರ್ಜಂ
ಸ್ಯೋಮಯಜ್ಞೈಕರ್ಮನಮುದ್ಭವಃ ||

೧೫. ಕರ್ಮ ಬ್ರಹ್ಮೋದ್ಭವಂ ವಿದ್ವಿಬ್ರಂ
ಹ್ಯಾತ್ಮಕರನಮುದ್ಭವಂ | ತಸ್ಮಾತ್ಸತ್ಯಗತಂ
ಬ್ರಹ್ಮನಿತ್ಯಂಯಜ್ಞೇವತಿಥಿತಂ ||

೧೬. ವ್ರತಂವ್ರತರ್ಪಿತಂಚ ಕ್ರಂಧಾನು ವ
ರ್ತಯತೀತಯಃ | ಅಘಾಯುರಿಂದ್ರಿಯಾ
ರಾಮೋಮೋಘುಂಪಾರ್ಥನಚೀವತಿ ||

೧೭. ಯಸ್ತಾತ್ಪ್ರಕರತೀವನ್ಯಾಹಾತ್ಮತತ್ವ
ಪ್ರತ್ಯವಾನವಃ | ಅತ್ಯವೈವಚನಂತುಪ್ಪಸ್ತಸ್ಯ
ಕಾರ್ಯಂನವಿದ್ಯತೇ ||

೧೮. ಸೈವತಸ್ಯ ಕೃತೇನಾರ್ಥೋ ನಾ
ಕೃತೇನೇತಕೃತ್ | ನಜಾನ್ಯನವಃ ಭೂತೇ
ಮುಕ್ತಾ ದರ್ಶನೈವಾತ್ರಯಃ ||

೧೯. ತಸ್ಮಾದನತ್ಯಸ್ತತತಂ ಕಾರ್ಯಂಕತ್ಯ
ಸಮಾಚರ | ಅಸಕ್ತೋಹ್ಯಾಚರನ್ಯರ್ಮವ
ರಮಾಪೋತಿಪುರುಷಃ ||

೨೦. ಕರ್ಮಣೈವಪಿಸಂವಿಧಿಮಾಸ್ಥಿತಾಜ
ನಕಾದಯಃ | ಲೋಕಸಂಗ್ರಹಮೇವಾಪಿಸಂವ
ಶ್ಯೇಕರ್ಮಮರ್ಹಸಿ ||

೨೧. ಯದ್ಯದಾಚರತಿಶ್ರೇಷ್ಠ ಸ್ತತ್ತದೇ
ವೇತರೋಜನಃ | ಸಯತ್ಪ್ರಮಾಣಂಕುರುತೇ
ಲೋಕಸ್ತದನುಪರ್ವತೇ ||

CANARISE.

೧೩. ಆ ಯಜ್ಞದಲ್ಲಿ ಮಿಕ್ಕದ್ದನ್ನು ಉಣ್ಣುವ ಸತ್ಪುರು
ಷರು ಸಕಲ ಪಾಪಗಳಿಂದಲೂ ಬಿಡಲ್ಪಡುವರು, ಅದು ಮಾ
ತವೇ ತಮಗೋಸ್ಕರವೇ ಅಡಿಗೆಯನ್ನು ಮಾಡಿ ಉಣ್ಣುವ
ವರು ಪಾಪದ ಫಲವನ್ನೇ ಅನುಭವಿಸುವರು.

೧೪. ಅನ್ನದಿಂದ ಭೂತಗಳು ಹುಟ್ಟಿದವು, ಅನ್ನವು
ಜನ್ಮನಿಂಬ ಮಳೆಯಿಂದ ಹುಟ್ಟಿತು, ಆಮಳೆಯು ದೇವರಾ
ಧನಿಯಿಂದಲೂ ಆ ಆರಾಧನೆಯು ಕರ್ಮದಿಂದ ಹುಟ್ಟಿತು.

೧೫. ಆಕರ್ಮವು ದೇವರಿಂದ ಹುಟ್ಟಿತು, ಆ ಪರಬ್ರಹ್ಮವು
ಮೋಕ್ಷರಾಜ್ಯದಿಂದ ಪ್ರಕಾಶಿಸುವನು, ಆದರಿಂದ ಸರ್ವ
ವ್ಯಾಪಿಯಾಗಿ ಇರುವಂಥಾ ಬ್ರಹ್ಮವು ನಿತ್ಯವೂ ಯಜ್ಞವಿಂಬ
ಆರಾಧನೆಯಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವನೆಂದು ತಿಳಿ.

೧೬. ಯೆಲೇ ಅರ್ಜುನನೇ ಈವಕಾರ ವ್ರತವೇನು
ಕರ್ಮ ಚಕ್ರವನ್ನು ಯಾವನು ಅನುಸರಿಸಿದೇ ಇರುವನೋ
ಅವನು ವೃಥಾವಾದಿಯಾದ್ದರಿಂದ ಲೋಕದಲ್ಲಿಯೂ
ಗೃಹಸುಖವನ್ನು ಅನುಭವಿಸುತ್ತ ಕೇಡಗೊಳ್ಳಲಾಗಿ ಬದುಕುವನು

೧೭. ಅತ್ಯ ಧ್ಯಾನದಿಂದಲೇ ಸುಖಿಸುವನಾಗಿ ಮತ್ತು
ತನ್ನೇ ತೃಪ್ತಿಹೊಂದುವ ಮನುಷ್ಯನು ಯಾವನೋ
ಅವನು ತನ್ನಿಂದಲೇ ಸಂತುಷ್ಟನಾಗುವನು ಅತನಿಗೆ ಕಾರ್ಯ
ವು ಇಲ್ಲ.

೧೮. ಮತ್ತು ಅಂಥವನಿಗೆ ಯಾವದು ಮಾಡಿದಾಗ್ಯಾ
ಯಾವದು ಮಾಡದೇ ಇದಾಗ್ಯಾ ಆಗುವದೂ ಹೋಗುವ
ದೂ ಇಲ್ಲ, ಮತ್ತು ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ ಬೇಕಾದ
ಪ್ರಯೋಜನವೂ ಯಾವದೂ ಇಲ್ಲ.

೧೯. ಆದಕಾರೂ ಫಲವೇಷೆಯಿಲ್ಲದೇ ನಿತ್ಯವೂ ಮಾ
ತತಕ್ಕ ಕೆಲಸವನ್ನು ಮಾಡು, ಫಲವನ್ನು ಇಚ್ಛಿಸದೇ ಕರ್ಮ
ವನ್ನು ಮಾಡುವ ಪುರುಷನು ಶ್ರೇಷ್ಠವಾದ ಮೋಕ್ಷವನ್ನು
ಹೊಂದುವನು.

೨೦. ಕರ್ಮಯೋಗದಿಂದಲೇ ಜನಕಾದಿ ಮಹಾರಾಯ
ರು ಜ್ಞಾನವನ್ನು ಮೋಕ್ಷವನ್ನು ಹೊಂದಿದರು, ನೀನು ಲೋಕ
ದಕ್ಕೈಯಿಂದ ಮಾಡಿಸುವದಕ್ಕೋಸ್ಕರವಾದರೂ ಅಲೋ
ಚಿಸಿ ಕರ್ಮವನ್ನು ಮಾಡತಕ್ಕವನಾಗುವಿ.

೨೧. ಶ್ರೇಷ್ಠನಾದವನು ಯಾವದನ್ನು ಮಾಡುವನೋ
ಅಯಾವುದಕ್ಕಾರವೇ ಇತರ ಜನವೂ ಮಾಡುವದು ಆ ಶ್ರೇಷ್ಠ
ನು ಯಾವ ಪ್ರಮಾಣವನ್ನು ನಿಶ್ಚಿಸುವನೋ ಜನರು ಅವ
ನ್ನು ಅನುಸರಿಸುವರು.

ENGLISH.

13 "Those who eat not but what is
"left of the offerings, shall be puri-
"fied of all their transgressions.
"Those who dress their meat but for
"themselves, eat the bread of sin.
"14 All things which have life are
"generated from the bread which
"they eat. Bread is generated from
"rain : rain from divine worship, and
"divine worship from good works.
"15 Know that good works come from
"Brahm, whose nature is incorrup-
"tible : wherefore the omnipresent
"Brahm is present in the worship."

16 The sinful mortal, who delight-
eth in the gratification of his passions
and followeth not the wheel thus
revolving in the world, liveth but in
vain.

17 But the man who may be self-
delighted and self satisfied, and who
may be happy in his own soul, hath
no occasion.

18 He hath no interest either in
that which is done, or that which is
not done ; and there is not, in all
things which have been created, any
object on which he may place depen-
dence. 19 Wherefore, perform thou
that which thou hast to do, at
all times; unmindful of the event; for
the man who doeth that which he
hath to do, without affection, obtain-
eth the Supreme.

20 Jānākā and others have attained
perfection even by works. Thou
shouldst also observe what is the
practice of mankind, and act accord-
ingly. 21 The man of low degree fol-
loweth the example of him who is
above him, and doeth that which he
doeth.

SANSKRIT.

೦೦. ನಮೇಪಾರ್ಥಾಸ್ತಿ ಕರ್ತವ್ಯಂ ತ್ರಿ
ದುಲೋಕೇಷುಕಿಂಚನ | ನಾನಾವೃತ್ತಮವಾಪ್ತ
ವ್ಯಂವರ್ತವ್ಯವಚಕರ್ಮಣಿ ||

೦೩. ಯದಿಹ್ಯಹಂನವತ್ತೇಯಂ ಜಾ
ತುಕರ್ಮಣ್ಯತಂದ್ರಿತಃ | ಮಮವತ್ತ್ವಾನು
ವರ್ತಂತೇಮನುಷ್ಯಾಃಪಾರ್ಥಸರ್ವಕಃ ||

೦೪. ಉತ್ತೀರ್ದೇಯುರಿಮೇಲೋಕ್ತಾಃ ನ
ಕುರ್ಯಾಂ ಕರ್ತೃಜೇದಹಂ | ಸಂಕರಸ್ಯಜ ಕ
ರ್ತಾ ನ್ಯಾಮುಪಹನ್ಯಾಮಿಮಾಪ್ರಜಾಃ ||

೦೫. ಸತ್ತಾಃಕರ್ಮಣ್ಯವಿದ್ವಾಂಸೋ
ಯಥಾಕುರ್ವಂತಿ ಭಾರತ | ಕುರ್ಯಾದ್ವಿ
ದ್ವಾಂಸ್ತಥಾಸತ್ತಾಃ ಕೀರ್ಮಲೋ ಕಸಂ
ಗ್ರಹಂ ||

೦೬. ನಬುದ್ಧಿಭೇದಂಜನಯೇದಜ್ಞಾನಾಂ
ಕರ್ಮಸಂಗಾಂ | ಜೋದಯೇತ್ಸರ್ವಕ
ಮಾಣಿವಿದ್ವಾನ್ಯುಕ್ತಂಸ್ಸಮಾಚರಣ ||

೦೭. ಪ್ರಕೃತೇಃಕ್ರಿಯಮಾಣಾನಿಸುಷೈಃ
ಕರ್ಮಾಣೈಸರ್ವಕಃ | ಅಹಂಕಾರವಿಮುಢಾ
ತ್ಪಾಕರ್ತಾಹಮಿಕಿಮಂನೃತೇ ||

೦೮. ತತ್ಪವಿತ್ತಮಹಾಬಾಹೋಗುಣಕ
ರ್ಮವಿಭಾಗಯೋಃ | ಗುಣಾಗುಣೋಽಮ ವ
ರ್ತಂತಇತಿಮತ್ವಾನಸಜ್ಜತೇ ||

೦೯. ಪ್ರಕೃತೇಃ ಸುಗುಣಸಂಮುಢಾ
ಸ್ಸಜ್ಜಂತೇಗುಣಕರ್ಮಸು | ತಾನಪ್ರತ್ಯಕ್ಷವಿ
ದೋಮಂದಾಕೃತಸ್ಸವಿನ್ನವಿಜಾಲಯೇತ್ ||

೩೦. ಮಯಿಸರ್ವಾಣಿಕರ್ಮಾಣಿಸನ್ಯ
ನ್ಯಾಭ್ಯಾತ್ಯಜೇತನಾ | ನಿರಾಶೀರ್ನಿರ್ಮ
ಮೋಭಾಶ್ವಾಯುಧ್ಯಸ್ಯವಿಗತಜ್ವರಃ ||

CANARESE.

೦೦. ಯೇಲೇ ಅರ್ಜುನನೇ ಮಾರುಲೋಕದಲ್ಲಾ ನ
ನಗೆ ಮಾಡತಕ್ಕ ಕೆಲಸ ವೊಂದು ಇಲ್ಲವು, ಹೊಂದತಕ್ಕ ಕೆಲ
ಸ ಹೊಂದದೇ ಇರುವದು ವೊಂದು ಇಲ್ಲ, ಆದರೂ ನಾನು
ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸುತ್ತೇನೆ.

೦೩. ಯೇಲೇ ಅರ್ಜುನನೇ ನಾನು ಜಾಗ್ರತೆ ಇಲ್ಲದವನಾ
ಗಿ ವೊಂದುವೇಳೆ ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸದೇ ಇದ್ದರೆ ನನ್ನ
ಮಾರ್ಗವನ್ನೇ ಅನುಸರಿಸಿ ಮನುಷ್ಯರು ಯೆಲ್ಲಾ ಕಡೆಯ
ಲ್ಲಿಯೂ ಕರ್ಮವನ್ನು ಮಾಡದೇ ಇದ್ದಾರು.

೦೪. ಹಾಗಾದರೇ ಈ ಲೋಕಗಳು ಕೆಟ್ಟು ಹೋದಾವು
ಜಾತಿಸಂಕರಕ್ಕೆ ಕರ್ತನಾದೇನು, ಈ ಪ್ರಜೆಗಳನ್ನು ನಾನೇ
ಕಡೆಗುವವನಾದೇನು.

೦೫. ವಿದ್ವಾಂಸನಲ್ಲದವನು ಕರ್ಮದಲ್ಲಿ ಫಲವೇಷೆ
ಇಟ್ಟು ಹಾಗೆ ಮಾಡುವನೋ ಯೇಲೇ ಅರ್ಜುನನೇ ಹಾಗೆ
ವಿದ್ವಾಂಸನು ಫಲವೇಷೆ ಇಲ್ಲದೇ ಲೋಕಸಂಗ್ರಹಕ್ಕಾಗಿ ಕ
ರ್ಮವನ್ನು ಆಚರಿಸುವನು.

೦೬. ಮತ್ತು ವಿದ್ವಾಂಸನು ತಾನು ಸರ್ವ ಕರ್ಮಗಳ
ನ್ನು ಮಾಡಿ ಕರ್ಮಫಲದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳ ಅಜ್ಞಾನಿಗಳಿಗೆ
ಬುದ್ಧಿ ಭೇದವನ್ನು ಹುಟ್ಟಿಸದೆ ಅವರಿಂದಲೂ ಮಾಡಿಸಬೇಕು.

೦೭. ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ ಗುಣಗಳಿಂದ ಮಾಡಲ್ಪ
ಟ್ಟ ಕರ್ಮಗಳನ್ನು ಅಹಂಕಾರದಿಂದ ಮೂಢನಾದವನು ಯೆ
ಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ನಾನೇ ಮಾಡುತ್ತೇನೆಂದು ನೆನಸುವನು.

೦೮. ಯೇಲೇ ಧೈರ್ಯವಂತನೇ ಗುಣ ಕರ್ಮಗಳ ವಿ
ಭಾಗಗಳ ತತ್ವವನ್ನು ತಿಳಿದ ವಿದ್ವಾಂಸನು ಗುಣಗಳು ಅ
ಗುಣಗಳಲ್ಲಿ ವರ್ತಿಸುತ್ತವೆ ಯೆಂದು ತಿಳಿದು ತೊಂದರೆ ಪ
ಡನು,

೦೯. ಪ್ರಕೃತಿಯ ಗುಣದಿಂದ ಮೂಢರಾದವರು ಗು
ಣಕರ್ಮಗಳ ವಿಷಯದಲ್ಲಿ ಆಸಿರುವರು, ಅಂಥಾ ಯೆಲ್ಲಾ
ತಿಳಿಯದ ಮಂದಬುದ್ಧಿಗಳನ್ನು ಯೆಲ್ಲಾ ತಿಳಿದ ವಿದ್ವಾಂಸನು
ಅಲ್ಲಾಡಿಸಿ ಕಡಿಸಲಾಗದು.

೩೦. ನನ್ನಲ್ಲಿ ಸಕಲ ಕರ್ಮಗಳನ್ನು ಸಮರ್ಪಿಸಿ ಪರ
ಮಾತ್ಮನಲ್ಲಿ ಹೊಂದಿದ ಮನಸ್ಸಿನಿಂದ ಆಕೆಯನ್ನು ನನ್ನದು
ಯೆಂಬ ಅಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ಸಂತಾಪವನ್ನು ಹೊಂದದೆ
ಯುದ್ಧವನ್ನು ಮಾಡು.

ENGLISH.

22I myself, *Arjoon*, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained ; and yet I live in the exercise of the moral duties.

23 & 24If I were not vigilantly to attend to these duties, all men would presently follow my example If I were not to perform the moral actions, this world would fail in their duty. I should be the cause of spurious births, and should drive the people from the right way. 25As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. 26He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.

27The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution. 28But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble. 29Men who are led astray by the principles of their natures, are interested in the works of the faculties. The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself.

30Throw every deed on me, and with a heart, over which the soul presideth, be free from hope, be unpresuming, be free from trouble, and resolve to fight.

SANSKRIT.

30. యేమేమత మిదనిత్య మనుతి
ద్వంతిమానాః శ్రద్ధా వంతోనసూయం
తేమోముత్యంతేతేపిశ్చభిః॥

31. యేత్వేతదభ్యసూయంతే
నానుతిద్వంతి మేమతం సర్వజ్ఞాన వి
మూఢాంస్తాన్విద్ధి వద్ధానజేతసః॥

33. సదృశతేజోవ్యక్తేనాస్యస్యాద్రశ్య
తేజ్జ్ఞానానానాని ప్రకృతియంతిభూ
తానినిగ్రహకంకరద్యుతి॥

34. ఇంద్రియస్యేంద్రియ స్యాథే
రాగద్వేషావ్యభిచారా తయోనానానా
కమాగభ్యేత్తాహ్యసృపరంధినా॥

35. త్రేయాంతస్వధర్మోవిగుణః
పరధర్మాత్ స్వస్వప్రకృతాన్ స్వధర్మోనిధ
నంత్రయేపరధర్మోభయావహః॥

అర్జున యవాజ్.

32. అథకేనప్రయుక్త్యయం పా
పంజరతిపూరుషః అనిష్ఠస్థాపివాన్మో
యబలాదివనియోజితః॥

శ్రీభగవానువాజ్.

32. కామద్వైకరోధప్రచరణోగుణ
సముదభవః మహాకనోమహాపాప్తా
విద్ధ్యేనమిహవ్యేరిణం॥

33. ధామేనాద్రియేతేవహిర్యథా
దర్శోమలేనజా యథోల్పేనావృ
తేగభగస్తథాతేనేదమావృతం॥

CANARESE.

30. ఈ నన్న మతవన్ను యావ మనుష్యులు నిత్య
పూ ఆచరింపవలె అవరే విశ్వాసపూర్వకము, అవరే
అసూయే ఇల్లదవరు, అవరు కర్మగళింద బిడలు
డువరు.

31. యారు నన్న ఈ మతవన్ను అభ్యాసమాది
దవరాయూ ఆమెరిగే నదియేదే ఇరువరే అవర
న్ను సర్వ జ్ఞాన కూన్యరూ, అవివేకిగళూ కేదిగే
పొలగదవరెందు తిళి.

33. జ్ఞానవంతనాదరూ తన్ను స్వభావకే తక్కు న
తేయే నదియువను, యేల్లా పూరిగళూ స్వభావ
వన్సే హొందిరువవు నిగ్రహపు యేను మాదిత.

34. ఇంద్రియకే ఇంద్రియంగళ విషయదల్లి ఇట్టే
యూ ద్వేషపూ నేలేగొందిరువవు, ఆదకారణ అవగ
ళ అధివనన్ను హొందలాగదు, ఆ యేరతూ ఈతగే
కత్తుగళు.

35. గుణవిల్లద తన్ను కులధర్మపు గుణవాద పర
ధర్మకీంత త్రేద్యపు స్వధర్మదల్లి సత్తరూ పొ
ల్లేదు అన్యధర్మపు భయంకరపు.

అర్జున వాక్య

32. యేలే త్రైకృష్ణునే యావకారణదింద ఈ
పురుషు పాపవన్ను మాడువను. ఇట్టేసదవనాద
రూ బలాత్కారదింద ప్రేరేపింపబట్టిననాగా (తొల
రుత్తదే.)

భగవద్వాక్య.

32. ఈ కామపూ ఈ క్రోధపూ రజోగుణదిం
ద కుట్టిద్దు, కామ మహా ఆకేపుల్లద్దు క్రోధపు పా
పిష్టివాదద్దు ఈగ ఈకామవాద తత్తువన్ను తిళి.

33. హొగేయింద అగ్నియూ, మళియింద కన్న
దియూ, గభగోకదింద గభగపు హ్యగే ముజ్జల్ప
ట్టు కాగేసదే ఇరువరే హొగేయే ఆ కామదింద
ఈ తొలకపు ముజ్జల్పట్టు ఇరువను.

ENGLISH.

31 & 32 Those who with a firm be-
lief, and without reproach, shall
constantly follow this my doctrine,
shall be saved even by works; and
know that those who, holding it in
contempt, follow not this my counsel,
are astrayed from all wisdom, depriv-
ed of reason, and are lost.

33 But the wise man also seeketh
for that which is homogeneous to his
own nature. All things act according
to their natures, what then will res-
traint effect? 34 In every purpose of
the senses are fixed affection and dis-
like. A wise man should not put
himself in their power, for both of
them are his opponents.

35 A man's own religion, though
contrary to, is better than the faith
of another, let it be ever so well
followed. It is good to die in one's
own faith, for another's faith beareth
fear.

ARJUN.

36 By what, O Krishna, is man pro-
pelled to commit offences? He seems
as if, contrary to his wishes, he was
impelled by some secret force.

KRISHNA.

37 & 38 Know that it is the enemy
lust, or passion, offspring of the
carnal principle, insatiable and full
of sin, by which this world is covered
as the flame by the smoke, as the
mirror by rust, or as the foetus by its
membrane.

SANSKRIT.

39. ಅವೃತಂಜ್ಞಾನಮೇತೇನಜ್ಞಾನಿನೋ
ನಿತ್ಯವೈರೀಣಾ| ಕಾಮರೂಪೇಣಕೌಂತೇಯ
ದುಷ್ಪುರೇಣಾನಲೇನಚ||

೪೦. ಇಂದ್ರಿಯಾಣಿಮನೋಬುದ್ಧಿರಸ್ಯಾ
ಧಿಪ್ತಾನಮುಚ್ಯತೇ| ವ್ರತೈರ್ವಿಮೋಹಯು
ತೋಽಪಜ್ಞಾನಮಾವೃತ್ಯದೇಹಿನಂ||

೪೧. ತಸ್ತತ್ತ್ವಮಿಂದ್ರಿಯಾಣ್ಯಾಥೌನಿ
ಯಮ್ಯುಭರತರ್ಥಃ| ಪಾಪ್ತಾನಂವ್ರಜಹಿ
ಹ್ಯೋನಂಜ್ಞಾನವಿಜ್ಞಾನನಾಕನಂ||

೪೨. ಇಂದ್ರಿಯಾಣಿವರಾಣ್ಯಾಹುರಿಂದ್ರಿ
ಯೇಭ್ಯಃಪರಮನಃ| ಮನಸಸ್ತುಪರಾಬುದ್ಧಿ
ರೋಬುದ್ಧಿಃಪರತಸ್ತುಸಃ||

೪೩. ಯೇವಂಬುದ್ಧಿಃಪರಂಬುದ್ಧ್ವಾಸಂಸ್ತ
ಭ್ಯಾತ್ಮಾನಮಾತ್ಮನಾ| ಜಹಿತಕ್ರೂರಮಹಾಬಾ
ಹೋಕಾಮರೂಪಂದುರಾಸದಂ||

CANARESE.

39. ಯೇಲೇ ಕುಂತೀಪುತ್ರನೇ ಪಾರವಿಲ್ಲದ ಬೆಂಕಿಯಾ
ದಂಥಾ ಆಕಾರಾಪವಾದ ನಿತ್ಯ ಕತ್ರವಿನಿಂದ ಜ್ಞಾನಿಯು
ಜ್ಞಾನವು ಮುಚ್ಚಲ್ಪಟ್ಟಿರುವದು.

೪೦. ಇಂದ್ರಿಯಂಗಳಾ, ಮನಸ್ಸಾ, ಬುದ್ಧಿಯಾ,
ಈ ಕಾಮಕ್ಕೆ ಆಸ್ಪದವುಯೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು ಇವುಗಳೆಂ
ದ ಜ್ಞಾನವನ್ನು ಮುಚ್ಚಿ ಈ ಆಕೆಯು ಮನುಷ್ಯನನ್ನು
ಮೋಹಗೊಳಿಸುತ್ತಾ ಇದ್ದೀತು.

೪೧. ಆದಕಾರಣ ನೀನು ಮುಂಚಿತವಾಗಿ ಇಂದ್ರಿಯಂಗಳ
ಳನ್ನು ನಿಗ್ರಹಿಸಿ ಜ್ಞಾನವನ್ನು ವಿವೇಕವನ್ನು ಕೆಡಿಸುವಂಥಾ
ಈಪಾಪಿಷ್ಠವಾದ ಕಾಮರೂಪ ಕತ್ರವನ್ನು ಜಯಿಸು, ಯೆ
ಲೇ ಭರತಶ್ರೇಷ್ಠನೇ

೪೨. ಇಂದ್ರಿಯಗಳೇ ಶ್ರೇಷ್ಠವೆಂದು, ಇಂದ್ರಿಯಗಳೆ
ಗಿಂತಲೂ ಮನಸ್ಸು ಶ್ರೇಷ್ಠವೆಂದು, ಮನಸ್ಸಿಗಿಂತಲೂ ಬು
ದ್ಧಿಯು ಶ್ರೇಷ್ಠವೆಂದು, ಬುದ್ಧಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠನು ಯಾವ
ನೋ ಅವನೇ [ಜೀವನು] ಯೆಂದು ಹೇಳುವರು.

೪೩. ಈವ್ರಕಾರ ಬುದ್ಧಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠನಾದವನನ್ನು
ತಿಳಿದು ಅಂಥಾ ಜೀವಾತ್ಮನನ್ನು ಪರಮಾತ್ಮನ ಸಂಗಡ
ಕೂಡಿಸಿ ಯೇಲೇ ಮಹಾ ಭುಜನಾದ ಅರ್ಜುನನೇ ಗೆಲ
ುವದಕ್ಕೆ ಅಕರ್ಯವಾದಂಥಾ ಕಾಮರೂಪವಾದ ಕತ್ರವನ್ನು
ಜಯಿಸು.

ENGLISH.

39The understanding of the wise man
is obscured by this inveterate foe, in
the shape of desire, who rageth like
fire, and is hard to be appeased.

40It is said that the senses, the heart,
and the understanding are the places
where he delighteth most to rule.
By the assistance of these he over-
whelmeth reason, and stupifieth the
soul. 41Thou shouldst, therefore, first
subdue thy passions, and get the bet-
ter of this sinful destroyer of wisdom
and knowledge.

42The organs are esteemed great
but the mind is greater than they.
The resolution is greater than the
mind, and who is superior to the
resolution is he. [See Notes.]

43When thou hast resolved what
is superior to the resolution, and
fixed thyself by thyself, determine to
abandon the enemy in the shape of
desire, whose objects are hard to be
accomplished.

LECTURE IV. OF THE FORSAKING OF WORKS.

నాల్గవో అధ్యాయము.

SANSKRIT.

శ్రీభగవానువాచః.

౧. ఇమంవివస్వతేయోగం పూర్వే
వానకమచ్యుతం | వివస్వా న్యనవే ప్రా
హమనుజ్ఞాప్యకవేదబిక్షమ్ ||

౨. ఏవంపరంపరాపాత్రమిమంరాజ
ర్షయోగవిదుః | సకాలేనేకమహతా
యోగోగోనద్భవతదంతమ్ ||

౩. సద్వైవాయంమయాతేద్యయోగ
గఃపూర్వేక్తృపూతనః | భక్తోసిమేనఖా
జేతిరహస్యంహ్యోతదుత్తమమ్ ||

అర్జున యవాచః.

౪. అపరంభవతోజన్మ పరంజన్మవివ
స్వతః | కథమేతద్విజానియాంత్యమా
దౌప్రేక్షతవానితి ||

శ్రీభగవానువాచః.

౫. బహూనిమేవ్యతీతాని జన్మానితవ
జాహ్నునా | తాన్యహంవేద సర్వాణి న
త్వంవేద్యపరంతప ||

౬. అజ్ఞోఽపిసన్యాసయాత్మా భూతా
నామీశ్వరోఽపిసత్ | ప్రకృతింసాన్యామ
ఘిచ్ఛాయగంభవామ్యాత్మమాయయా ||

CANARESE.

భగవద్వాక్య.

౧. ఈ ఆనాదియొద కర్మయోగవస్తు నాను
వివస్వంతనికి జేల్చిదను, ఆ వివస్వంతను ప్రియస్వత
మనువిజేల్చిదను, ఆ మనువు ఇచ్ఛాకారాయనికి జే
ల్చిదను.

౨. ఈప్రకార పరంపరీయోగా ఈ కర్మయోగ
వు పాత్రవామితుండు రాజ ఋషిగళు జేల్చువరు, అ
దు ఈజికి బహుకాలదింద నితుజేల్చుమితు కేల్చే అ
జ్ఞాననే.

౩. ఆప్రకారవంద కర్మయోగవు లుత్తమవంద
ద్దు అతిరహస్యవందద్దు నిను ననగి భక్తును, స్నేహిత
ను, హేగిందు ననింద నినగి జేల్చుపట్టుతు.

అర్జున వాక్య.

౪. నిన్ను జుట్టువికీంతలు ముంజితవాగి వివస్వం
తన జుట్టువికీ ఆదదంబ నిను వివస్వంతనికి ముం
జితవాయే జేల్చిదనంబ మాతు నాను హ్యోగి తిల్చి
దు కేల్చుబడు.

భగవద్వాక్య.

౫. యేలే అజ్ఞాననే బహు జన్మగళు ననగూ నిన
గూ కల్చుదు జేల్చువరు, అవుగల్చినెల్లా నాను తిల్చిచుచే
ను నిను తిల్చియదవనాద్దీ.

౬. నాను జుట్టువికీయూ నాకవు ఇల్లదవనాగి
యూ మత్తు సమస్త భూతగళిగూ వేడేయనాగి ఇ
ద్దాగూ నన్న స్వంతవంద ప్రకృతియను కూడికేం
దు నన్న మాయేయింద నానే జుట్టుతలిదేనే.

ENGLISH.

KRISHNA.

1 & 2 This never-failing discipline I formerly taught unto *Veevaswat*, and *Veevaswat* communicated it to *Manu*, and *Manu* made it known unto *Eekshwakoo*; and being delivered down from one unto another, it was studied by the *Rājarshees*; until at length, in the course of time, the mighty art was lost. 3 It is even the same discipline which I have this day communicated unto thee, because thou art my servant and my friend. It is an ancient and a supreme mystery.

ARJUN.

4 Seeing thy birth is posterior to the life of *Eekshwakoo*, how am I to understand that thou hadst been formerly the teacher of this doctrine?

KRISHNA.

5 Both I and thou have passed many births. Mine are known unto me; but thou knowest not of thine.

6 Although I am not in my nature subject to birth or decay, and am the lord of all created beings; yet, having command over my own nature, I am made evident by my own power.

SANSKRIT.

೭. ಯದಾಯದಾಹಿಧರ್ಮಸ್ಯಗ್ಲಾನಿರ್ಭವತಿ
ವತಿಭಾರತಃ | ಅಭ್ಯುಧ್ಧಾನಮಧರ್ಮಸ್ಯತದಾ
ಕ್ವಾನಂಸೃಜಾಮ್ಯಹಂ ||

೮. ಪರಿಶ್ರಾಣಾಯಸಾಧುನಾಂವಿನಾಶಾ
ಯಚದುಷ್ಕೃತಾಂ | ಧರ್ಮಸಂಸ್ಥಾಪನಾ
ರ್ಥಾಯಸಂಭವಾಮಿಮುಗೈಯುಗೇ ||

೯. ಜನ್ತುಕರ್ಮಚಮೇದಿವ್ಯಮೇವಂ
ಯೋವೇತ್ತಿತತ್ವತಃ | ತ್ಯಕ್ತ್ವಾಪೇಹಂ ಪುನ
ರ್ಜನ್ತುನ್ಯೈತಿಮಾಮೇತಿಸೋರ್ಜುನ ||

೧೦. ವೀತರಾಗಭಯಕ್ರೋಧಾಮನ್ವಯಾ
ಮಾಮುಪಾಕ್ರಿತಾಃ | ಬಹವೋಜ್ಞಾನತಪಸಾ
ಪೂತಾಮದ್ಭಾವಮಾಗತಾಃ ||

೧೧. ಯೇಯಥಾಮಾಂಪ್ರಪದ್ಯಂತಿತಾಂ
ಸ್ತಥೈವಭಜಾಮ್ಯಹಂ | ಮಮವತ್ಕ್ರಾಂತನವ
ರ್ತಂತೇಮನುಷ್ಯಾಃಪಾರ್ಥಸರ್ವತಃ ||

೧೨. ಕಾಂಕ್ಷಂತಃಕರ್ತೃಣಾಂಸಿದ್ಧಿಯಂಜಂ
ತಇಹದೇವತಾಃ | ಕ್ಷಿಪ್ರಂಹಿಮಾನುಷೀರ್ತೋಕೇ
ಸಿದ್ಧಿರ್ಭವತಿಕರ್ಮಜಾ ||

೧೩. ಜಾತುರ್ಮರ್ಯಾಂ ಮಯಾಸೃ
ಷ್ಟಂಗುಣಕರ್ಮವಿಭಾಗತಃ | ತಸ್ಯಕರ್ತಾ
ರಮಹಿಮಾಂವಿಧ್ಯಕರ್ತಾರಮನ್ಯಯಂ ||

೧೪. ನಮಾಂಕರ್ಮಾಣಿಲಿಂಚಂತಿನಮೇ
ಕರ್ಮಪಲೇಸ್ಪೃಹಾ | ಇತಿಮಾಂಯೋಭಿ
ಜಾನಾತಿಕರ್ಮಭಿರ್ನ ಸಬದ್ಧತೇ ||

೧೫. ವ್ರಿವಂಜ್ಞಾತ್ಯಾಕೃತಂಕರ್ಮಪೂ
ರ್ವೈಕೈರುಮುಮುಕ್ಷುಭಿಃ | ಕುರುಕರ್ಮೈವತ
ಸ್ತಾತ್ವಂಪೂರ್ವೈಕೈಃಪೂರ್ವತರಂಕೃತಂ ||

CANARESE.

೭ ಯೆಲೇ ಭಾರತನೇ ಯಾವ ಯಾವ ವೀಳೆಯಲ್ಲಿ ಧ
ರ್ಮ ಕಡಿಮೆಯಾಗಿ ಅಧರ್ಮ ಹೆಚ್ಚುವುದೋ ಆಗಲು
ನಾನು ನನ್ನ ಸ್ವರೂಪವನ್ನು ತೋರಿಸುವೆನು.

೮. ಸಜ್ಜನರನ್ನು ರಕ್ಷಿಸುವದಕ್ಕೋಸ್ಕರವು, ದುರ್ಜ
ನರನ್ನು ಶಿಕ್ಷಿಸುವದಕ್ಕೋಸ್ಕರವು, ಮತ್ತು ಧರ್ಮವನ್ನು
ಸ್ಥಾಪಿಸುವದಕ್ಕೋಸ್ಕರವಾಗಿ ಪ್ರತಿಯುಗದಲ್ಲಿಯೂ ಹು
ಟ್ಟುವೆನು.

೯. ಯೆಲೇ ಅರ್ಜುನನೇ ಈ ಪ್ರಕಾರವಾಗಿ ನನ್ನ ದಿವ್ಯ
ವಾದ ಜನ್ಮವನ್ನು ಕರ್ಮವನ್ನು ನಿಷ್ಕ್ರಿಯವಾಗಿ ಯಾವ ಮ
ನುಷ್ಯನು ತಿಳಿಯುವನೋ ಆತನು ದೇಹವನ್ನು ಬಿಟ್ಟಮೇಲೆ
ಪುನರ್ಜನ್ಮವನ್ನು ಹೊಂದುವನು, ನನ್ನನ್ನು ಹೊಂದುವನು.

೧೦. ಅಭಿಲಾಷೆಯೂ, ಭಯವೂ, ಕ್ರೋಧವೂ ಇಲ್ಲ
ದಂಥಾ ನಾನೇ ತೋರುವಂಥಾ ನನ್ನನೇ ಆಶ್ರಯಿಸಿದಂಥಾ
ಜ್ಞಾನವೆಂಬ ತಪಸ್ಸಿನಿಂದ ಪರಿಶುದ್ಧರಾದಂಥಾ ಬಹಳ ಮಂದಿ
ನನ್ನ ಸ್ಥಿತಿಯನ್ನೇ ಹೊಂದುವರು.

೧೧. ಯೆಲೇ ಕುಂತೀ ಕುಮಾರನೇ ಯಾರು ಹಾಗೆ ನ
ನ್ನನ್ನು ಭಜಿಸುವರೋ ಅವರನ್ನು ಹಾಗೆಯೇ ನಾನು ಹೊಂ
ಡುವೆನು. ಮನುಷ್ಯರು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ನನ್ನ ಮಾ
ಗವನ್ನೇ ಅನುಸರಿಸುವರು.

೧೨. ಈಶೋಕದಲ್ಲಿ ಕರ್ಮಗಳ ಫಲವನ್ನು ಅಪೇಕ್ಷಿಸು
ವವರು ದೇವತೆಗಳನ್ನು ಪೂಜಿಸುವರು. ಮನುಷ್ಯಶೋಕದಲ್ಲಿ
ಕರ್ಮದಿಂದ ಹುಟ್ಟುವ ಫಲವು ಬೇಗ ಆಗುವದು.

೧೩. ಗುಣದಿಂದಲೂ ಕರ್ಮದಿಂದಲೂ ವಿಭಾಗಿಸಲ್ಪಟ್ಟ
ನಾಲ್ಕು ವರ್ಣಗಳು ನನ್ನಿಂದ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟಿತು. ಅದಕ್ಕೆ
ಕರ್ತನಾದಂಥಾ ನನ್ನನ್ನು ಕರ್ತನಿಲ್ಲದ ನಾಶರಹಿತನೆಂದು
ತಿಳಿ.

೧೪. ಕರ್ಮಗಳು ನನ್ನನ್ನು ಹೊಂದುವು ಕರ್ಮಫಲದ
ಲ್ಲಿ ನನಗೆ ಇಷ್ಟೆ ಇಲ್ಲವು. ಹೀಗೆಂದು ನನ್ನನ್ನು ಯಾವನು
ತಿಳಿಯುವನೋ ಅವನು ಕರ್ಮಬಂಧನದಿಂದ ಕಟ್ಟಲ್ಪಡನು.

೧೫. ಹೀಗೆಂದು ತಿಳಿದು ಪೂರ್ವಿಕರಾದ ಜ್ಞಾನಿಗಳಿಂದ
ಮಾಡಲ್ಪಟ್ಟ ಕರ್ಮವನ್ನೇ ನೀನುಮಾಡು, ಇದು ಪೂರ್ವೀ
ಕರಿಂದ ಪೂರ್ವದಿಂದ ಮಾಡಲ್ಪಟ್ಟದ್ದು.

ENGLISH.

7And as often as there is a de
cline of virtue, and an insurrection
of vice and injustice, in the world, I
make myself evident; and thus I
appear, from age to age, for the pre
servation of the just, the destruction
of the wicked, and the establishment
of virtue.

9He, O Arjoon, who, from convic
tion, acknowledgeth my divine birth
and actions to be even so, doth not,
upon his quitting his mortal frame,
enter into another, for he entereth
into me. 10Many who were free from
affection, fear, and anger, and, filled
with my spirit, depended upon me,
having been purified by the power of
wisdom, have entered into me.

11I assist those men who in all things
walk in my path, even as they serve
me. [See Appendix II, Note B.]

12Those who wish for success to
their works in this life, worship the
Devatas. That which is achieved
in this life, from works, speedily
cometh to pass.

13Mankind was created by me of
four kinds, distinct in their principles
and in their duties. Know me then
to be the creator of mankind, un
created, and without decay.

14Works affect not me, nor have I
any expectations from the fruits of
works. He who believeth me to be
even so, is not bound by works.

15The ancients, who longed for
eternal salvation, having discovered
this, still performed works Where
fore perform thou works, even as they
were performed by the ancients in
former times.

SANSKRIT.

೧೬. ಕಿಂಕರ್ಮ ಕಿಮ ಕರ್ಮೇತಿ ಕವ
ಯೋದ್ಯುತವೋಹಿತಾಃ | ಶತೈಕಮೇವ
ಕ್ಷಾಮಿಯುಕ್ತಾ ಜ್ಞಾತ್ವಾಪೋಕ್ಷಸೇತುಭಾಃ ||

೧೭. ಕರ್ಮಣೋಹ್ಯಪಿ ಬೋಧವ್ಯಂ
ಬೋಧವ್ಯಂಚವಿಕರ್ತೃಣಾಃ | ಅಕರ್ಮಣಶ್ಚ
ಬೋಧವ್ಯಂಗತನಾಕರ್ಮಣೋಗತಿಃ ||

೧೮. ಕರ್ಮಣ್ಯಾಕರ್ಮಯಃ ಪಶ್ಯದ
ಕರ್ಮಣಿಚಕರ್ಮಯಃ | ಸಬುದ್ಧಿ ಮಾನ್ಯ
ನುಬೋಧು ಸಯುಕ್ತಾಃ ಕೃತ್ಸುಕರ್ಮಕೃತ್ ||

೧೯. ಯಸ್ಯಸರ್ವೇಸಮಾರಂಭಾಃ ಕಾ
ಮಸಂಕಲ್ಪ ವರ್ಜಿತಾಃ | ಜ್ಞಾನಾಗ್ರದಗ್ಧ ಕ
ರ್ಮಾಣಂತಮಾಹುಃ ಪಂಡಿತಂಬುಧಾಃ ||

೨೦. ತ್ಯಕ್ತ್ವಾಕರ್ಮಫಲಾನಂಗಂನಿತ್ಯ
ತಪೋನಿರಾಶ್ರಯಃ | ಕರ್ಮಣ್ಯಭಿವ್ರ
ವೃತ್ತೋಪನಿವೃತಕಿಂಚಿತ್ಕರೋತಿ ಸಃ ||

೨೧. ನಿರಾಶೀರ್ಯತಚೇತ್ತ್ವಾತ್ಯಕ್ತಸರ್ವ
ಪರಿಗ್ರಹಃ | ಕಾರೀರಂಕೇವಲಂಕರ್ಮ ಕುರ್ವ
ನಾಪೂರ್ವಿಕಿಂಚಿತ್ ||

೨೨. ಯದೃಷ್ಟಾ ಲಾಭ ಸಂತುಷ್ಟೋ
ದವಿದ್ವಾತಿತೋವಿಮತಸ್ತಸಃ | ಸಮಸ್ತಿಪ್ಥಾನ
ಸಿಂಧೌ ಚ ಕೃತ್ವಾಪಿನಿಬಿಭೃತೇ ||

೨೩. ಗತಸಂಗಸ್ಯ ಮುಕ್ತಸ್ಯ ಜ್ಞಾನಾವಸ್ಥಿ
ತಚೇತಸಃ | ಯಜ್ಞಾಯಾಚರತಃ ಕರ್ಮ ಸ
ಮಗ್ರಂ ಪ್ರವೀಯತೇ ||

CANARESE.

೧೬. ಯಾವದು ಮಾಡತಕ್ಕದ್ದು ಯಾವದು ಬಿಡತಕ್ಕ
ದ್ದು ಯೆಂದು ವಿಧ್ವಾಸರು ಈ ಕರ್ಮ ವಿಷಯದಲ್ಲಿ
ಮೋಹಿತರಾಗಿರುವರು. ಯಾವ ಮಾರ್ಗವನ್ನು ಶಿಲೈದು
ಕೇಡಿನಿಂದ ಬಿಡಲ್ಪಡುವಿಯೋ ಅಂಥಾ ಕರ್ಮಮಾರ್ಗವ
ನ್ನು ಹೇಳುತ್ತೇನೆ.

೧೭. ಕರ್ಮವನ್ನು ಶಿಲೈಯತಕ್ಕದ್ದು, ವಿಕರ್ಮವನ್ನು
ಶಿಲೈಯತಕ್ಕದ್ದು, ಅಕರ್ಮವನ್ನು ಶಿಲೈಯತಕ್ಕದ್ದು. ಕ
ರ್ಮದ ಮಾರ್ಗವು ಬಹಳ ಕಷ್ಟವಾಗಿರುವದು.

೧೮. ಕರ್ಮದಲ್ಲಿ ಅಕರ್ಮವನ್ನು ಅಕರ್ಮದಲ್ಲಿ
ಕರ್ಮವನ್ನು ಯಾವನು ಶಿಲೈಯುತ್ತಾನೋ ಅವನು ಮನು
ಷ್ಯರೊಳಗೆ ಬುದ್ಧಿವಂತನು, ಅವನೇ ಯೋಗ್ಯನು, ಅವನೇ
ಯಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು.

೧೯. ಪ್ರಾರಂಭಿಸಿದ ಕರ್ಮಗಳು ಯಾವತ್ತು ಫಲದ
ಆಕೆಯಿಲ್ಲದವುಗಳಾಗಿ ಯಾವ ಪುರುಷನಿಗೆ ಕಾಡುವದೋ
ಅವನನ್ನು ಜ್ಞಾನಾಗ್ರದಿಂದ ಸುಡಲ್ಪಟ್ಟ ಕರ್ಮಬಂಧನ
ವುಳ್ಳವನೆಂದು ಮಹಾ ಪಂಡಿತನುಯೆಂದು ಹಿರಿಯರು ಹೇ
ಳುವರು.

೨೦. ಕರ್ಮದಿಂದ ಆಸುವ ಫಲದಲ್ಲಿ ಆಕೆ ಯಿಲ್ಲದವ
ನಾಗಿ ಯಾವಾಗಲೂ ತೃಪ್ತಿಹೊಂದಿ ವೋಬ್ಬರನ್ನು ಆಶ್ರ
ಯಿಸದೇ ಇರುವ ಜ್ಞಾನಿಯು ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸಿದಾ
ಸ್ಯ ಕಿಂಚಿತ್ತಾದರೂ ಕರ್ಮ ಮಾಡುವವನಲ್ಲ.

೨೧. ಆಕೆಯನ್ನು ಬಿಟ್ಟು ದೃಢವಾದ ಮನಸ್ಸುಳ್ಳವನಾ
ಗಿ ಲೋಕದ ಕೆಲಸದಲ್ಲಿ ಅವೇಷೆ ಇದ್ದದೇ ತೀರ ಸಂರಕ್ಷಣೆಗೆ
ತಕ್ಕ ಕರ್ತವ್ಯವನ್ನು ಮಾಡುವ ಮನುಷ್ಯನು ಪಾಪವನ್ನು
ಹೊಂದನು.

೨೨. ಹೊರಕೆದ ಮಾತ್ರದಲ್ಲಿಯೇ ಸಂತೋಷವನ್ನು
ಹೊಂದುತ್ತಾ ಸುಖದುಖಗಳನ್ನು ಸಮನಾಗಿ ಯೇನಿಸಿ ಕೋ
ಪವಿಲ್ಲದವನಾಗಿ ಲಾಭದಲ್ಲಿಯೂ ಅಲಾಭದಲ್ಲಿಯೂ ಸಮ
ಬುದ್ಧಿ ಯಿಟ್ಟು ನಡಿಯುವವನು ಬಂಧಕಕ್ಕೆ ವೋಳಗಾಗನು.

೨೩. ಫಲಾಪೇಕ್ಷೆ ಯಿಲ್ಲದೆ ಜ್ಞಾನದಿಂದ ಜಯಿಸಿದ ಮ
ನಸ್ಸುಳ್ಳ ಮುಕ್ತನಿಗೆ ಯಜ್ಞಕ್ಕೋಸ್ಕರ ಆಚರಿಸಿದ ಯೆ
ಲ್ಲಾ ಕರ್ಮವೂ ನಾಶವಾಗುವದು

ENGLISH.

16 The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. 17 It may be defined—action, improper action, and inaction. The path of action is full of darkness.

18 He who may behold, as it were, inaction in action, and action in inaction, is wise amongst mankind. He is a perfect performer of all duty.

19 Wise men call him a Pandit, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom.

20 He abandoneth the desire of a reward of his actions; he is always contented and independent, and although he may be engaged in a work, he, as it were, doeth nothing. 21 He is unsollicitous, of a subdued mind and spirit, and exempt from every perception; and, as he doeth only the offices of the body, he committeth no offence.

22 He is pleased with whatever he may by chance obtain; he hath gotten the better of duplicity, and he is free from envy. He is the same in prosperity and adversity; and although he acteth, he is not confined in the action. 23 The work of him, who hath lost all anxiety for the event, who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing.

SANSKRIT.

೨೪. ಬ್ರಹ್ಮಾರ್ಪಣಂ ಬ್ರಹ್ಮ ಹವಿ ಬ್ರಹ್ಮಾ
ಗೌರಿಬ್ರಹ್ಮಣಾಹುತಂ | ಬ್ರಹ್ಮೈವ ತೇನ ಗಂಠ
ವ್ಯೂಹಬ್ರಹ್ಮಕರ್ಮಸಮಾಧಿನಾ ||

೨೫. ದೈವಮೇವಾಪರೇಯಂ ಜ್ಞಂ ಯೋ
ಗಿನಃ ಪರಯುಪಾಸತೇ | ಬ್ರಹ್ಮಾಗ್ರಾಪರಯ
ಜ್ಞಂ ಯಜ್ಞೇನೈವೋಪಜುಹವತಿ ||

೨೬. ಶ್ರೋತ್ರಾದೀನೀಂದ್ರಿಯಾಣ್ಯ
ನೈಗಂಯಮ್ನಾಶ್ಚುಜುಹವತಿ | ತದ್ಬದ್ದೀನಿ
ವ್ಯಯಾನ್ಯನೈಂದ್ರಿಯಾಶ್ಚುಜುಹವತಿ ||

೨೭. ಸರ್ವಾಣೀಂದ್ರಿಯ ಕರ್ಮಾಣಿ
ಪ್ರಾಣಕರ್ಮಾಣಿ ಚಾಪರೇ | ಆತ್ಮಸಂಯ
ಮಯೋಗಾಗೌಹವತಿ ಜ್ಞಾನದೀಪಿತೆ ||

೨೮. ದ್ರವ್ಯಯಜ್ಞಸ್ತು ಪೋಯಜ್ಞ
ಯೋಗಯಜ್ಞಸ್ತು ಧಾರಣೀ | ಸ್ವಾಧ್ಯಾಯ
ಜ್ಞಾನಯಜ್ಞಃ ತಯತಯುಸಂತತತತಾಃ ||

೨೯. ಅಪಾನೇಜುಹವತಿ ಪ್ರಾಣಂ ಪ್ರಾ
ಣೀಪಾನಂತರಧಾರಣೀ | ಪ್ರಾಣಾಪಾನತೀ
ರುಧ್ವಾ ಪ್ರಾಣಾಯಾಮಪಾರಾಯಣಾಃ ||

೩೦. ಅಪರಣಿಯತಾಪರಾಃ ಪ್ರಾಣಾನ್ವಾ
ಣೇಽಪುಜುಹವತಿ | ಸರ್ವೇವೈತೇ ಯಜ್ಞೇ ದೋ
ಯಜ್ಞಃ ಪಿತೃಕಲ್ಪಃ ||

೩೧. ಯಜ್ಞಶಿಷ್ಟಾನ್ವೃತಫುಜೋಯಾಂತಿ
ಬ್ರಹ್ಮಸನಾತನಂ | ನಾಯಂತೋಕೋಸ್ತಯ
ಜ್ಞಸ್ಯಕುತೋನ್ಯಾಕುರುತಮ ||

೩೨. ವ್ರತಂ ಬಹುವಿಧಾಯ ಜ್ಞಾನಿತತಾಬ್ರಹ್ಮ
ಣೋಮುಖೇ | ಕರ್ಮಜುಹವಿಧಿ ತಾನ್ಸರ್ವಾ
ನೇವಂಜ್ಞಾತ್ವಾವಿಮೋಕ್ಷಯಿಸೇ ||

CANARESE.

೨೪. ಬ್ರಹ್ಮವಾದ ಹವಿಸ್ಸನ್ನು ಬ್ರಹ್ಮವಾದ ಅಗ್ನಿಯಲ್ಲಿ
ಬ್ರಹ್ಮದಿಂದ ಬ್ರಹ್ಮಕ್ಕೆ ಅರ್ಪಣವಾಗಿ ಹೋಮ ಮಾಡಲ್ಪಟ್ಟ
ರೆ ಆ ಬ್ರಹ್ಮಕರ್ಮದಿಂದ ಬ್ರಹ್ಮವನ್ನೇ ಹೊಂದಬಹುದು.

೨೫. ಕೆಲವರು ಯೋಗಿಗಳು ಯಜ್ಞವೇ ದೈವವೆಂದು
ವುಪಾಸನೇ ಮಾಡುವರು. ಕೆಲವರು ಬ್ರಹ್ಮವೆಂಬ ಅಗ್ನಿಯಲ್ಲಿ
ಯಜ್ಞದಿಂದಲೇ ಯಜ್ಞವನ್ನು ಮಾಡುವರು.

೨೬. ಕೆಲವರು ಕಿವಿ ಮೊದಲಾದ ಇಂದ್ರಿಯಗಳನ್ನು
ನಿಯಮವೆಂಬ ಅಗ್ನಿಗಳಲ್ಲಿ ಹೋಮಿಸುವರು, ಕೆಲವರು ತ
ಬ್ಬದಿ ವಿವರದಂಗಳನ್ನು ಇಂದ್ರಿಯಂಗಳೆಂಬ ಅಗ್ನಿಯಲ್ಲಿ
ಹೋಮ ಮಾಡುವರು.

೨೭. ಕೆಲವರು ಇಂದ್ರಿಯ ಕರ್ಮಗಳನ್ನು ಪ್ರಾಣಕ
ರ್ಮಗಳನ್ನು ಜ್ಞಾನದಿಂದ ಉರಿಯುವ ಮನೋನಿಗ್ರಹದ
ಅಗ್ನಿಯಲ್ಲಿ ಹೋಮಿಸುವರು.

೨೮. ಕೆಲವರು ದ್ರವ್ಯಯಜ್ಞವೆಂದು, ತಪೋಯಜ್ಞ
ವೆಂದು, ಯೋಗಯಜ್ಞವೆಂದು, ವೇದಾಧ್ಯಯನಯಜ್ಞ
ವೆಂದು, ಜ್ಞಾನಯಜ್ಞವೆಂದು, ಮಾಡುವರು. ಇವರೆಲ್ಲರು ತೀ
ಕ್ಷಣವಾದ ವ್ರತವನ್ನಲ್ಲವರು.

೨೯. ಪ್ರಾಣಾಪಾನಗಳೆಂಬ ವಾಯುವುಗಳನ್ನು ಬಂಧಿ
ಸಿ ಪ್ರಾಣಾಯಾಮ ಮಾಡುವಂಥವರು ಕೆಲವರು ಅಪಾನ
ವಾಯುವಿನಲ್ಲಿ ಪ್ರಾಣವನ್ನು ಹಾಗೆಯೇ ಪ್ರಾಣವಾಯುವಿ
ನಲ್ಲಿ ಅಪಾನವಾಯುವನ್ನು ಹೋಮಿಸುವರು.

೩೦. ಕೆಲವರು ಮಿತವಾದ ಆಹಾರದಿಂದ ಪ್ರಾಣಾದಿವಾ
ಯುಗಳನ್ನು ಪ್ರಾಣಸ್ಥಾನದಲ್ಲಿಯೇ ಕೇರಿಸಿ ಪ್ರಾಣಯಜ್ಞ
ವನ್ನು ಮಾಡುವರು, ಹೀಗೆ ಮಾಡುವವರೆಲ್ಲರು ಯಜ್ಞವನ್ನು
ಬಲ್ಲಂಥವರು, ಆದದರಿಂದ ಯಜ್ಞದಿಂದ ಪಾಪವನ್ನು ತೊ
ಳೆಯುವರು.

೩೧. ಯಜ್ಞದಲ್ಲಿ ಮಿಕ್ಕ ಅಮೃತವನ್ನು ವುಂಬುವರು.
ಕಾತ್ಯತವಾದ ಪದವಿಯನ್ನು ಹೊಂದುವರು. ಯಜ್ಞಮಾಡ
ದವನಿಗೆ ಈ ಲೋಕವು ಯಿಲ್ಲ. ಪೇರೆಲೋಕ ಯತ್ತಣದು,
ಯೆಲೇ ಕುರುಕುಲೋತ್ತಮನೇ.

೩೨. ಈ ಪ್ರಕಾರವಾಗಿ ಅನೇಕ ವಿಧ ಯಜ್ಞಗಳು ಬ್ರಹ್ಮನ
ಬಾಯಿಯಲ್ಲಿ ವಿಸ್ತರಿಸಲ್ಪಟ್ಟವು. ಇವೆಲ್ಲ ಕರ್ಮದಿಂದಲೇ
ಹುಟ್ಟಿದವೆಂದು ತಿಳಿ. ಹೀಗೆ ತಿಳಿದು ಬಿಡಲ್ಪಡುವ.

ENGLISH.

24 God is the gift of charity; God is the offering; God is in the fire of the altar; by God is the sacrifice performed; and God is to be obtained by him who maketh God alone the object of his works.

25 Some of the devout attend to the worship of the *Devatas* or angels; others, with offerings, direct their worship unto God in the fire. 26 Others sacrifice their ears, and other organs, in the fire of constraint; whilst some sacrifice sound, and the like, in the fire of their organs. 27 Some again sacrifice the actions of all their organs and faculties in the fire of self-constraint, lighted up by the spark of inspired wisdom. 28 There are also the worshippers with offerings, and the worshippers with mortifications; and again the worshippers with enthusiastic devotion; so there are those the wisdom of whose reading is their worship, men of subdued passions and severe manners. 29 Some

there are who sacrifice their breathing spirit, and force it downwards from its natural course; whilst others force the spirit which is below back with the breath; 30 and a few, with whom these two faculties are held in great esteem, close up the door of each; and there are some, who eat but by rule, who sacrifice their lives in their lives. All these different kinds of worshippers are, by their particular modes of worship, purified from their offences. 31 He who enjoyeth but the *Amreeta* which is left of his offerings, obtaineth the eternal spirit of *Brahm*, the Supreme. This world is not for him who doth not worship; and where, O *Arjoon*, is there another? 32 A great variety of modes of worship like these are displayed in the mouth of God. Learn that they are all the offerings of action. Being convinced of this, thou shalt obtain an eternal release.

SANSKRIT.

33. ಶ್ರೇಯಾಽದ್ರವ್ಯಮಯಾದೃಷ್ಟಾ
ದ್ವ್ಯಾನಯಜ್ಞಃ ಪರಂತಃ ಸರ್ವಂ ಕರ್ಮಾ-
ಖಿಲಂ ಪಾರ್ಥ ಜ್ಞಾನೇನ ಸಮಾಪ್ಯತೇ ||

34. ತದ್ವಿದ್ವಿಪ್ರಗೋಪಿತೇನ ಪುತ್ರೇನ ಸೇ
ವಯಾ | ಉಪದೇಕ್ಷ್ಯಂತೀತ್ಯಜ್ಞಾನಂ ಜ್ಞಾನಿನಃ
ಸ್ತತ್ಪದಕೀನಃ ||

35. ಯದ್ವಾತ್ವಾನಪುನರ್ಮೋಹಮೇವಂ
ಯಾಸ್ಯಸಿ ಪಾಂಡವ | ಯೇನ ಭೂತಾಸ್ಯತೇ
ದೇವೇಂದ್ರಕ್ಷೃಣ್ಯಾತ್ಮನೃಭೋಮಯಿ ||

36. ಅಪಿಚೇದಸಿ ಪಾರ್ಥ ಭಯಃ ಸರ್ವೇ
ಭಯಃ ಪಾಪಕೃತ್ತಮಃ | ಸರ್ವಂ ಜ್ಞಾನವಲ್ಲವೇ
ನೈವ ವೃಜನಸಂತರದ್ಯಸಿ ||

37. ಯಥೈಥಾಂಸಿ ಸಮಿದ್ಧೋಗ್ನಿಭಃ ಸ್ತು
ಸಾತ್ಕುರುತೇರ್ಜುನ | ಜ್ಞಾನಾಗ್ನಿಸ್ಸರ್ವಕ-
ರ್ವಾಕಿಭಸ್ತುಸಾತ್ಕುರುತೇತಥಾ ||

38. ನಂಜ್ಞಾನೇನ ಸದೃಶಂ ಪವಿತ್ರಮಿಹವಿ
ದ್ಯತೇ | ತತ್ಸ್ವಯಂಯೋಗಸಂನಿಧಃ ಕಾ
ಲೇನಾತ್ಮವಿಂದತಿ ||

39. ತದ್ಧಾವಾಲಭತೇಜ್ಞಾನಂತತ್ಪರಃ
ಸಂಯತೇಂದ್ರಿಯಃ | ಜ್ಞಾನಲಬ್ಧ್ವಿಪರಾಂ
ಕಾಂತಿಮಚಿರೇಣಾಧಿಗಢ್ಯತಿ ||

40. ಅಜ್ಞಾತ್ವಾತ್ಮದ್ಧಾನಾನ್ತ ಸಂಸಯಾತ್ಮಾ
ವಿನಶ್ಯತಿ | ನಾಯಂತೋಕೋಸ್ತಿನವರೋನ
ಸುಖಂ ಸಂತಯಾತ್ಮನಃ ||

CANARESE.

33. ಈಮೇರಿಗೆ ದ್ರವ್ಯಗಳಿಂದ ಮಾಡುವ ಯಜ್ಞಗಳಿಗಿಂತ
ತಲಾ ಜ್ಞಾನಯಜ್ಞವು ಶ್ರೇಷ್ಠವಾದದ್ದು, ಅದರಿಂದ
ಅರ್ಜುನನೇ ಸರ್ವಕರ್ಮವು ಜ್ಞಾನದಲ್ಲಿ ಸಂಪೂರ್ಣ
ಹೊಂದುವದು.

34. ಆ ಜ್ಞಾನವನ್ನು ನಮಸ್ಕಾರದಿಂದ ಪ್ರಶ್ನೆಗಳಿಂದ ನೇ
ವೆಯಿಂದ ತಿಳಿ. ತತ್ವ ಸ್ವರೂಪವನ್ನು ಬಲ್ಲಂಥಾ ಜ್ಞಾನಿಗ
ಳು ನಿನಗೆ ಜ್ಞಾನವನ್ನು ಉಪದೇಶಿಸುವರು.

35. ಯಾವ ಜ್ಞಾನವನ್ನು ತಿಳಿದು ಮರಳಿ ಈಶ್ವರದ
ಲ್ಲಿ ಭ್ರಾಂತಿಯನ್ನು ಹೊಂದದೇ ಇರುವೆಯೋ ಯಾವ
ಜ್ಞಾನದಿಂದ ನಮಸ್ತು ಭೂತಗಳನ್ನು ಪರಮಾತ್ಮನಾದ ನನ್ನ
ಲ್ಲಿ ನೋಡುವೆಯೋ ಅಂಥಾ ಜ್ಞಾನವನ್ನು ತಿಳಿ, ಪಾಂಡ
ವನೇ.

36. ಯೆಲ್ಲಾ ಪಾಪಗಳಿಗಿಂತ ಹೆಚ್ಚಾದ ಪಾಪವನ್ನು
ಮಾಡಿ ಇದ್ದಾಸ್ತು ಆ ಯೆಲ್ಲಾ ಪಾಪವನ್ನು ಜ್ಞಾನವೆಂಬ
ಹಡಗವನ್ನೇರಿ ದಾಟುವಿ.

37. ಉರಿಯುವ ಬೆಂಕಿಯು ವೋಗದ ಕಟ್ಟಿಗೆಗಳ ರಾಶಿ
ಯನ್ನು ಬೂದಿಯಾಗ ಹ್ಯಾಗೆ ಸುಡುವುದೋ ಹಾಗೆಯೇ
ಜ್ಞಾನವೆಂಬ ಅಗ್ನಿಯು ಸರ್ವಕರ್ಮಗಳನ್ನು ಸುಟ್ಟು ಬಿಡು
ವುದು ಯೆಲೇ ಅರ್ಜುನನೇ.

38. ಜ್ಞಾನಕ್ಕೆ ಸಮಾನವಾದ ಪವಿತ್ರವಸ್ತುವು ಈಭೂ
ಮಿಯಲ್ಲಿ ಯಾವದು ಇಲ್ಲವು. ಅದನ್ನು ಯೋಗಿಯಾದ
ಪುರುಷನು ಬಹುಕಾಲ ಅಭ್ಯಾಸದಿಂದ ತಾನಾಗಿ ತನ್ನಲ್ಲೇ
ಹೊಂದುವನು.

39. ವಿಕಾಸವುಳ್ಳವನು ಜ್ಞಾನವನ್ನು ಹೊಂದುವನು
ಆಮೇಲೆ ಜೀವೇಂದ್ರಿಯನಾಗುವನು. ಅಂಥಾ ಜ್ಞಾನವು ಅದ
ಕ್ಕೆ ತಕ್ಕ ನಡತೆಯುವುಳ್ಳ ಪುರುಷನು ಪರಮಕಾಂತವುಳ್ಳ
ವೋಕ್ಷವನ್ನು ಜಾಗ್ರತೆಯಾಗಿ ಹೊಂದುವನು.

40. ಅವಿವೇಕಿಯು ಅವನಂಬಿಕೆಯುಳ್ಳವನು ಅವಿಶ್ವಾ
ಸಿಯು ಅದವನು ಕೆಡುವನು. ನಂಬಿಕೆ ಇಡದವನಿಗೆ ಇಹ
ಲೋಕವೂ ಇಲ್ಲ ಪರಲೋಕವೂ ಇಲ್ಲ, ಸುಖವೆಂತು ಇಲ್ಲವೇ
ಇಲ್ಲ.

ENGLISH.

33 For know that the worship of
spiritual wisdom is far better than
the worship with offerings of things.
In wisdom is to be found every
work without exception.

34 Seek then this wisdom with
prostrations, with questions, and with
attention, that those learned men who
see its principles may instruct thee
in its rules; 35 Which having learnt,
thou shalt not again, O son of Pandoo
fall into folly; by which thou shalt
behold all nature in the spirit; that
is, in me.

36 Although thou wert the greatest
of all offenders, thou shalt be able to
cross the gulf of sin with the bark of
wisdom.

37 As the natural fire, O Arjoon,
reduceth the wood to ashes, so may
the fire of wisdom reduce all moral
actions to ashes.

38 There is not any thing in this
world to be compared with wisdom
for purity. He who is perfected by
practise, in due time findeth it in his
own soul. 39 He who hath faith
findeth wisdom; and, above all, he
who hath gotten the better of his
passions; and having obtained this
spiritual wisdom, he shortly enjoyeth
superior happiness. 40 Whilst the ig-
norant, and the man without faith,
whose spirit is full of doubt, is lost.
Neither this world, nor that which
is above, nor happiness, can be en-
joyed by the man of a doubting mind.

SANSKRIT.

೨೧. ಯೋಗಸನ್ಯಸ್ತಕರ್ಮಾಣಂಜ್ಞಾನಸಂಭವಸಂಕಯಂ | ಆತ್ಮವಂತಂಕರ್ತೃಣಾಂ ನಿಬಂಧಂಕಿಂಧನಂಜಯ ||

೨೨. ತಸ್ಯಾದಜ್ಞಾನಸಂಭೂತಂಹೃತ್ಕೃಂಜ್ಞಾನಾನಾತ್ಮನಃ | ಛಿತ್ತೈವೈವಂ ಸಂಕಯಂ ಯೋಗಮಾತಿಶೋತ್ತಮಭಾರತ ||

CANARESE.

೨೧. ಯೋಗಾಭ್ಯಾಸದಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಕರ್ಮಗಳನ್ನೂ ವನಸ್ಸು ಜ್ಞಾನದಿಂದ ಸಂಕಯವನ್ನು ಕಡಿದು ಹಾಕುವನನ್ನು ಇಂಥಾ ಜ್ಞಾನಿಯನ್ನು ಕರ್ಮಗಳು ಬಂಧಿಸಲಾರವು ಧನಂ ಜಯನೇ.

೨೨. ಅದುಕಾರಣ ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟಿದಂಥಾ ಚಿತ್ತದಲ್ಲಿ ಇರುವ ಸಂದೇಹವನ್ನು ಜ್ಞಾನವೆಂಬ ಖಡ್ಗದಿಂದ ಕಡಿದು ಹಾಕಿ ಕರ್ಮಯೋಗವನ್ನು ಅಂಗೀಕರಿಸಿ ಯೆಲೇ ಭಾರತ ನೀ ಯೆದ್ದು ನಿಂದಿರು.

ENGLISH.

⁴¹The human actions have no power to confine the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt. ⁴²Wherefore, O son of Bharat, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

LECTURE V.

OF FORSAKING THE FRUITS OF WORKS.

ಅ ಯ ದ ನೇ ಅ ಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಸನ್ಯಾಸಂಕರ್ಯಾಣಾಂಕೃತ್ಯ ಪುನರೋಘೇ ಗಂಜಕಂಸಸಿ | ಯಃಪ್ರೇಯಃ ಪ್ರತಯೋರೇ ಕಂತ್ಯೈಶ್ಚಾಹುಸುಸ್ತಿತಂ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಸನ್ಯಾಸಕರ್ಮಯೋಗಕ್ಷತ್ರ ನಿಶ್ರೇಯಸಕರಾವುಭೌ | ತಯೋಸ್ತು ಕರ್ತೃಸನ್ಯಾಸಾತ್ಯ ರ್ತಯೋಗೋವಿಶಿದ್ಯತೇ ||

3. ಕ್ಷೇಯಸ್ಸನಿತ್ಯಸನ್ಯಾಸೀ ಯೋನ ದೈಷ್ಟಿ ಸಾಂಕ್ಷತಿ | ನಿರ್ವೃಂದೋಪಹಿಮಹಾ ಬಾಹೋಸುಖಂ ಬಂದ್ಧಾತ್ಪ್ರಮುಚ್ಯತೇ ||

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಕೃತ್ಯಸ್ಯಾಮಿಮೇ ಕರ್ಮಗಳನ್ನು ಬಿಡಬೇಕೆಂದು ಮತ್ತು ಮಾಡಬೇಕೆಂದು ಹೇಳುತ್ತಿದ್ದೀ ಈಯೆ ರಡರಲ್ಲಿ ಮೇಲಾದ ವೊಂದೇ ಮಾರ್ಗವನ್ನು ನನಗೆ ನಿಶ್ಚಯಿಸಿ ಹೇಳಬೇಕು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಸನ್ಯಾಸವೆಂಬುದೂ ಕರ್ಮಯೋಗವೆಂಬುದೂ ಈ ಯೆರಡು ಮಾರ್ಗವು ಮೋಕ್ಷಸಾಧನಗಳೇ ಆದಾಗ್ಯೂ ಕರ್ಮವನ್ನು ಬಿಟ್ಟುಬಿಡುವದಕ್ಕಿಂತಲೂ ಕರ್ಮವನ್ನು ಮಾಡಿ ಫಲವೇಷ್ಠೆ ಇಲ್ಲದಿರುವ ಯೋಗವು ವಿಕೀಡನಾ ಗಿರುವದು.

3. ಯೆಲೇ ಮಹಾ ಭುಜನಾದ ಅರ್ಜುನನೇ ವೊಂದರಲ್ಲಿ ದೈವದವೂ ವೊಂದರಲ್ಲಿ ಅವೇಷ್ಠೆಯೂ ಇಲ್ಲದೆ ಶೀತೋದ್ಭವ ಸುಖದುಖಗಳಲ್ಲಿ ಸಮ ಬುದ್ಧಿಯು ಇರುವವನೇ ನಿತ್ಯ ಸನ್ಯಾಸಿ ಯೆನಿಸಿಕೊಂಬನು. ಅಂಥಾತನು ಸುಲಭವಾಗಿ ಸಂಸಾರ ಬಂಧನದಿಂದ ಬಿಡಲ್ಪಡುವನು.

ARJUN.

¹Thou now speakest, Krishna, of the forsaking of works, and now again of performing them. Tell me positively which of the two is best.

KRISHNA.

²Both the desertion and the practice of works are equally the means of extreme happiness; but of the two the practice of works is to be distinguished above the desertion. ³The perpetual recluse, who neither longeth nor complaineth, is worthy to be known. Such a one is free from duplicity, and is happily freed from the bond of action.

SANSKRIT.

೪. ಸಾಂಖ್ಯಯೋಗೌಪಧಗಾಘಲಾಃ
ಶ್ವನದಂತಿನಪದಿಶಾಃ | ಧ್ವಕಮಪ್ರಾಪ್ತಿಸ್ಥಿತಸ್ಸ
ಮ್ಯಗುಭಯೋವಿಹಾಂತತೇಫಲಂ ||

೫. ಯಶ್ಚಾನ್ಯೋಽಪ್ರಾಪ್ಯತಿಸ್ಥಾನಂತ
ದೋಗೈರಪಿಗಮ್ಯತೇ | ಎಕಸಾಂಖ್ಯಂಚ
ಯೋಗಂಚಯಃಪ್ರಕೃತಿಸಪಕೃತಿ ||

೬. ಸನ್ಯಾಸಸ್ತುಮಹಾಬಾಹೋ ದುಃಖ
ಮಾಶ್ರುಮಯೋಗತಃ | ಯೋಗಯುಕ್ತೋ
ಮುನಿಬ್ರಹ್ಮನಚೇರಣಾಧಿಗಘ್ನತಿ ||

೭. ಯೋಗಯುಕ್ತೋವಿಶುದ್ಧಾತ್ಮಾ ವಿಜಿ
ತಾತ್ಮಾಜಿತೇಂದ್ರಿಯಃ | ಸರ್ವಭೂತಾತ್ಮಭೂತಾ
ತಾತ್ಮಾಕುರ್ವನ್ಯುಪನಿವೃತ್ತಿ ||

೮. ನೈವಕಿಂಚಿತ್ಕರೋಮೀತಿಮುಕ್ತೋ
ಮನ್ಯತೇತತ್ಪದಿಕ್ | ಪರ್ಯಾಪ್ರಾಪ್ಯ
ಸ್ವರ್ಗಜಿಘ್ರುಸ್ಸತ್ಕರ್ತುಃ ಸ್ವಪಂ
ತ್ವಸಃ ||

೯. ಧರವೇದಿಸೃಜಣಗೃಹ್ಣನ್ಯುನ್ನಿದ
ನಿಮಿದನ್ಯುಃ | ಇಂದ್ರಿಯಾಣೀಂದ್ರಿಯಾ
ರ್ಥೇದುವರ್ತಂತಇತಿಧಾರಯ ||

೧೦. ಬ್ರಹ್ಮಣ್ಯಾಧಾಯಕರ್ಮಾಣಿಸಂಗ
ತೃತ್ವಾಕರೋತಿಮುಃ | ಶಿಷ್ಯತೇನ ಸಪಾ
ಪೇನಪದ್ವಪತ್ರಮಿವಾಂಭಸಾ ||

೧೧. ಕಾಮೇನಮನಸಾಬುಧ್ಯಾಕೇವ ಶೈ
ವಿಂದ್ರಿಯೈರಪಿ | ಯೋಗಿನಃಕರ್ಮಕುರ್ವಾಂ
ಸಸಂಗಂತೃತ್ವಾತ್ಯಕುಪ್ತಯೇ ||

CANARESE.

೪. ಜ್ಞಾನಯೋಗ ಕರ್ಮಯೋಗಗಳನ್ನು ಅರಿಯ
ದವರು ಇದು ಬೇರೆ ಅದು ಬೇರೆ ಯೆಂದು ಹೇಳುವರು ಅವ
ರು ಬುದ್ಧಿವಂತರಲ್ಲವು. ಈ ಯೆರಡರಲ್ಲಿ ನೊಂದನಾದರೂ
ಕ್ರಮವಾಗಿ ಮಾಡಿದಾತನು ಯೆರಡಕ್ಕೂ ನೊಂದೇ ಫಲವಾ
ದ ಮೋಕ್ಷವನ್ನೊದುವನು.

೫. ಜ್ಞಾನಿಗಳಿಂದ ಯಾವ ಸ್ಥಾನವು ಹೊಂದಲ್ಪಡುವ
ದೋ ಅದೇ ಸ್ಥಾನವು ಕರ್ಮಯೋಗಿಗಳಿಂದ ಹೊಂದಲ್ಪ
ಡುವದು, ಆದದರಿಂದ ಜ್ಞಾನಯೋಗವೂ ಕರ್ಮಯೋಗ
ವೂ ಯೆರಡು ನೊಂದೇಪ್ರಕಾರವೆಂದು ಯಾವನು ತಿಳಿಯುವ
ನೋ ಅವನು ನನ್ನನ್ನು ತಿಳಿಯುವನು.

೬. ಯೋಗವಿಲ್ಲದೆ ಸನ್ಯಾಸದ ಫಲವನ್ನು ಹೊಂದಬೇ
ಕಾದರೇ ಬಹಳಕಷ್ಟವು. ಯೋಗವುಳ್ಳ ಮುನಿ ಶೀಘ್ರವಾಗಿ
ಯೇ ಬ್ರಹ್ಮವನ್ನು ಹೊಂದುವನು.

೭. ಯೋಗದಿಂದ ಕೂಡಿರುವಂಥಾ ಪರಿಶುದ್ಧಾತ್ಮನಾದಂ
ಥಾ ಚಿತ್ತಸ್ವಾಧೀನವುಳ್ಳಂಥಾ ಇಂದ್ರಿಯಂಗಲ ಜಯಿಸಿದಂ
ಥಾ ಸರ್ವ ಭೂತಾತ್ಮನಾದ ಸ್ವಾಮಿಯಲ್ಲಿಯೇ ಚಿತ್ತವು
ಉಂಥಾ ಪುರುಷನು ಕರ್ಮವ ಮಾಡುತ್ತಿದ್ದರೆಯ್ಯಾ ಶೇಷ
ವಡೆಯನು.

೮. ಕರ್ಮಯೋಗಿಯಾದ ಜ್ಞಾನಿಯು ನೋಡುತ್ತಾ,
ಕೇಳುತ್ತಾ, ಮುಟ್ಟಿನೋಡುತ್ತಾ, ಮುಚ್ಚಿನೋಡುತ್ತಾ, ತಿನ್ನು
ತ್ತಾ, ನಿದ್ರಿಯುತ್ತಾ, ನಿವ್ರಮಾಡುತ್ತಾ, ಉಗುರು ಬಿಡುತ್ತಾ,

ಮಾಡುತ್ತಾ, ಬಿಡುತ್ತಾ, ಹಿಡಿಯುತ್ತಾ, ರೆಪ್ಪೆಹಾ
ಕುತ್ತಾ, ಯೆಚ್ಚುಗುಣಿಳ್ಳುತ್ತಾ, ಇದ್ದಾಗ್ಯೂ ಇಂದ್ರಿಯಂಗಲ
ತಮ್ಮ ತಮ್ಮ ವ್ಯಾಪಾರದಲ್ಲಿ ಪ್ರವರ್ತಿಸುತ್ತವೆಯೆಂದು ಮ
ನಸ್ಸಿನಲ್ಲಿ ದೃಢಪಡಿಸಿ

೧೦. ಫಲದಮೇಲೆ ಆಕೆಯಿಲ್ಲದೆ ಪರಮಾತ್ಮನಲ್ಲಿ ಅರ್ಪಿ
ತಿ ಯಾವನು ಕರ್ಮವನ್ನು ಮಾಡುವನೋ ಅವನು ನೀರಿನ
ಲ್ಲಿಯೇ ಇರುವ ಕಮಲದ ಯೆಲೆಯು ನೀರಿನ ತ್ಯಾಜ್ಯವಿಲ್ಲದೆ
ಇರುವಹಾಗಿ ಪಾಪದಿಂದ ಶೇಷವಡೆಯನು.

೧೧. ಯೋಗಿಗಳು ಫಲದ ಆಕೆಯ ಬಿಟ್ಟು ಪರಿಶುದ್ಧಾತ್ಮ
ವನ್ನು ಹೊಂದುವದಕ್ಕೋಸ್ಕರ ಕಠಿಣದಿಂದಲೂ ಮನಸ್ಸಿನ
ನಿಂದಲೂ ಬುದ್ಧಿಯಿಂದಲೂ ಮಿಕ್ಕಾದ ಇಂದ್ರಿಯಂಗಲ
ದಲೂ ಕರ್ಮವನ್ನು ಮಾಡುವರು.

ENGLISH.

4&5 Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one, for both obtain the self-same end, and the place which is gained by the followers of the one, is gained by the followers of the other. That man seeth, who seeth that the speculative doctrines and the practical are but one. 6To be a *Sannyasee*, or recluse, without application, is to obtain pain and trouble; whilst the *Munee*, who is employed in the practice of his duty, presently obtaineth *Brahm*, the Almighty. 7The man who, employed in the practice of works, is of a purified soul, a subdued spirit, and restrained passions, and whose soul is the universal soul, is not affected by so being,

8The attentive man, who is acquainted with the principles of things, in feeling, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, quitting, taking, opening and closing his eyes, thinketh that he doeth nothing; but that the faculties are only employed in their several objects.

10The man who, performing the duties of life, and quitting all interest in them, placeth them upon *Brahm*, the Supreme, is not tainted by sin; but remaineth like the leaf of the lotus unaffected by the waters.

11Practical men, who perform the offices of life but with their bodies, their minds, their understandings, and their senses, and forsake the consequence for the purification of their souls;

SANSKRIT.

೧೦. ಯುಕ್ತಕರ್ಮಫಲಂ ತ್ಯಕ್ತ್ವಾ ಕಾಂ
ಶಿಮಾಪೋನಿಶ್ಚಿಷ್ಟಸೀಮಂ | ಅಯುಕ್ತಕರ್ಮಣಾ
ರೋಢಫಲೇ ಸಕ್ತೋ ನಿಬಂಧ್ಯತೇ ||

೧೩. ಸರ್ವಕರ್ಮಾಣಿ ಮನಸಾ ಸನ್ಯಸ್ಯಾ
ಸ್ತೇ ಸುಖಂ ವಶೇ | ನ ವದ್ಯಾ ರೇಪುರೇ ದೇಹೇ ನೈವ
ಕುರ್ವನ್ ಸಾರಯೇ ||

೧೪. ನಕರ್ತೃತ್ವಂ ನ ಕರ್ಮಾಣಿ ಶೋಕಸ್ಯ
ಸ್ತೃಜತಿ ಶ್ರಭಃ | ನಕರ್ಮಫಲಸಂಯೋಗಂ
ಸ್ಯ ಭಾವಸ್ತು ಪ್ರವರ್ತತೇ ||

೧೫. ನಾದತ್ತೇ ಕಸ್ಯಚಿತ್ಪಾಪಂ ನ ಚೈವ
ಸುಕೃತಂ ವಿಭುಃ | ಅಜ್ಞಾನೇನಾವೃತಂ ಜ್ಞಾನಂ
ತೇ ನಮುಹ್ಯಂತಿ ಜಂತವಃ ||

೧೬. ಜ್ಞಾನೇನ ತು ತದಜ್ಞಾನಯೋರಾಂ
ನಾಕತಮಾತ್ಮನಃ | ತೇ ಭಾಮಾದಿತ್ಯವನ್ಮಾನಂ
ಪ್ರಕಾಶಯಂತಿ ತತ್ಪರಂ ||

೧೭. ತದ್ಬುದ್ಧಯಸ್ತದಾತ್ಮಾನಸ್ತನ್ನಿಷ್ಠಾ
ಸ್ತತ್ಪರಾಯಣಾಃ | ಗುಣತ್ಯುಪನಾವೃತ್ತಿಂ
ಜ್ಞಾನನಿರ್ಧೂತಕಲ್ಮಷಾಃ ||

೧೮. ವಿದ್ಯಾವಿನಯಸಂಪನ್ನಿ ಬ್ರಾಹ್ಮ
ಣೇ ಗವಿಹಸ್ತಿನಿ | ಕುನಿಚೈವತ್ವಪಾಕೇ ಚ ವಂದಿ
ತಾಸ್ಸ ಮದರ್ಶಿನಃ ||

೧೯. ಇಹೈವ ತೈಜಸ್ಯೋತಸ್ಯ ಗೋಯೇ
ಪಾಂಸಾಮೈಶ್ಛಿತಂ ಮನಃ | ನಿರ್ದೋಷಯಂ
ಸಮಂ ಬ್ರಹ್ಮತಸ್ತದ್ಬ್ರಹ್ಮಣೋತೈಶ್ಛಿತಾಃ ||

CANARESE.

೧೦. ಕರ್ಮದ ಫಲದ ಆಶೆಯನ್ನು ಬಿಟ್ಟು ಯುಕ್ತವಾ
ದ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು, ಕಾಂತಿಯಿಂದ ಪೊಪ್ಪಿ
ರುವ ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು, ಕರ್ಮಫಲದಲ್ಲಿ ಆ
ಇಟ್ಟು ಅಯುಕ್ತವಾದ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು ಕಟ್ಟು
ಬೀಳುವನು.

೧೩. ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಮನಸ್ಸಿನಿಂದ ಬಿಟ್ಟುಂಥಾ
ವನಾಗಿ ತಾನು ಮಾಡಿಸದೇ ಮಾಡಬೇಕೆಂದು ಪೊಂಭತ್ತು ಬಾಗಿಲು
ಗಳಲ್ಲಿ ಈ ಕೋರವೆಂಬ ವಟ್ಟಣದಲ್ಲಿ ಜೀವನು ಇಂದ್ರಿ
ಯಂಗಳನ್ನು ಸ್ವಾಧೀನಮಾಡಿಕೊಂಡು ಸುಖವಾಗಿ ಇರುವನು

೧೪. ಸಮರ್ಥನಾದ ದೇವರು ಶೋಕಕ್ಕೆ ಕರ್ತೃತ್ವ
ವನ್ನು ಕರ್ಮಗಳನ್ನು ಕರ್ಮದ ಫಲದಿಂದ ಕೂಡುವಿಕೆಯೆ
ನ್ನು ಛುಂಟುಮಾಡುವದಿಲ್ಲವು ಸ್ವಭಾವವಾಗಿಯೇ ಪ್ರವರ್ತಿ
ಸುವದು.

೧೫. ಅರಸಾದ ದೇವರು ಪುಣ್ಯ ಪಾಪಗಳಿಂದ ಬರುವ
ಸುಖದುಖಗಳನ್ನು ಹೊಂದುವದಿಲ್ಲ ಆದರೆ ಜ್ಞಾನವು ಅಜ್ಞಾ
ನದಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟಿದೆ ಅದರಿಂದ ಈಜೀವಜಂತುಗಳು ತಪ್ಪಿ
ನಡೆಯುತ್ತವೆ.

೧೬. ಯಾರಿಗೆ ಅಂಥಾ ಅಜ್ಞಾನವು ಜ್ಞಾನದಿಂದ ನಾಶ
ವಾಗಿ ಹೋಗುವದೋ ಅವರಿಗೆ ಸೂರ್ಯನಹಾಗೆ ಆತ್ಮದಜ್ಞಾ
ನವು ಆಮೇಲೆ ಪ್ರಕಾಶಿಸುವದು.

೧೭. ಆಭಗವಂತನಲ್ಲಿಯೇ ಬುದ್ಧಿಯು ಆತನಲ್ಲಿಯೇ ಚಿ
ತ್ತವು ಆತನಲ್ಲಿಯೇ ಭಕ್ತಿಯು ನೆಲೆಗೊಂಡಿರುವವರು ಮತ್ತು
ಆತನಲ್ಲಿ ನಂಬಿಕೆಯುಂಟಾದವರು ಜ್ಞಾನದಿಂದ ಶೋಭೆಯ
ಲ್ಪಟ್ಟ ಪಾಪಗಳುಳ್ಳವರಾಗಿ ಯೆಂದೆಂದಿಗೂ ಶಿರುಗದ ಸ್ಥಳ
ವನ್ನು ಕೇರುವರು.

೧೮. ವಿದ್ಯೆಯಿಂದ ವಿನಯದಿಂದ ಪೊಪ್ಪಿರುವ ಬ್ರಾ
ಹ್ಮಣನಲ್ಲಿಯೂ, ಆಕಳಲ್ಲಿಯೂ, ಆನಿಯಲ್ಲಿಯೂ, ನಾ
ಯಿಯಲ್ಲಿಯೂ, ನಾಯಿ ಬೇಸುವನಲ್ಲಿಯೂ, ವಂದಿತರು
ಸಮವಾಗಿ ನೋಡುವರು.

೧೯. ಯಾರ ಮನಸ್ಸು ಈ ಪ್ರಕಾರ ಸಮತ್ವದಲ್ಲಿ ಇ
ದ್ದೀತು, ಅವರಿಂದ ಈಗಲೇ ಸ್ವರ್ಗವು ಜಯಿಸಲ್ಪಟ್ಟಿತು.
ಬ್ರಹ್ಮವು ಮಹದ್ಭವಾದದ್ದು ಸರ್ವಸಮವಾದದ್ದು ಆದ್ದರಿಂದ
ಅವರು ಬ್ರಹ್ಮದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವರು.

ENGLISH.

¹²And although employed, forsake the fruit of action, obtain infinite happiness; whilst the man who is unemployed, being attached to the fruit by the agent desire, is in the bonds of confinement. ¹³The man who hath his passions in subjection, and with his mind forsaketh all works, his soul sitteth at rest in the nine-gate city of its abode, neither acting nor causing to act.

¹⁴The Almighty createth neither the powers nor the deeds of mankind, nor the application of the fruits of action: nature prevaileth. ¹⁵The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reason being obscured by ignorance; ¹⁶but when that ignorance of their souls is destroyed by the force of reason, their wisdom shineth forth again with the glory of the sun, and causeth the Deity to appear. ¹⁷Those whose understandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return.

¹⁸The learned behold him alike in the reverend *Brahman* perfected in knowledge, in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs. ¹⁹Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in *Brahm*, the Eternal, because he is every where alike, free from fault.

SANSKRIT.

೨೦. ಸ್ವಹೃದೈಶ್ಚಿತ್ತಮುಪ್ರಾಸ್ಯ
ನೋದ್ವಜೇತ್ಪ್ರಾಸ್ಯಜಾಬ್ರಿಯಂ | ಸ್ಥಿರಬುದ್ಧಿ
ರಸಂಮಾಧೋಬ್ರಹ್ಮವಿದ್ಬ್ರಹ್ಮಸಿಃತಃ ||

೨೧. ಬಾಹ್ಯಸ್ಪರ್ಶೇದ್ವ್ಯಸಕ್ತಾಶ್ಚಾಪಿ
ಶಾಸ್ತ್ರಾನಿಯತುಸ್ತುಖಂ | ಸಬ್ರಹ್ಮಯೋಗಯು
ಕ್ತಾಶ್ಚಾಸುಖಮಕ್ಷಯಮಕುಶಲೇ ||

೨೨. ಯೇಹಿಸಂಸ್ಪರ್ಶೇ ಜಾಭೋಗಾ
ದುಷ್ಟಯೋನಯವತೇ | ಆದ್ಯಂತವಂತಃ
ಕೌಂತೇಯನತೇದುರಮತೇಬುಧಃ ||

೨೩. ಕಕೋಶೀಹೈ ವಯಸೋಽಧುಂ
ಪ್ರಾಕೃಣೀರವಿಮೋಕ್ಷಣಾತ್ | ಕಾಮಕ್ರೋ
ಧೋದ್ಭವಂವೇಗಂಸಂಯುಕ್ತಸ್ಸಸುಖೀನರಃ ||

೨೪. ಯೋಂತಃಸ್ಸುಖೋಂತಾ ರಾಮ
ಸ್ತಧಾಂತಹೋತೀಶೀವಯಃ | ಸಯೋಗ
ಬ್ರಹ್ಮನಿರ್ವಾಣಂಬ್ರಹ್ಮಭೂತೋಧಿಗಢಃ ||

೨೫. ಲಭಂತೇಬ್ರಹ್ಮನಿರ್ವಾಣಮೃದ
ಯಃಕ್ಷೀಣಕಲ್ಮಷಾಃ | ಛಿಂಸದ್ವೈಧಾಯತಾ
ಶ್ಚಾನ್ಯನರ್ವಭೂತಹಿತೇರತಾಃ ||

೨೬. ಕಾಮಕ್ರೋಧವಿಯುಕ್ತಾನಾಂಯಶೀ
ನಾಂಯತಜೇತಸಾಂ | ಅಭಿಶೋಬ್ರಹ್ಮನಿರ್ವಾ
ಣಂವರ್ತತೇವಿಜಿತಾತ್ಮನಾಂ ||

೨೭. ಸ್ವರ್ಕಾ ಕೃತ್ವಾ ಬಹಿರ್ಬಾಹ್ಯ
ಹ್ಯಾಂಕ್ಷುಕ್ಷುಪ್ರಾಂತರೇಭುಃ | ಪ್ರಾಣಾ
ಪಾನೌ ಸಮಾಕೃತ್ವಾ ನಾನಾಭ್ಯಂತರಜಾ
ರಣೌ ||

CANARESE.

೨೦. ಬ್ರಿಯವಾದ ವಸ್ತುವನ್ನು ಹೊಂದಿ ಸಂತೋಷಿಸದೆ
ಅಪ್ರಿಯವಾದ ವಸ್ತುವನ್ನು ಹೊಂದಿ ದುಃಖಿಸದೆ ಸ್ಥಿರಬುದ್ಧಿ
ವುಳ್ಳನಾಗಿ ವಿರೂಪಾಕ್ಷನ ವಿಲ್ಲದವನಾಗಿ ಇರುವವನೇ ಬ್ರಹ್ಮ
ವನ್ನು ತಿಳಿದವನು ಮತ್ತು ಬ್ರಹ್ಮದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವನು.

೨೧. ಹೊರಗಿನ ವಸ್ತುವುಗಳನ್ನು ಮುಟ್ಟುವದರಲ್ಲಿ ಆಸ
ಕ್ತಿ ಇಲ್ಲದೆ ಯಾವಾತನು ತನ್ನಲ್ಲಿಯೇ ಸುಖವನ್ನು ಹೊಂ
ದುವನು ಆತನು ಬ್ರಹ್ಮಯೋಗವುಳ್ಳ ಕುದ್ಧಾತ್ಮನು ಕೇಡಿಲ್ಲ
ದ ಸುಖವನ್ನು ಹೊಂದುವನು.

೨೨. ಯೇಶೇ ಕುಂತೀ ಪುತ್ರನೇ ಯಾವ ಸೌಖ್ಯಗಳು
ಹೊರಗಿನ ವಸ್ತುಗಳಿಂದ ಹುಟ್ಟುವವೋ ಅವುಗಳು ದುಃಖಗಳೇ
ಅವುಗಳಿಗೆ ಹುಟ್ಟುವಿಕೆಯೂ ಹೋಗುವಿಕೆಯೂ ಏನು,
ಆದದರಿಂದ ವಿಧ್ವಾಂಸನಾದ ಜ್ಞಾನಿಯು ಅವುಗಳಲ್ಲಿ ಇಚ್ಛೆ
ಇಡನು.

೨೩. ಯಾವಾತನು ಈ ಶೋಕದಲ್ಲಿಯೇ ಕೋರವ
ನ್ನು ಬಿಡುವದಕ್ಕಿಂತ ಮುಂಚಿತವಾಗಿ ಕಾಮ ಕ್ರೋ
ಧಗಳಿಂದ ಹುಟ್ಟಿದ ದುಃಖದ ಪ್ರವಾಹವನ್ನು ಸೈರಿಸಿಕೊಳ್ಳ
ವದಕ್ಕೆ ಕತ್ತನಾಗುವನು ಆ ಮನುಷ್ಯನೇ ಯೋಗಿಯೂ
ಸುಖಿಯೂ.

೨೪. ಯಾವಾತನು ಅಂತರಂಗ ಸೌಖ್ಯವೂ ಅಂತರಂಗ
ಭೋಗವೂ ಅಂತರಂಗದಲ್ಲಿ ಪರಿಕುಡುವಾದ ಪೆಳಕು ಉಂಟಾ
ಗಿರುವನೋ ಅಂಥಾ ಯೋಗಿಯು ಪರಬ್ರಹ್ಮದ ಹೋಲಿ
ಕೆಯಾಗಿ ಬ್ರಹ್ಮಸ್ಥಾನವನ್ನು ಹೊಂದುವನು.

೨೫. ಪಾಪರಹಿತರಾದಂಥಾ ಮಹಾ ಮುನಿಗಳು ಯೆಲ್ಲಾ
ಜೀವರಾಶಿಗಳಲ್ಲಿಯೂ ಸ್ನೇಹವುಳ್ಳವರಾಗಿ ಭೇದ ಬುದ್ಧಿಯ
ನ್ನು ಮಾಡದೇ ಯಿದ್ದು ಕಡೆಯಲ್ಲಿ ಮೋಕ್ಷವನ್ನು ಹೊಂ
ದುವರು.

೨೬. ಮತ್ತು ಕಾಮ ಕ್ರೋಧಾದಿಗಳನ್ನು ಬಿಟ್ಟು ಸ್ಥಿರವಾದ
ಬುದ್ಧಿಯುಳ್ಳವರಾಗಿ ಮನೋನಿಗ್ರಹವನ್ನು ಮಾಡಿದ ಯೋ
ಗಿಗಳಿಗೆ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಭಗವಂತನ ಸಾನ್ನಿಧ್ಯ
ವು ಕಾಣಲ್ಪಡುವದು.

೨೭. ಮತ್ತು ಹೊರಗಿನ ಯಿರುವಿಕೆಗಳನ್ನು ಪರಿಕ್ಷಿಸಿ
ನೋಡಿ ಯೆರಡು ಹುಬ್ಬುಗಳ ನಡುವೆ ದೃಷ್ಟಿ ಇಟ್ಟು ಮೂ
ಗಿನ ಸೊಳ್ಳೆಗಳಲ್ಲಿ ಆಡುವ ಪ್ರಾಣಾಪಾನಾಯುಗಳನ್ನು
ಸಮವಾಗಿ ನಿಲ್ಲಿಸಿ,

ENGLISH.

20The man who knoweth *Brahm*,
and whose mind is steady and free
from folly, should neither rejoice in
prosperity, nor complain in adversity.

21He whose soul is unaffected by the
impressions made upon the outward
feelings, obtaineth what is pleasure
in his own mind. Such an one, whose
soul is thus fixed upon the study of
Brahm, enjoyeth pleasure without
decline. 22The enjoyments which

proceed from the feelings are as the
wombs of future pain. The wise man,
who is acquainted with the begin-
ning and the end of things, delighteth
not in these. 23He who can bear up

against the violence which is produ-
ced from lust and anger in this mor-
tal life, is properly employed and a
happy man. 24The man who is happy

in his heart, at rest in his mind, and
enlightened within, is a *Yogee*, or one
devoted to God, and of a godly spirit;
and obtaineth the immaterial nature

of *Brahm*, the Supreme. 25Such
Roeshees as are purified from their
offences, freed from doubt, of subdu-
ed minds, and interested in the good

of all mankind, obtain the incorpo-
real *Brahm*. 26The incorporeal
Brahm is prepared, from the begin-
ning, for such as are free from lust
and anger, of humble minds and sub-
dued spirits, and who are acquainted

with their own souls.

27The man who keepeth the outward
accidents from entering his mind,
and his eyes fixed in contemplation
between his brows; who maketh the
breath to pass through both his nos-
trils alike in expiration and inspira-
tion;

SANSKRIT.

೨೮. ಯತೇಂದ್ರಿಯ ಮನೋಬುದ್ಧಿ
ಮುನಿಮೋಕ್ಷಪರಾಯಣಃ | ವಿಗತೇಘ್ನ
ಭಯಕ್ರೋಧೋಯಸ್ಸದಾಮುಕ್ತವಸ್ತು ||

೨೯. ಭೋಕ್ತಾರಂಯುಜ್ಯತವಸಾಂಸರ್ವ
ತೋಕಮಹೇತ್ವರಂ | ಸುಹೃದಂಸರ್ವಭಾ
ತಾನಾಂಜ್ಞಾತ್ವಾಮಾಂಕಾಂತಿಮೃಪ್ತತಿ ||

CANARESE.

೨೮. ಮತ್ತೆ ಇಂದ್ರಿಯಂಗಳನ್ನು ಮನಸ್ಸನ್ನು ಬು
ದ್ಧಿಯನ್ನು ಸ್ಥಿರಪಡಿಸಿ ಲೋಕಿಯಾ ಭಯವೂ ಕ್ರೋಧವೂ
ಇಲ್ಲದೆ ಮೋಕ್ಷವನ್ನೇ ಅಪೇಕ್ಷಿಸುವ ಮುನಿಯು ಯಾವ
ನೋ ಆತನೇ ಯಾವಾಗಲೂ ಪಾಪಗಳೆಡೆಯಿಂದ ಬಿಡಲ್ಪ
ಟ್ಟ ಮುಕ್ತನು.

೨೯. ಯುಜ್ಯದಿಂದಲೂ ಕವಸ್ತಿನಿಂದಲೂ ಮಾಡುವ
ಆರಾಧನೆಯನ್ನು ಅಂಗೀಕರಿಸುವಂಥಾ ಸಕಲ ಜಗತ್ತಿಗೂ ಅ
ರಸನಾದಂಥಾ ಸಕಲ ಜೀವರಾಶಿಗಳಿಗೂ ಪ್ರಿಯನಾದಂಥಾ
ನನ್ನನ್ನು ಅಮುನೀಶ್ವರನು ತಿಳಿದು ಪರಮಕಾಂತವುಳ್ಳ ಮೋ
ಕ್ಷವನ್ನು ಹೊಂದುವನು.

ENGLISH.

²⁸who is of subdued faculties, mind, and understanding, and hath set his heart upon salvation; and who is free from lust, fear, and anger, is for ever blessed in this life. ²⁹And being convinced that I am the cherisher of religious zeal, the lord of all worlds, and the friend of all nature, he shall obtain me and be blessed.

LECTURE VI.

OF THE EXERCISE OF SOUL.

ಅ ರ ನೇ ಅ ಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾಃನುವಾಚ.

೧. ಅನಾಕ್ರಿತ್ಯಕರ್ಮಫಲಕಾರ್ಯಂಕರ್ಮಕರೋ
ತಿಯಃ | ಸಸನ್ಯಾಸೀಜ ಯೋಗೀಜನನಿರ
ಗ್ಧನೇಜಾಕ್ರಿಯಃ ||

೨. ಯಂಸನ್ಯಾಸಮಿತಿಪ್ರಾಪ್ತು ರೋಗ
ಗಂತಂ ವಿದ್ಧಿ ಪಾಂಡವ | ನಹ್ಯಸನ್ಯಸ್ತ ಸಂಕ
ಪೋಯೋಗೀಭವತಿಕ್ಷಣ ||

3. ಆರುರುಕ್ಷೋರುಪ್ತನೇರೋಗಂಕರ್ಮಕಾ
ರಣಮುಚ್ಯತೇ | ಯೋಗಾರಾಧಸ್ಯತಸ್ಯೈಶ್ವ
ವತಮುಕಾರಣಮುಚ್ಯತೇ ||

ಭಗವದ್ವಾಕ್ಯ.

೧. ಕರ್ಮಗಳ ಫಲದಲ್ಲಿ ಲೋಕ ಇದ್ದದೇ ಮಾಡತಕ್ಕ ಕ
ರ್ಮವನ್ನು ಯಾವಾತನು ಮಾಡುತ್ತಾನೆಯೋ ಆತನೇ ಸ
ನ್ಯಾಸೀ, ಆತನೇ ಯೋಗೀ. ಅಗ್ನಿ ಇಲ್ಲದವನೂ ಅಲ್ಲ,
ಕ್ರಿಯೆ ಯಿಲ್ಲದವನೂ ಅಲ್ಲ.

೨. ಸನ್ಯಾಸನೆಂದು ಯಾವದನ್ನು ಹೇಳುವರೋ ಅದೇ
ಯೋಗನೆಂದು ತಿಳಿ, ಯೆಲೇ ಪಾಂಡವನೇ ಲೋಕಿಯನ್ನು ಬಿ
ಡುವ ಸನ್ಯಾಸನೆಂಬ ಮನಸ್ಸು ಇಲ್ಲದವನು ಯಾವನೂ
ಯೋಗಿಯಾಗಲಾರನು.

3. ಭಕ್ತಿಯನ್ನು ಹೆಚ್ಚಿ ಸುವ ಯೋಗಿಗೆ ಕರ್ಮವು ಕಾರ
ಣವೆಂದು ಹೇಳುತ್ತದೆ, ಭಕ್ತಿ ಹೊಂದಿದಮೇಲೆ ಕಾಂತಿಯೇ
ಕಾರಣವು ಯೆಂದು ಹೇಳುತ್ತದೆ.

KRISHNA.

¹He is both a *Yōgee* and a *Sannyāsee* who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action.

²Learn, O son of *Pandoo*, that what they call *Sannyās*, or a forsaking of the world, is the same with *Yōg* or the practice of devotion. He cannot be a *Yōgee*, who, in his actions, hath not abandoned all intentions.

³Works are said to be the means by which a man who wisheth, may attain devotion; so rest is called the means for him who hath attained devotion.

SANSKRIT.

೪. ಯದಾಹಿಂಸೇಂದ್ರಿಯಾಥೇಕೇದು ನಕ
ಮಾ-ಸ್ವನುಷಜ್ಯತೇ | ಸರಸ್ವಸಂಕಲ್ಪಸನ್ಯಾ
ಸೀಯೋಗಾರೂಢಸ್ತಮೋಜ್ಯತೇ ||

೫. ಉದ್ಧರೇದಾತ್ಮನಾಶ್ವಾನನಾಶ್ವಾನಮವ
ಸಾದಯೇತ್ | ಆತ್ಮೈವಹ್ಯಾತ್ಮನೋಬಂಧು
ರಾತ್ಮೈವಪುರಾತ್ಮನಃ ||

೬. ಬಂಧುರಾಶ್ವಾತ್ಮ ನಸ್ತಸ್ಯ ಎನಾತ್ಮೈ
ವಾತ್ಮನಾಜಿತಃ | ಅನಾತ್ಮನಸ್ತುತತ್ಪತ್ವೈವತ್ತೇ
ಕಾತ್ಮೈವತತ್ಪವತ್ ||

೭. ಜಿತಾತ್ಮನಃಪ್ರಕಾಂತಸ್ಯಪರಮಾಶ್ವಾನ
ಮಾಹಿತಃ | ಶೀತೋದ್ವಿಗ್ನಸುಖದುಃಖೈರ್ದುಃಖಾ
ಮಾನಾಪಮಾನಯೋಃ ||

೮. ಜ್ಞಾನವಿಜ್ಞಾನ ತೃಪ್ತಾಶ್ಚ ಕುಟ
ಸ್ಥೋವಿಜಿತೇಂದ್ರಿಯಃ | ಯುಕ್ತ ಇತ್ಯುಚ್ಯ
ತೇಯೋಗೀಸಮರೋಽಪ್ಯಾತ್ಮಕಾಂಚನಃ ||

೯. ಸುಹೃನ್ನಿತ್ರಾರ್ಯದಾಸೀನಮಧ್ಯಸ್ಥ
ದ್ವೇದ್ಯಬಂಧುಃ | ಸಾಧುದ್ವಿವಿಚಿಪಾವೇ
ದುಸಮಬುದ್ಧಿರ್ವಿ-ಕಿದ್ಯತೇ ||

೧೦. ಯೋಗೀಯುಂಜಿತಸತತಮಾಶ್ವಾ
ನಂರಹಸಿಃ | ವ್ರತಾಕೀಯತಚಿತ್ತಾಶ್ವಾನಿರಾ
ಶೀರಮಂತ್ರಹಃ ||

೧೧. ಕುಚ್ಛೇದೇಕೇವತ್ರಿಧ್ಯಾಪ್ಯಸ್ಥಿರಮಾಸ
ನಮಾತ್ಮನಃ | ನಾಪ್ಯುಪ್ಪ್ರೇತನಾತಿನೀಚಂಹೇ
ಲಾಜಿನಕುತೋತ್ತರಂ ||

೧೨. ಶ್ರೇಷ್ಠಕಾಗ್ರಮನಃಕೃತ್ವಾಪ್ರಿಯತ
ಚಿತ್ತೇಂದ್ರಿಯಕ್ರಿಯಃ | ಉಪವಿಶ್ಯಾಸನೆಯಂ
ಜ್ಯಾಪೋಗಮಾತ್ಮವಿಕುಧಯೇ ||

CANARISE.

೪. ಇಂದ್ರಿಯಂಗಲ ವಿಷಯವಾದ ಕರ್ಮ-ಗಲ್ಲಲ್ಲಿ ಯಾ
ವಾಗ ಕಿಕ್ಕು ಬೀಳನೋ. ಅವಾಗ ಯೆಲ್ಲಾ ಕರ್ಮ-ಗಲ್ಲ ಬಿಟ್ಟು
ಸನ್ಯಾಸಿಯೂ ಯೋಗಿಯೂಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೫. ತನ್ನನ್ನು ಕಾನು ಉದ್ಧಾರಮಾಡಬೇಕು, ತನ್ನನ್ನು
ಕೆಡಿಸಬಾರದು, ತನ್ನೆತಾನೇ ಸ್ನೇಹಿತನು, ತನ್ನೆತಾನೇ ತ
ತುಳು.

೬. ತನ್ನಿಂದ ಮನಸ್ಸು ಜಯಿಸಲ್ಪಟ್ಟರೇ ಅದೇ ಮನ
ಸ್ಸು ತನ್ನೆ ನೆಂಟನು, ತನ್ನಿಂದ ಮನಸ್ಸು ಜಯಿಸಲ್ಪಡ
ದೇ ಹೋದರೇ ಮನಸ್ಸು ಇವನಿಗೆ ವಿರೋಧಿಯಾಗೆ ನ
ದಿಯುವದು.

೭. ಆಮೇಲಿಗೆ ಮನಸ್ಸನ್ನು ಜಯಿಸಿ ಕಾಂತಿ ಹೊಂದಿದವ
ನಿಗೆ ಪರಮಾತ್ಮನಾದ ಭಗವಂತನ ಸಾನಿಧ್ಯ ಪುಂಟಾಗುವದು
ಆಗಲು ಶೀತೋದ್ವಿಗ್ನ ಸುಖದುಃಖಗಲ್ಲಲ್ಲಿಯೂ ಮತ್ತು ಮಾನಾ
ಪಮಾನಗಲ್ಲಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿ ಪುಂಟಾಗುವದು.

೮. ಜ್ಞಾನದಿಂದಲೂ, ವಿಜ್ಞಾನದಿಂದಲೂ ತೃಪ್ತನಾದವ
ನು ಕುಟಸ್ಥನು. ಜಿತೇಂದ್ರಿಯನು ಯುಕ್ತನಾದ ಯೋ
ಗಿಯು ಯೆನಿಸಿಕೊಂಬುವಂಥಾತನು ಹೆಂಟಿ, ಕಲ್ಲು, ಭಂಗಾ
ರದಲ್ಲಿ ಸಮಬುದ್ಧಿವುಳ್ಳವನು.

೯. ಜೊತೆಗಾರ, ತತ್ವು, ಸ್ನೇಹಿತ, ಶಾಶ್ವರಮಾಡು
ವವ, ಮಧ್ಯಸ್ಥಗಾರ, ದ್ವೇಷಿ, ಬಂಧುವು, ಸಾತ್ವಿಕನು,
ಪಾಪಿಯು ಇವರುಗಳಲ್ಲಿ ಯೆಲ್ಲಾ ಸಮಬುದ್ಧಿಯೇ ವಿಕೇಡ
ವಾದದ್ದು.

೧೦. ವ್ರತಾಂತ ಸ್ಥಳದಲ್ಲಿ ಕುಳಿತು ವೊಬ್ಬನೇ ಸ್ಥಿರವಾದ
ಚಿತ್ತವೂ ಅಲ್ಲಾಡಿಸದ ದೇಹವೂ ವುಳ್ಳವನಾಗ ಬಯಕೆಯನ್ನು
ಬಿಟ್ಟು ವೊಬ್ಬರಿಂದ ಯೇನೂ ತೆಗದುಕೊಳ್ಳದೇ ಯಾವಾ
ಗಲೂ ರಹಸ್ಯವಾಗಿ ಪರಮಾತ್ಮನನ್ನು ಧ್ಯಾನ ಮಾಡುವನೇ
ಯೋಗಿಯು.

೧೧. ಕುಚೆಯಾದ ಸ್ಥಳದಲ್ಲಿ ಸ್ಥಿರವಾದ ಆಸನವನ್ನು ಮಾಡಿ
ಕೊಂಡವನಾಗಿ ಯೆತ್ತರವೂ ಅಲ್ಲದೇ ತಗ್ಗೂ ಅಲ್ಲದೇ ಮೊ
ದಲು ಕುತವು ಅದರ ಮೇಲೆ ಕೃಪ್ತಾಜಿನವು ಅದರ ಮೇಲೆ
ವಸ್ತ್ರವೂ ಹಾಕಿಕೊಂಡು,

೧೨. ಆ ಏಕದಲ್ಲಿ ಕುಳಿತುಕೊಂಡು ವೊಂದೇ ಮನನಿಂ
ದ ಇಂದ್ರಿಯಗಳನ್ನು ಅವುಗಳ ಕ್ರಿಯೆಗಳನ್ನು ನಿಗಹಿಸಿ
ಚಿತ್ತಕುದ್ಧಿಗೋಸ್ಕರ ಯೋಗವನ್ನು ಮಾಡಬೇಕು.

ENGLISH.

4When the all-contemplative *Sannyāse* is not engaged in the ob-
jects of the senses, nor in works, then
he is called one who hath attained
devotion. 5He should raise himself
by himself: he should not suffer his
soul to be depressed. Self is the
friend of self; and, in like manner,
self is its own enemy. 6Self is the
friend of him by whom the spirit is
subdued with the spirit; so self, like
a foe, delighteth in the enmity of
him who hath no soul. 7The soul of
the placid conquered spirit is the
same collected in heat and cold, in
pain and pleasure, in honor and dis-
grace.

8The man whose mind is re-
plete with divine wisdom and learn-
ing, who standeth upon the pinnacle,
and hath subdued his passions, is said
to be devout. To the *Yōgee*, gold,
iron, and stones, are the same. 9The
man is distinguished whose resolu-
tions, whether amongst his compa-
nions and friends; in the midst of
enemies, or those who stand aloof or
go between; with those who love and
those who hate; in the company of
saints or sinners, is the same

10The *Yōgee* constantly exerciseth
the spirit in private. He is recluse,
of a subdued mind and spirit; free
from hope, and free from perception.

11He planteth his own seat firmly on
a spot that is undefiled, neither too
high nor too low, and sitteth upon
the sacred grass which is called *Koos*,
covered with a skin and a cloth.

12There he, whose business is the
restraining of his passions, should
sit, with his mind fixed on one object
alone, in the exercise of his devotion
for the purification of his soul.

SANSKRIT.

೧೩. ಸಮಂತಾಯಕಿಶೋಗ್ರೀವಂಧಾರಯ
ನೃಚಲಂಸ್ಥಿರಃ | ಸಂಪ್ರೀಕ್ಷ್ಯನಾಸಿಕಾಗ್ರಂಸ್ವಂ
ದಿಕ್ಶ್ಚಾನವೋಕಯು ||

೧೪. ಶ್ರಕಾಂತಾಶ್ಚಾವಿಗತಭೀರ್ಬ್ರಹ್ಮಜಾ
ರೀಪ್ರಶೇಸ್ಥಿತಃ | ಮನಸ್ಸಂಯಮ್ಯ ಮಚ್ಛೇ
ತ್ಪೋಯುಕ್ತಾಸೀತಮತ್ಪರಃ ||

೧೫. ಯುಂಜನ್ನೇವಂಸದಾಶ್ಚಾನಯೋ
ಗೇನಿಯತ ಮಾನಸಃ | ಕಾಂತಿನಿವಾಣಾಪರ
ಮಾಂಮತ್ಸಂಸ್ಥಾ ಮಧಿಗತಃ ||

೧೬. ನಾತ್ಯಕ್ತತಸ್ತು ಯೋಗೋಸ್ಥಿ ನ
ಚೈಕಾಂತಮನಕೃತಃ | ನಜಾತಿಸ್ವಪ್ನಶೀಲಸ್ಯ
ಜಾಗ್ರತೋನ್ಮಿವಜಾರ್ಜುನ ||

೧೭. ಯುಕ್ತಾಹಾರವಿಹಾರಸ್ಯ ಯುಕ್ತಚೇ
ದ್ವಸ್ಯಕರ್ಮಸು | ಯುಕ್ತಸ್ವಪ್ನಾಪ್ಯಾಪ್ನೋ
ಧಸ್ಯಯೋಗೋಭವತಿದುಃಖಹಾ ||

೧೮. ಯದಾವಿಯತಂಚಿತ್ತಮಾತ್ಮನೈ
ವಾತಿತ್ವತೇ | ನಿಸ್ಪೃಹಸ್ಸವಕಾಮೇಭ್ಯೋ
ಯುಕ್ತಇತ್ಯುಚ್ಯತೇತದಾ ||

೧೯. ಯಥಾದೀಪೋನಿವಾತಸ್ಥೋನೇಗತೇ
ಸೋರಮಾಸ್ತೃತಾ | ಯೋಗಿನೋಯತಚಿ
ತ್ತಸ್ಯಯುಂಜತೋಯೋಗಮಾತ್ಮನಃ ||

೨೦. ಯತೋಪರಮತೇಚಿತ್ತಂನಿರುದ್ಧಂ
ಯೋಗಸೇವಯಾ | ಯತ್ರಚೈವಾತ್ಮನಾಶ್ಚಾ
ನಂಪಕ್ಯನಾ ತ್ವನಿತುರ್ದೃಶಿ ||

೨೧. ಸುಖಮಾತ್ಮ್ಯಂತಿಕಂಯತ್ತದ್ಬುದ್ಧಿ
ಗ್ರಾಹ್ಯಮತೀಂದ್ರಿಯಂ | ವೇತ್ತಿಯತ್ರನಚೈ
ವಾಯಂಸ್ಥಿತ್ವಲತಿತತ್ವತಃ ||

CANARESE.

೧೩, ಕೇರವನ್ಯು, ತಲೆಯನ್ಯು, ಕೊರಳನ್ಯು, ಅಲ್ಲಾಡಿ
ಸದೆ ನಿಲ್ಲಿಸಿ, ದಿಕ್ಕುಗಳನ್ಯು ನೋಡದೇ ತನ್ನ ಮುಗಿನ ಕೊ
ನೆಯ ಮೇಲೆ ದೃಷ್ಟಿಯನ್ನಿಡಬೇಕು.

೧೪. ನಿರ್ಮಲವಾದ ಮನಸ್ಸನ್ನಿಟ್ಟು ವನಾಗಿ ಭಯವಿಲ್ಲದವ
ನಾಗಿ ಬ್ರಹ್ಮಚರ್ಯವೆಂಬ ವ್ರತದಲ್ಲಿ ನಿಂತವನಾಗಿ ಮನೋ
ನಿಗ್ರಹವೆಂಬುದಿ ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವನ್ನಿಟ್ಟು ವನಾಗಿ ನಾನೇ ಪ
ರಮಾತ್ಮನೆಂದು ನಿಶ್ಚಯವಟ್ಟು ಇರುವದೇ ಯೋಗವು.

೧೫. ಈಶ್ವರನಾಗಿ ನಿರ್ಮಲ ಮನಸ್ಸನ್ನಿಟ್ಟು ಯೋಗಿ
ಯು ಯಾವಾಗಲೂ ಚಿತ್ತವನ್ನು ನನ್ನಲ್ಲಿ ಇಟ್ಟುಕೊಂಡು
ಪಾಪಪರಿಹಾರಕವಾದಂಥಾ ಶ್ರೇಷ್ಠವಾದಂಥಾ ನನ್ನ ಸ್ಥಾನವ
ನ್ನು ಹೊಂದುವನು.

೧೬. ಅಧಿಕವಾಗಿ ಆಹಾರಮಾಡುವವನಿಗೂ, ಉಪವಾಸ
ವೇ ಮಾಡುವವನಿಗೂ, ಬಹಳವಾಗಿ ನಿದ್ರೆ ಹೋಗುವವನಿಗೂ,
ಯಾವಾಗಲೂ ಯೆಚ್ಚು ತಿರುವವನಿಗೂ, ಯೋಗವಾಗಲಿರಿಯ
ದು, ಅರ್ಜುನನೇ.

೧೭. ವಿಹಿತವಾದ ಆಹಾರವನ್ನು ಮಾಡುವವನಿಗೂ, ಮತ್ತು
ವಿಹಿತವಾದ ಕೆಲಸಗಳಲ್ಲಿ ಪೋಡ್ಯಾಟಿವುಗಳ ವನಿಗೂ, ಮಿತವಾ
ದ ನಿದ್ರೆಯೂ, ಮಿತವಾದ ಯೆಚ್ಚುರಿಕೆಯೂ ಯುಳ್ಳವನಿ
ಗೆ ದುಃಖ ಪರಿಹಾರಕವಾದಂಥಾ ಯೋಗವು ಸಿದ್ಧಿಸುವದು.

೧೮. ಚಿತ್ತವು ಪರಮಾತ್ಮನಲ್ಲಿ ಯಾವಾಗ ನಿಶ್ಚಯವಾಗಿ
ನಿಲ್ಲುವದೋ ಅವಾಗ ಅವನು ಯೆಲ್ಲಾ ಬಯಕೆಗಳಿಂದ ಬಿಡ
ಲ್ಪಟ್ಟು ಯೋಗಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೧೯. ಘುಳಿ ಇಲ್ಲದ ಸ್ಥಳದಲ್ಲಿ ದೀಪವು ಹ್ಯಾಗೆ ಅಲ್ಲ
ದದೇ ಇರುವದೋ ಅದೇ ನಿಶ್ಚಯವಾದ ಚಿತ್ತವುಳ್ಳ ಯೋ
ಗಿಗೆ ದೃಷ್ಟಾಂತವಾಗಿರುವದು, ಅದೇ ಆತ್ಮ ಯೋಗವೆಂದು
ಹೇಳಲ್ಪಡುವದು.

೨೦. ಯಾವ ಕಡೆಯಲ್ಲಿ ಚಿತ್ತವು ನಿಗ್ರಹವಿಟ್ಟು ಪರ
ಮಾತ್ಮನಲ್ಲಿ ಕೇರುವದೋ ಅಲ್ಲಿ ಆತ್ಮದಿಂದ ಆತ್ಮನನ್ನು ಕಂ
ಡು ಆತ್ಮದಲ್ಲಿಯೇ ಸಂತೋಷಿಸುವನು.

೨೧. ಇಂದ್ರಿಯಂಗಳಿಂದ ಶಿಥಿಲವಾದದ್ದಾಗಿಯೂ
ಬುದ್ಧಿಯಿಂದ ಮಾತ್ರ ಗ್ರಹಿಸತಕ್ಕದ್ದಾಗಿಯೂ ಯಿರುವ
ಯಾವ ಪರಮ ಸುಖವನ್ನು ಯೋಗಿಯಾದವನು ಶಿಥಿಲ
ವನೋ ಅವಾಗ ಈ ಯೋಗಿಯೂ ಸ್ಥಿರಬುದ್ಧಿ ಪುಳ್ಳವನಾ
ಗಿ ತತ್ವ ಜ್ಞಾನದಿಂದ ಚಲಿಸದೇ ಇರುವನು.

ENGLISH.

¹³keeping his head, his neck, & body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around. ¹⁴The peaceful soul, released from fear, who would keep in the path of one who followeth God, should restrain the mind, and, fixing it on me, depend on me alone. ¹⁵The *Yōgee* of an humbled mind, who thus constantly exerciseth his soul, obtaineth happiness incorporeal and supreme in me.

¹⁶This divine discipline, *Arjoun*, is not to be attained by him who eateth more than enough, or less than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all. ¹⁷The discipline which destroyeth pain belongeth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep. ¹⁸A man is called devout when his mind remaineth thus regulated within himself, and he is exempt from every lust and inordinate desire. ¹⁹The *Yōgee* of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not. ²⁰He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of spirit, he beholdeth the soul. ²¹He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

SANSKRIT.

—೧೦. ಯಂಲಬ್ಧ್ವಾ ಪರಂಲಾಭಂ ಮ
ನ್ಯತೇನಾಧಿಕಂತತಃ | ಯಸ್ಯೈಕೈಶೋನದು
ಖ್ಯೇನಗುರುಣಾಬಿಜಾಲೃತೇ ||

—೧೩. ತಂವಿದ್ಯಾದ್ಬುಧ್ವಸಂಯೋಗ ವ
ಯೋಗಂಯೋಗಸಂಜ್ಞಿತಂ | ಸನ್ನಿಹಯೇನ
ಯೋಗೈಶ್ಚೈಯೋಗೋನ್ನಿವೃಣಾಜೇತನಾ

—೧೪. ಸಂಕಲ್ಪ ಪ್ರಭವಾಕಾಮಾಂಸ್ತ್ಯ
ಶ್ವಾಸವಾನ್ ಕೇದತಃ | ಮನಸ್ಯ ವೇಂದ್ರಿ
ಯಗ್ರಾಸುಂವಿದಿಯಂಮ್ಯಸಮಂತತಃ ||

—೧೫. ಕನ್ಯೈಕೈಶ್ಚೈವ ಪರಮೇ ದ್ವುಧ್ಯಾ
ಧೃತಿಗೃಹೀತಯಾ ಆತ್ಮಸಂಸ್ಥಂಮನಃ | ಕೃ
ಶ್ವಾನಕಿಂಚಿದಪಿಚಿಂತಯೇತ್ ||

—೧೬. ಯತೋಯತೋನಿಶ್ಚ ರತಿ ಮನಃ
ತ್ವಂಚಲಮಸ್ಥಿರಂ | ತತಸ್ತತೋನಿಯಂಮೈಶ್ವ
ತದಾತ್ಮನೈವವತಂತಯೇತ್ ||

—೧೭. ಪ್ರಕಾಂತಮನಸಂಹ್ಯೇನಂಯೋಗಾ
ನಂಸುಖಮುತ್ತಮಂ | ಉದೈತಿಕಾಂತರಜಗಂ
ಬ್ರಹ್ಮಭೂತಮಕಲ್ಮಷಂ ||

—೧೮. ಯುಂಜನ್ಯೇವಂ ಸದಾಶ್ವಾನಂ
ಯೋಗೀವಿತತಲ್ಮದಃ | ಸುಖೇನಬ್ರಹ್ಮಸಂ
ಸ್ಪರ್ಶಮತ್ಯಂತಂಸುಖಮುತ್ಪದೇ ||

—೧೯. ಸರ್ವಭೂತಸ್ಯ ಮಾತ್ರಾನಂಸರ್ವ
ಭೂತಾನಿಜಾತ್ಯನಿ | ಈಕ್ಷತೇಯೋಗಯುಕ್ತಾ
ಶ್ವಾಸರ್ವತ್ರಸಮದರ್ಶನಃ ||

30. ಯೋಮಾಂ ಪಶ್ಯತಿ ಸರ್ವತ್ರ
ವಂಜಮಯಿಪಶ್ಯತಿ | ತಸ್ಯಾಹಂನಪ್ರಣ
ಶ್ಯಾಮಿಸಚಮೇನಪ್ರಣಶ್ಯತಿ ||

CANARESE.

—೧೦. ಯಾವ ಲಾಭವನ್ನು ಹೊಂದಿ ಮತ್ತು ಹೆಚ್ಚಾದ
ಲಾಭವನ್ನು ಹಾಗೆ ಅಪೇಕ್ಷಿಸನು ಯಾವ ವಸ್ತುವಿನಲ್ಲಿ ಬುದ್ಧಿ
ಯನ್ನು ನಿಲ್ಲಿಸಿದವನು ಹೆಚ್ಚಾದ ದುಖದಿಂದ ಅಲ್ಲಾದಿಸ
ಲ್ಪಡನು.

—೧೩. ಇಂಥಾ ದುಖವನ್ನು ಹೋಗಲಾಡಿಸುವ ಯೋಗ
ವನ್ನು ತಿಳಿದರೇ ಅವನು ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದ ನಿಶ್ಚಯ
ವಾದ ಯೋಗವನ್ನು ಹೊಂದತಕ್ಕವನು.

—೧೪. ಸಂಕಲ್ಪದಿಂದ ಹುಟ್ಟುವ ಆಕೆಗಳನ್ನೆಲ್ಲಾ ಮಿಗದ
ಹಾಗೆ ಬಿಟ್ಟು ಬಿಟ್ಟು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ತಿರುಗುವ ಇಂ
ದ್ರಿಯಗಳನ್ನು ಮನಸ್ಸಿನಿಂದ ನಿಗ್ರಹಿಸಿ,

—೧೫. ಭೈರೃಗೊಂಡಂಥಾ ಮುದ್ದಿಯಿಂದ ಮನಸ್ಸನ್ನು
ಮೆಲ್ಲಮೆಲ್ಲಗೆ ಪರಮಾತ್ಮನಲ್ಲಿ ಕೇರುವಹಾಗೆ ಮಾಡಿ ಖೇರ
ಯೋಜನೆಗಳನ್ನು ಸ್ವಲ್ಪವಾದರೂ ಮಾಡದೇ ಇರಬೇಕು.

—೧೬. ಜಂಜಲವಾದ ಮನಸ್ಸು ಯಾವಯಾವ ಕಡೆಗೆ
ಜಲಿಸುವದೋ ಆಯಾ ಕಡೆಯಿಂದ ತಿರುಗಿಸಿ ನಿಶ್ಚಲವಾಗಿ ಪರ
ಮಾತ್ಮನಲ್ಲೇ ವಹವಾಗ ಹೊಂದಿಸಬೇಕು.

—೧೭. ಈಮೇರಿಗೆ ಕಾಂತವಾದ ಮನಸ್ಸು ಉಳ್ಳಂಥಾ ರಾಜ
ನ ಗುಣವನ್ನು ಬಿಟ್ಟಂಥಾ ಯೋಗಿಯನ್ನು ನಿಮಿಷವಾದ
ಪರಮಾತ್ಮನ ಹೊಲಿವಿಕೆಯಾದ ಉತ್ತಮೋತ್ತಮವಾದ ಸಾ
ಖ್ಯವು ಹೊಂದುವದು.

—೧೮. ಮತ್ತು ಈ ಪ್ರಕಾರ ಪಾವ ರಹಿತವಾದ ಯೋಗಿ
ಯು ಯಾವಾಗಲೂ ಪರಮಾತ್ಮನನ್ನು ಧ್ಯಾನಿಸಿ ಭಗವಂತನ
ಸನ್ನಿಧಾನವಾದ ಅತ್ಯಂತವಾದ ಮೋಕ್ಷ ಸಾಖ್ಯವನ್ನು ಗೌಲ
ಭದಿಂದಲೇ ಹೊಂದುವನು.

—೧೯. ಇಂಥಾ ಯೋಗದಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ಮ
ಹಾತ್ಮನಾದ ಯೋಗಿಯು ಯೆಲ್ಲಾ ವಸ್ತುಗಳಲ್ಲಿಯೂ ಸ
ಮ ದೃಷ್ಟಿ ಉಳ್ಳವನಾದದರಿಂದ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿರುವ
ಪರಮಾತ್ಮನನ್ನು ಪರಮಾತ್ಮನಲ್ಲಿ ತೋರುವ ಯೆಲ್ಲವನ್ನೂ
ನೋಡುತ್ತಾ ಇರುವನು.

30. ಯಾವಾತನು ನನ್ನನ್ನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ ನೋ
ಡುತ್ತಾನೋ ಆತನು ಯೆಲ್ಲವನ್ನೂ ನನ್ನಲ್ಲಿ ನೋಡುವನು.
ಅವನಿಗೆ ನಾನು ಮರೆಯಾಗೆನು, ಅವನು ನನಗೆ ಕಾಣಿಸದೇ
ಇರನು.

ENGLISH.

22 Which having obtained, he re-
specteth no other acquisition so great
as it; in which depending, he is not
moved by the severest pain. 23 This
disunion from the conjunction of
pain may be distinguished by the
appellation *Yog*, spiritual union or
devotion. 24 & 25 [It is to be attain-
ed by resolution, by the man who
knoweth his own mind. When he
hath abandoned every desire that
ariseth from the imagination, and
subdued with his mind every in-
clination of the senses, he may, by
degrees, find rest; and having, by
a steady resolution, fixed his mind
within himself, he should think of
nothing else. 26 Wheresoever the un-
steady mind roameth, he should sub-
due it, bring it back, and place it in
his own breast. 27 Supreme happiness
attendeth the man whose mind is
thus at peace; whose carnal affecti-
ons and passions are thus subdued;
who is thus in God, and free from
sin, 28 The man who is thus con-
stantly in the exercise of the soul,
and free from sin, enjoyeth eternal
happiness, united with *Brahm* the
Supreme. 29 The man whose mind
is endued with this devotion, and
looketh on all things alike, beholdeth
the supreme soul in all things, and
all things in the supreme soul.

30 He who beholdeth me in all things,
and beholdeth all things in me, I
forsake not him, and he forsaketh not
me.

SANSKRIT.

30. ಸರ್ವಭೂತಸ್ಯ ತಂಯೋಮಾಂಭಜ
ಶ್ರೋತೃಮಾಸ್ಥಿತಃ | ಸರ್ವಭಾವತಃ ಮಾ
ನೋಪಸಮೋಗೀಮಯಿವತಃ ತೇ ||

30. ಆತ್ಮವೈಷಯೇನ ಸರ್ವತ್ರ ಸಮಂಶ
ಕೃತಿಯೋರ್ಜುನ | ಸುಖವಾಯದಿವಾದುಃ
ಖಂಸಯೋಗೀಪರಮೋಮತಃ ||

ಅರ್ಜುನ ಉವಾಚ.

33. ಯೋಯಂ ಯೋಗ ಸ್ವಯಾ
ಪೋಕ್ಷ್ಯಃ ಸಾಮ್ಯೇನ ಮಧುಸೂಧನ | ಎತ
ಸ್ಯಾಹಂ ಶಕ್ಯಮಿ ಚಂಚಲ ತ್ವಾಕ್ ಸ್ಥಿತಿಂ
ಸ್ಥಿರಾಂ ||

33. ಚಂಚಲಂ ಹಿಮನ್ಯಃ ಕೃಷ್ಣ ಪ್ರಮಾಥಿ
ಬಲವದ್ವೃಥಂ | ತಸ್ಯಾಹಂ ನಿಗ್ರಹಂ ಮನ್ಯೇವಾ
ಯೋರಿವಸುರುದ್ಯುತಂ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

34. ಅಸಂಶಯಂ ಮಹಾಬಾಹೋ ಮನೋ
ದುರ್ನಿಗ್ರಹಂ ಚಲಂ | ಅಭ್ಯಾಸೇನ ತು ಕೌಂತೇ
ಯವೈರಾಗ್ಯೇನ ಚ ತಪಃ ||

34. ಅಸಂಯತಾತ್ಮನಾಯೋಗೋದು
ಪ್ರಾಪ್ಯಾತಿಮೇಮತಿಃ | ವ್ಯಾತ್ಮನಾತುಯ
ತತಾಕಶ್ಯೋವಾರ್ತುಮುಪಾಯತಃ ||

ಅರ್ಜುನ ಉವಾಚ.

32. ಅಯತೀಕೃತ್ಯ ಯೋವೇತೋಯೋ
ಗಾಚ್ಚ ಲಿತಮಾನಸಃ | ಪ್ರಾಪ್ಯಯೋಗಸಂ
ಸಿದ್ಧಿಕಾಂಕಶಿಂ ಕೃಷ್ಣ ಗಥತಿ ||

CANARESE.

30. ಸಕಲವಾದ ವಸ್ತುಗಳಲ್ಲಿ ಇರುವ ನನ್ನನ್ನು ಯಾವಾ
ತನು ಯೇಕ ಮನಸ್ಸಿನಿಂದ ಭಜಿಸುವನೋ ಆತನು ಸರ್ವ
ಪ್ರಕಾರದಲ್ಲಿಯೂ ಶೋಕದ ರೀತಿಯ ಮೇರಿಗೆ ನಡದಾಗ್ಯೂ
ಆ ಯೋಗಿಯು ನನ್ನಲ್ಲಿಯೇ ವರ್ತಿಸುವನು.

30. ತನ್ನ ಹಾಗೆಯೇ ಸುಖವಾಗಲಿ, ದುಃಖವಾಗಲಿ ಯೆ
ಲ್ಲದರಲ್ಲಿಯೂ ಸಮ ದೃಷ್ಟಿಯಾಗಿ ನೋಡುವನು ಯಾ
ವನೋ ಆತನು ಶ್ರೇಷ್ಠನಾದ ಯೋಗಿಯೆಂದು ಸಂಮತ
ನು, ಅರ್ಜುನನೇ.

ಅರ್ಜುನ ವಾಕ್ಯ.

33. ಯೆಲೇ ಮಧುಸೂದನನೇ ಸರ್ವಸಮವಾಗಿ ಯಾವ
ಯೋಗವು ನಿನ್ನಿಂದ ಹೇಳಲ್ಪಟ್ಟಿತೋ ಅದರ ಸ್ಥಿರವಾದ
ಮಾರ್ಗವನ್ನು ಚಂಚಲ ಬುದ್ಧಿಯಿಂದ ನಾನು ಕಾಣದವನಾ
ಗಿದ್ದೇನೆ.

33. ಯೆಲೇ ಕೃಷ್ಣ ಸಾಮ್ಯಯೇ ಮನಸ್ಸು ಚಂಚಲ
ವಾದಂಥಾದ್ದು, ಮತ್ತು ಶಿಕ್ಯದ್ದಾಗಿಯೂ ಬಲವಂತವಾಗಿ
ಯೂ ದೃಢವಾಗಿಯೂ ಇರುವಂಥಾದ್ದು. ಆ ಮನಸ್ಸಿನ
ನಿಗ್ರಹವು ಘುಳಿಯ ನಿಗ್ರಹದಹಾಗೆ ಮಹಾ ಪ್ರಯಾಸವೆಂ
ದು ನೆನಸುತ್ತೇನೆ.

ಭಗವದ್ವಾಕ್ಯ.

34. ಯೆಲೇ ಮಹಾ ಭಜನೇ ಮನಸ್ಸು ಚಂಚಲವೂ
ನಿಗ್ರಹಿಸುವದಕ್ಕೆ ಅಸಾಧ್ಯವೂ ಆದದ್ದು ನಿಶ್ಚಯವೇ, ಆದ
ರೂ ಅಭ್ಯಾಸದಿಂದಲೂ ವೈರಾಗ್ಯದಿಂದಲೂ ಗ್ರಹಿಸಲ್ಪ
ರುವದು, ಕುಂತೀ ಪುತ್ರನೇ.

34. ಚಿತ್ತಸ್ವಾಧೀನ ವಿಲ್ಲದವನಿಂದ ಯೋಗವು ಹೊಂ
ದ ಅಕರ್ಯವು ಯೆಂಬುವದು ನನ್ನ ಬುದ್ಧಿಯು, ಚಿತ್ತಸ್ವಾಧೀ
ನಾದವನಿಂದ ಪ್ರಯತ್ನದಿಂದಲೂ ವುಪಾಯದಿಂದಲೂ
ಹೊಂದಲು ಕಷ್ಟವು.

ಅರ್ಜುನ ವಾಕ್ಯ.

32. ಯತಿಯಲ್ಲದವನು ವಿಶ್ವಾಸ ಪುಳ್ಳವನಾದರೂ
ಯೋಗದ ಪೆಮಿಂದ ಚಲಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸು ಉಳ್ಳವ
ನು ಅಂಥವನು ಯೋಗಸಿದ್ಧಿಯನ್ನು ಪಡೆಯದೆ ಯಾವ
ಗತಿಯನ್ನು ಹೊಂದುವನು, ಕೃಷ್ಣ ಸಾಮ್ಯಯೇ.

ENGLISH.

31 The *Yogee* who believeth in
unity, and worshippeth me present
in all things, dwelleth in me in all
respects, even whilst he liveth.

32 The man, O *Arjoon*, who, from
what passeth in his own breast, whe-
ther it be pain or pleasure, beholdeth
the same in others, is esteemed a
supreme *Yogee*.

ARJOON.

33 From the restlessness of our
natures, I conceive not the perma-
nent duration of this doctrine of
equality which thou hast told me.

34 The mind, O *Krishna*, is natu-
rally unsteady, turbulent, strong, and
stubborn. I esteem it as difficult to
restrain as the wind.

KRISHNA.

35 The mind, O valiant youth, is
undoubtedly unsteady, and difficult
to be confined; yet, I think it may
be restrained by practice and tem-
perance.

36 In my opinion, this divine
discipline which is called *Yog* is hard
to be attained by him who hath not
his soul in subjection; but it may be
acquired by him who taketh pains,
and hath his soul in his own power.

ARJOON.

37 Whither, O *Krishna*, doth the
man go after death, who, although
he be endued with faith, hath not ob-
tained perfection in his devotion,
because his unsubdued mind wander-
ed from the discipline?

SANSKRIT.

3೨. ಕಚ್ಚೆನೋ ಭಯವಿಭ್ರದ್ವೈಶಿನಾ
ಭಮಿವನಕೃತಿಃ | ಅಪ್ರತಿಭೋಮಹಾಬಾಹೋ
ವಿಮೂಢೋಬ್ರಹ್ಮಣಃಪಥಿ||

3೩. ವ್ರತಸ್ತೇಸಂಕಯಂಕೃತ್ಯಫೇತ್ತುಮ
ಹಸ್ಯಕೇದತಃ | ತ್ವದನ್ಯಸ್ಯಸಂಕಯಸ್ಯಾ
ಸ್ಯಫೇತ್ತಾನಹ್ಯುಪದದ್ಯತೇ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೪೦. ಪಾರ್ಥಸ್ಯೈವೇಹನಾಮುತ್ರವಿನಾಕಸ್ತ
ಸ್ಯವಿದ್ಯತೇ | ಸಹಿಕಲ್ಯಾಣ ಕೃತ್ಯಕ್ಷಿಪ್ತ
ಗತಂತಾತಗಢತಿ||

೪೧. ಪಾಪ್ಯಪೂರ್ವಕೃತಾಂತೋಶಾನು
ಷಿತ್ವಾಕಾತ್ವತೀಸ್ಸಮಾಃ | ಕುಜೇನಾಂಶ್ರೀಮ
ತಾಂಗೇಹೇಯೋಗಭ್ರಷ್ಟೋಭಿಜಾಯತೇ||

೪೨. ಅಥವಾಯೋಗಿನಾಮೇವ ಕುಶೇಭ
ವತಿಧೀಮತಾಂ | ವ್ರತದ್ಧಿರುಲೇಭತರಂತೋ
ಕೇಜನ್ಮಯದೀದೃಶಂತ||

೪೩. ತತ್ರತಂಬುದ್ಧಿ ಸಂಯೋಗಂ ಲಭತೇ
ಪೌರ್ವದೇಹಿಕಂ | ಯತಶೇಚತತೋಭಾ
ಯಸ್ಸಂಸಿದ್ಧಾಕುರುನಂದನ||

೪೪. ಪೂರ್ವಾಭ್ಯಾಸೇನಶೇನ್ಯೈವಹಿ
ಯತೇಹ್ಯವತೋಪಿಸಃ | ಜಿಜ್ಞಾಸುರಪಿಯೋ
ಗಸ್ಯತದ್ಬ್ರಹ್ಮಾಶಿವತೇ||

೪೫. ಪ್ರಯತ್ನಾದ್ಯತಮಾನಸ್ತಯೋ
ಗೀಸಂಕುಢಕಿವ್ವಿಷ | ಅನೇಕಜನ್ಮ ಸಂಸಿದ್ಧ
ಸ್ತತೋಯಾಶಿವಕಾಂಠಿ||

CANARESE.

3೨. ಯೇಲೇ ಮಹಾ ಭುಜನಾದ ಕೃತ್ಯನೇ ಪರಬ್ರಹ್ಮ
ವಿದಯದ ಮಾರ್ಗದಲ್ಲಿ ವಿಶ್ವಾಸವಿಲ್ಲದವನು ಯಾವನೋ
ಅವನು ಇಹಪರಗಳಲ್ಲಿ ಕೆಟ್ಟ ಮಾರ್ಗವಾಗಿ ಕಡಿದಮೇಳುಬೋ
ಪಾದಿಯಲ್ಲಿ ನೆನಿಸಿ ಹೋಗುವನು.

3೩. ಈ ನನ್ನ ಸಂಕಯವನ್ನು ಮಿಗದೇ ಪರಿಹರಿಸುವದ
ಕ್ಕೆ ನೀನೇ ತಕ್ಕವನು ಯೇಲೇ ಕೃತ್ಯನೇ, ನಿನ್ನ ಹೊರ್ತು
ಈಸಂಕಯದ ಪರಿಹಾರಕನು ಬೇರೊಬ್ಬನುಂಟಾಗುವದಿಲ್ಲ

ಭಗವದ್ವಾಕ್ಯ.

೪೦. ಯೇಲೇ ಪಾರ್ಥನೇ ಅಂಥಾವನಿಗೆ ಇಹದಲ್ಲಿಯೂ
ಪರದಲ್ಲಿಯೂ ಕೇಡು ಇಲ್ಲ. ಪೊಳ್ಳೆಕೆಲಸವನ್ನು ಮಾಡಿದ
ವನಾದವನಾದರೂ ಕೆಟ್ಟ ಗತಿಯನ್ನು ಹೊಂದುವದಿಲ್ಲವಪ್ಪಾ

೪೧. ಯೋಗಾಭ್ಯಾಸವನ್ನು ಮಾಡುತ್ತಾ ಬಿಟ್ಟಂಥವನು
ಪೂರ್ವೋಕ್ತಂಗಳನ್ನು ಹೊಂದಿ ಅನೇಕ ವರ್ಷಗಳೂ ಅಲ್ಲಿ
ಇದ್ದು ಆಮೇಲೆ ಪವಿತ್ರರಾದ ಐಶ್ವರ್ಯವಂತವರ ಮನೆಯಲ್ಲಿ
ಹುಟ್ಟುವನು.

೪೨. ಇಲ್ಲದಿದ್ದರೆ ಜ್ಞಾನಿಗಳಾದ ಯೋಗಗಳ ಕುಲದಲ್ಲಿ
ಯೇ ಹುಟ್ಟುವನು. ಲೋಕದಲ್ಲಿ ಇಂಥಾ ಜನ್ಮವು ದೊರಕು
ವದು ಬಹು ಪ್ರಯಾಸವಾಗಿರುವದು.

೪೩. ಯೇಲೇ ಕುರುನಂದನನೇ, ಆಗಲಾತನು ಪೂರ್ವ
ಜನ್ಮ ಸಂಬಂಧವಾದ ಆ ಜ್ಞಾನ ಯೋಗವನ್ನು ಹೊಂದುವ
ನು, ಅನಂತರದಲ್ಲಿ ಮತ್ತು ಮೋಕ್ಷದ ನಿಮಿತ್ತವಾಗಿ ಯತ್ನವ
ನ್ನು ಮಾಡುವನು.

೪೪. ಮತ್ತು ಆತನು ಇಷ್ಟೇಸದವನಾದರೂ ಪೂರ್ವದ
ಆ ಅಭ್ಯಾಸದಿಂದಲೇ ಹೊಂದಲ್ಪಡುವನು ಯೋಗದ ವಿ
ಚಾರಣೆಯನೂ ಮಾಡುವವನು ತಬ್ಬ ಬ್ರಹ್ಮವನ್ನು ಆಶ್ರಿ
ಮಿಸುವನು.

೪೫. ಪ್ರಯತ್ನದಿಂದ ಬಿಡತಕ್ಕವಗಳನ್ನು ಬಿಟ್ಟು ಪರಿಹ
ರಿಸಿದ ಆ ಯೋಗಿಯು ಅನೇಕ ಜನ್ಮಗಳಿಂದ ಮಾಡಿದ
ಯೋಗದ ಸಿದ್ಧಿಯನ್ನು ಪಡೆದು ಆಮೇಲೆ ಶ್ರೇಷ್ಠವಾದ
ಮೋಕ್ಷಗತಿಯನ್ನು ಹೊಂದುವನು.

ENGLISH.

32Doth not the fool who is found not
standing in the path of *Brahm*, and
is thus, as it were, fallen between
good & evil, like a broken cloud, come
to nothing? 33Thou, *Krishna*, canst
entirely clear up these my doubts;
and there is no other person to be
found able to remove these difficul-
ties.

KRISHNA.

40His destruction is found neither
here nor in the world above. No
man who hath done good goeth unto
an evil place. 41A man whose devo-
tions have been broken off by death,
having enjoyed for an immensity of
years the rewards of his virtues in
the regions above, at length is born
again in some holy and respectable
family; 42or perhaps in the house of
some learned *Yogee*. But such a
regeneration into this life is the most
difficult to attain. 43Being thus born
again, he is endued with the same
degree of application and advance-
ment of his understanding that he
held in his former body; and here
he begins again to labour for perfec-
tion in devotion. 44The man who is
desirous of learning this devotion,
this spiritual application of the soul,
exceedeth even the word of *Brahm*.

45The *Yogee* who, labouring with all
his might, is purified of his offences,
and, after many births, made perfect,
at length goeth to the supreme abode.

SANSKRIT.

೪೬. ತವಸ್ವಿಭೋಗಧಿಕೋಯೋಗೀಜ್ಞಾ
ನಿಭೋಗಿ ಮತೋಧಿಕಃ। ಕರ್ಮಭೃತ್ತ್ವಾಧಿ
ಕೋಯೋಗೀತಸ್ತದ್ಭೋಗೀಭವಾಜ್ಞಾನ

೪೭. ಯೋಗಿನಾಮುಪಸರ್ವೇಭ್ಯಾಮದ್
ತೇನಾಂತ ರಾತ್ಯನಾ। ಶ್ರದ್ಧಾವಾ ಭಜತೇ
ಯೋಮಾಂಸಮೇಯುಕ್ತತಮೋಮತಃ॥

CANARESE.

೪೬. ಆದದಿಂದ ಯೆಲೇ ಅರ್ಜುನನೇ ಯೋಗಿಯು
ತವಸ್ವಿಗಲಿಗಿಂತಲೂ ಅಧಿಕನೂ, ಮತ್ತು ಜ್ಞಾನಿಗಲಿಗಿಂತಲೂ
ಅಧಿಕನು, ಮತ್ತು ಕರ್ಮಗಲಿಗಿಂತಲೂ ಯೋಗಿಯು ಕ್ರೇ
ದ್ಧನು. ಅದುಕಾರಣ ಯೋಗಿಯಾಗು.

೪೭. ಯೆಲ್ಲಾ ಯೋಗಿಗಲಿಲ್ಲಯೂ ನನ್ನಲ್ಲಿ ಹೊಂದಿದ
ಚಿತ್ತದಿಂದ ಯಾವನು ಭಕ್ತಿಯುಳ್ಳವನಾಗಿ ನನ್ನನ್ನು ಭಜಿ
ಸುವನೋ ಅವನು ನನಗೆ ಕ್ರೇದ್ಧವಾದ ಯೋಗಿಯು ಅವ
ನೇ ನನಗೆ ಸುಮತನು.

ENGLISH.

⁴⁶The *Yōgee* is more exalted than *Tapaswees*, those zealots who harass themselves in performing penances, respected above the learned in science and superior to those who are attached to moral works; wherefore, O *Arjoon*, resolve thou to become a *Yōgee*. ⁴⁷Of all *Yōgees*, I respect him as the most devout, who hath faith in me, and who serveth me with a soul possessed of my spirit.

LECTURE VII.

OF THE PRINCIPLES OF NATURE,
AND THE VITAL SPIRIT.

ಯೇ ಲೋಕೇ ಅಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಮಯ್ಯಾಸಕ್ತಮನಾಃಪಾರ್ಥಯೋ
ಗಂಯುಂಜನ್ಯದಾತ್ರಯಃ। ಅಸಂಶಯಂ ಸ
ಮಗ್ರಮಾಂಯಥಾಜ್ಞಾ ಸ್ಯಸಿತಚ್ಛ್ರೇಣು॥

೨. ಜ್ಞಾನಂತೇಹಂಸದಿಜ್ಞಾನಮಿದಂವಕ್ಷ್ಯಾ
ಮ್ಯಕೇವತಃ। ಯಜ್ಞಾ ತ್ವಾನೇಹಭವಾಯೋ
ನ್ಯಜ್ಞಾ ತವ್ಯಮವತಿವ್ಯತೇ॥

೩. ಮನುಷ್ಯಾಣಾಂಸಹಸ್ರೇಷುಕೃತ್ಯತ
ತಿಸಿದ್ಧಯಃ। ಯತತಾಮುಪಸಿದ್ಧಿಶಾಂಕ್ಷಿನ್ಯಾಂ
ವೇತ್ತಿತತ್ವತಃ॥

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯೆಲೇ ಅರ್ಜುನನೇ ನನ್ನಲ್ಲಿ ಆಸಕ್ತ ಚಿತ್ತನಾಗಿ ಕ
ರ್ಮಯೋಗವನ್ನು ಮಾಡುತ್ತಾ ನನ್ನನ್ನೇ ಅಕ್ರಿಯಿಸಿಕೊಂ
ಡು ಸಂದೇಹ ವಿಲ್ಲದೆ ಸಂಪೂರ್ಣವಾಗಿ ನನ್ನನ್ನು ಹಾಗೆ
ತಿಳಿಯುವೆಯೋ ಅದನ್ನು ಕೇಳು.

೨. ವಿಕೇದ ಜ್ಞಾನದಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ಈ ಜ್ಞಾನ
ವನ್ನು ನಾನು ನಿಗೆ ಸಂಪೂರ್ಣವಾಗಿ ತಿಳಿಸುತ್ತೇನೆ, ಇದ
ನ್ನು ತಿಳಿದ ಬಳಿಕ ಮೋಕ್ಷ ವಿಷಯವಾಗಿ ಮತ್ತೊಂದು ತಿಳಿ
ಯಬೇಕಾದ್ದಿಲ್ಲ ಹೇಳುವದರಲ್ಲಿಯೂ ಮಿಕ್ಕದ್ದು ಯಿಲ್ಲ.

೩. ಸಾವಿರ ಮನುಷ್ಯರೊಳಗೆ ಯಾವನಾದರೂ ವೊಬ್ಬ
ನು ಈ ಮೋಕ್ಷ ಯೋಗ ಸಿದ್ಧಿಗೋಸ್ಕರ ಯತ್ನವನ್ನು
ಮಾಡುವನು. ಯತ್ನಮಾಡಿಸಿದ್ಧಿ ಹೊಂದಿದವರೊಳಗೆ ಯಾ
ವನಾದರೂ ವೊಬ್ಬನು ನನ್ನನ್ನು ನಿಜವಾಗಿ ತಿಳಿಯುವನು.

KRISHNA.

¹Hear, O *Arjoon*, how having thy mind attached to me, being in the exercise of devotion, and making me alone thy asylum, thou wilt, at once, and without doubt, become acquaint-
ed with me. ²I will instruct thee in this wisdom and learning without reserve; which having learnt, there is not in this life any other that is taught worthy to be known.

³A few amongst ten thousand mortals strive for perfection; and but a few of those who strive and be-
come perfect, know me according to my nature.

SANSKRIT.

೪. ಭೂಮಿರಾಪೋ ನೋವಾಯುಃ ಖಂ
ಮನೋಬುದ್ಧಿರೇವಚ | ಅಹಂಕಾರಇತೀಯಂ
ಮೇಭಿನ್ಯಾಪ್ರಕೃತಿರವ್ಯಥಾ ||

೫. ಅಪರೇಯಮಿತ್ಯನ್ವಾಂಪ್ರಕೃತಿಂ
ವಿದ್ಧಿ ಮೇವರಾಂ | ಜೀವಭೂತಾಂ ಮಹಾಬಾ
ಹೋಯಯೇದಧಾರ್ಯತೇಜಗತ್ ||

೬. ದ್ರತದ್ರೋ ನೀನಿಭೂತಾನಿ ಸರ್ವಾ
ಣೀತ್ಯುಪಧಾರಯ | ಅಹಂಕೃತ್ಸೃಜಗ
ತಃಪ್ರಭವಃಪಳಯಸ್ತಥಾ ||

೭. ಮತ್ತೈವರತರನಾನ್ಯತ್ವಿಂಚಿದಸ್ತಿಥ
ನಂಜಯ | ಮಯಿಸರ್ವಮಿದಂಪ್ರೊತ್ರಂಸೂ
ತೇಮಣೀಗಣಾಇವ ||

೮. ರಸೋಹಮಪ್ಸುಕೌಂತೇಯ ಪ್ರಭಾ
ಸ್ತಿತಸೂರ್ಯಯೋಃ | ಪ್ರಾಣಸನ್ವತೇವೇದೇ
ದುತಬ್ಧಃಪೇಶಾರುದಂನೃದು ||

೯. ಪುಷ್ಪೋಗಂಧಃಪುಷ್ಪವ್ಯಾಂಚತೇ
ಜಕ್ತಾ ಸ್ವಿಭಾವರಾ | ಜೀವನಂಸರ್ವಭೂತೇ
ದುತವಕ್ತಾ ಸ್ತಿತವಸ್ವಿದು ||

೧೦. ಬೀಜಮಾಂಸರ್ವಭೂತಾನಾವಿದ್ಧಿ
ಪಾರ್ಥಸನಾತನಂ | ಬುದ್ಧಿಬುಧ್ಧಿಮತಾಮ
ಸ್ತಿತೇಜಸ್ತೇಜಸ್ವಿನಾಮಹಂ ||

೧೧. ಬಲಂಬಲವತಾಂಜಾಹಂಕಾಮರಾಗವಿನ
ಜೀತಂ | ಧರ್ಮಾವಿರುದ್ಧೋಭೂತೇದುಕಾ
ಮೋಸ್ತಿಭರತರ್ಮಭ ||

೧೨. ಯೇಚೈವ ಸಾತ್ವಿಕಾಭಾವಾ ರಾಜ
ಸಾಸ್ತಮಸ್ತಾತ್ಯಯೇ | ಮತ್ತಪ್ರವೇಶಿತಾನ್ವಿದ್ಧಿ
ನತ್ವಹಂತೇದುತೇಮಯಿ ||

CANARESE.

೪. ಭೂಮಿಯು, ಜಲಗಳು, ತೇಜಸ್ಸು, ವಾಯು, ಲೋಕವು, ಮನಸ್ಸು, ಬುದ್ಧಿ, ಅಹಂಕಾರವು, ಈ ಪ್ರಕಾರದಲ್ಲಿ ಯೆಂಟು ವಿಧಗಳುಳ್ಳ ಈ ಕೋರೇಂದ್ರಿಯಂಗಳಿಗೆ ಮೂಲಕಾರಣವಾದಂಥಾ ಪ್ರಕೃತಿಯು, ಇದು ನನಗಧೀನವು.

೫. ಯೆಲೇ ಅರ್ಜುನನೇ, ಯಾವದರಿಂದ ಈ ಜಗತ್ತು ಧರಿಸಲ್ಪಟ್ಟು ಜೀವ ಭೂತವಾಗಿ ಇದೇಯೋ ಅದು ಬೇರೆ ಯಾದ ನನ್ನ ತ್ರೇದ್ಯವಾದ ಪ್ರಕೃತಿಯೆಂದು ತಿಳಿ.

೬. ಈ ಯೆರಡು ವಿಧವಾದ ಪ್ರಕೃತಿಗಳೇ ಜಗತ್ತಿಗೆ ಕಾರಣವಾದದ್ದು, ಮತ್ತು ಇವುಗಳು ನನ್ನ ಅಧೀನವಾಗಿರುವವೆಂದು ನಿಶ್ಚಿಸು. ಆದದರಿಂದ ನಾನೇ ಈಜಗತ್ತಿನ ಉತ್ಪತ್ತಿಗೂ ಹಾಗೆಯೇ ಸಂಹಾರಕ್ಕೂ ಕಾರಣವು.

೭. ನನಗಿಂತಲೂ ತ್ರೇದ್ಯವಾದದ್ದು ಮತ್ತೊಂದು ಯಾವದೂ ಯಿಲ್ಲ. ನನ್ನಲ್ಲಿ ಈ ಯೆಲ್ಲವೂ ಧಾರದಲ್ಲಿ ಮಣಿಗಳ ಹಾಗೆಯೇ ಪೋಣಿಸಲ್ಪಟ್ಟಿವೆ, ಯೆಲೇ ಅರ್ಜುನನೇ.

೮. ನೀರಲ್ಲಿ ರಸವು ನಾನು, ಸೂರ್ಯ ಚಂದ್ರರಲ್ಲಿ ಕಾಂತಿಯು, ವೇದಗಳಲ್ಲಿ ಧರಣವು, ಲೋಕದಲ್ಲಿ ತಬ್ಬವು, ಪುರುಷರಲ್ಲಿ ಪುರುಷತ್ವವೂ ನಾನೇ ಲೋಕದೇ, ಯೆಲೇ ಅರ್ಜುನನೇ.

೯. ಭೂಮಿಯಲ್ಲಿ ಪೂರ್ಣವು, ಲೋಕದಲ್ಲಿ ಪೇಳಿಕು, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಪ್ರಾಣಾಧಾರವು, ತವಸ್ವಿಗಳಲ್ಲಿ ತವಸೂಸ್ ಲಾಗಿರುವೆನು.

೧೦. ಯೆಲೇ ಅರ್ಜುನನೇ, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಿಗೂ ಮೂಲಕಾರಣವಾದಂಥಾ ಅನಾದಿಯಾದಂಥಾ ಬೀಜವು ನಾನೆಂದು ತಿಳಿ. ಬುದ್ಧಿವಂತರೊಳಗೆ ಬುದ್ಧಿಯಾಗಿಯೂ, ತೇಜಸ್ವಿಗಳೊಳಗೆ ತೇಜಸ್ಸು ಲಾಗಿಯೂ ನಾನಿರುವೆನು.

೧೧. ಬಲವಂತರೊಳಗೆ ಕಾಮವೂ ಕ್ರೋಧವೂ ಇಲ್ಲದಂಥಾ ಬಲವು ನಾನು. ಮತ್ತು ಯೆಲೇ ಅರ್ಜುನನೇ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಧರ್ಮಕ್ಕೆ ವಿರೋಧವಿಲ್ಲದ ಕಾಮವು ನಾನೇ ಲಾಗಿರುವೆನು.

೧೨. ಮತ್ತು ಯಾವಾವವು ಸಾತ್ವಿಕ ವಿಕಾರವಾಗಿಯೂ ರಾಜಸವಿಕಾರವಾಗಿಯೂ ತಾಮಸವಿಕಾರವಾಗಿಯೂ ಇರುವವು ಅವೆಲ್ಲಾ ನನ್ನಿಂದಲೇ ಆಸುವದೆಂದು ತಿಳಿ. ಆದರೆ ಅವುಗಳಿಗೆ ನಾನು ಅಧೀನ ನಲ್ಲವು, ಅವುಗಳೇ ನನ್ನ ಅಧೀನವಾಗಿರುವವು.

ENGLISH.

4My principle is divided into eight distinctions : earth, water, fire, air, and æther (*Khang*;) together with mind, understanding, and *Ahang-kar*, (self-consciousness:)

5But besides this, know that I have another principle distinct from this, and superior, which is of a vital nature, and by which this world is supported. 6Learn that these two are the womb of all nature. I am the creation and the dissolution of the whole universe. 7There is not any thing greater than I; and all things hang on me, even as precious gems upon a string. 8I am moisture in the water, light in the sun and moon, invocation in the *Veda*s, sound in the firmament, human nature in mankind,

9Sweet-smelling savor in the earth, glory in the source of light; in all things I am life, and I am zeal in the zealous, 10and know, O *Arjoon*, that I am the eternal seed of all nature, I am the understanding of the wise. the glory of the proud, 11the strength of the strong, free from lust and anger; and in animals I am desire regulated by moral fitness. 12But know that I am not in those natures which are of the three qualities called *Satwa*, *Raja*, and *Tama*, although they proceed from me : yet they are in me.

SANSKRIT.

೧೩. ತ್ರಿಭುಗುಣಮಯೈರ್ಭಾವೈಶ್ವೇಶೇ
ಭಿಸ್ಸರ್ವಮಿದಂಜಗತ್ | ಮೋಹಿತಂನಾಭಿಜಾ
ನಾತಿಮಾಮೆಭ್ಯಃಪರಮವ್ಯಯಂ ||

೧೪. ದೈವೀಜ್ಯೋತ್ಸಾಗುಣಮಯೀಮಮ
ಮಾಯಾದುರತ್ಯಯಾ | ಮಾಮೇವಯೇಶ್ವ
ರದ್ಯಂತೇಮಾಯಾಮೇಶಾಂತರಂತಿಶೇ ||

೧೫. ನಮಾಂದುದ್ಯುತಿ ನೋಮುಖಾಃ
ಪ್ರಪದ್ಯಂತೇನರಾಧಮಾಃ | ಮಾಯಯಾಪ
ಹೃತಜ್ಞಾನಾಲಸುರಂಭಾವಮಾಕ್ರಿತಾಃ ||

೧೬. ಚತುರ್ವಿಧಾ ಭಜಂತೆಮಾಂ ಜನಾ
ಸುಸ್ತುತಿರ್ನೋರ್ಜುನ | ಆರ್ತೋಜಿಜ್ಞಾಸು
ರರ್ಥಾರ್ಥೋಜ್ಞಾನೀಚಭರತರ್ಮಭ ||

೧೭. ತೇಷಾಂಜ್ಞಾನೀನೀತ್ಯಯುಕ್ತವ್ರತಭಕ್ತಿ
ವೀತಿವ್ಯತೇ | ಪ್ರಿಯೋಹಿ ಜ್ಞಾನಿನೋತ್ಯ
ರ್ಥಮಹಂಸಚಮಮಪ್ರಿಯಃ ||

೧೮. ಉದಾರಾಸ್ಸರ್ವವೈಶ್ವೇಶೇ ಜ್ಞಾನೀ
ತ್ವಾತ್ಮೈವಮೇವತಂ | ಆಸ್ಥಿತಸ್ಸಹಿಯುಕ್ತಾ
ತ್ವಾಮಾಮೇವಾನುತ್ತಮಾಂಗತಿಂ ||

೧೯. ಬಹುನಾಂಜನ್ಮನಾಮಂತೇಜ್ಞಾನಮಾ
ನ್ಮೂಲಪ್ರಪದ್ಯತೇ | ವಾಸುದೇವಸ್ಸರ್ವಮಿತಿ
ಸಮಹಾತ್ಮಾಗದುರ್ಲಭಃ ||

೨೦. ಕಾಮೈಸ್ತೈಸ್ತೈಹೃತೃತ ಜ್ಞಾನಾಃ
ಪ್ರಪದ್ಯಂತೇನ್ಯದೇವತಾಃ | ತಂತನಿಯಮ
ಮಾನ್ಯಾಯಪ್ರಕೃತ್ಯಾನಿಯತಾಃಸ್ವಯಾ ||

CANARESE.

೧೩. ಈ ಮೂರು ಗುಣ ಸ್ವಭಾವಗಳಿಂದ ಮೋಹಿ
ಸಲ್ಪಟ್ಟಂಥಾ ಈ ಯೆಲ್ಲಾ ಜಗತ್ತು ಯಿವ ಗಳಿಗಿಂತ
ಬೇರೆಯಾದ ನಾಕರಿತನಾದ ನನ್ನನ್ನು ತಿಳಿಯಲಾರ
ದು.

೧೪. ಈ ಗುಣ ಮಯವಾದ ನನ್ನ ದೇವ ಮಾಯೆಯು
ದಾಟಲು ಅಕರ್ಯವಾದದ್ದು. ಆದರು ನನ್ನನ್ನೇ ಯಾರು ನಂ
ಬುತ್ತಾರೋ ಅವರು ಈ ಮಾಯೆಯನ್ನು ದಾಟುವರು.

೧೫. ಪಾಪಿದ್ಯರಾದ ಮೂಢರು ನನ್ನನ್ನು ನಂಬಿ ಹೊಂ
ದಲಾರರು, ಅವರೇ ಮನುಷ್ಯರೊಳಗೆ ಅಧಮರು, ಅವರ
ಜ್ಞಾನವು ಮಾಯೆಯಿಂದ ಅವಹುಸಲ್ಪಟ್ಟದ್ದರಿಂದ ಅವ
ರು ಆಸುರ ಪ್ರಕೃತಿಯನ್ನು ಹೊಂದಿದ್ದಾರೆ.

೧೬. ಯೆಲೇ ಅರ್ಜುನನೇ, ನಾಲ್ಕು ವಿಧದ ಪುಣ್ಯ
ತ್ಯರಾದ ಜನರು ನನ್ನನ್ನು ಭಜಿಸುತ್ತಾರೆ. ಅವರು ಯಾರಂ
ದರೆ ದುಬ್ಬವನ್ನು ಹೊಂದಿದವನು, ಜ್ಞಾನವನ್ನು ಸಂಪಾದಿ
ಸಬೇಕೆಂಬವನು, ಐಕ್ಯರೂಪ ಕಾಮನು, ಜ್ಞಾನಿಯಾದವನು,
ಯೆಲೇ ಭರತ ಶ್ರೇಷ್ಠನೇ.

೧೭. ಈ ನಾಲ್ವರೊಳಗೆ ಜ್ಞಾನಿಯು ನನ್ನಲ್ಲಿ ಯೇಕ
ಭಕ್ತಿ ಉಳ್ಳವನಾಗಿಯೂ ಚಿತ್ತವುಳ್ಳವನಾಗಿಯೂ ಇರುವದ
ರಿಂದ ಶ್ರೇಷ್ಠನು. ಆದದರಿಂದ ನಾನು ಆ ಜ್ಞಾನಿಗೆ ಅಧಿಕಪ್ರಿ
ಯನು, ನನಗೆ ಆತನು ಪ್ರಿಯನು.

೧೮. ಈ ನಾಲ್ವರು ನನ್ನನ್ನೇ ಭಜಿಸುವದರಿಂದ ಶ್ರೇಷ್ಠ
ರೇ. ಆದರೆ ಜ್ಞಾನಿಯು ನಾನಾಗಿದ್ದಾನೆಂಬವರು ನನ್ನ ಚಿ
ತ್ತವದೆ. ಯಾತಕ್ಕಂದರೆ, ಆ ಜ್ಞಾನಿಯು ನನ್ನಲ್ಲಿಯೇ
ಯಾವಾಗಲೂ ಚಿತ್ತವುಳ್ಳವನಾಗಿ ಉತ್ತಮ ಗತಿಯಾದ ನನ್ನ
ನ್ನೇ ಕೇರುವನು.

೧೯. ಜ್ಞಾನಿಯು ಬಹು ಜನ್ಮಗಳ ಕಡೆಯಲ್ಲಿ ನನ್ನನ್ನು
ಹೊಂದುವನು. ವಾಸುದೇವನೇ ಸರ್ವವೆಂದು ತಿಳಿಯುವಂಥಾ
ಮಹಾತ್ಮನು ಅಪುರಾಪವಾದವನು.

೨೦. ಆಯಾ ಆಕೆಗಳಿಂದ ಅವಹುಸಲ್ಪಟ್ಟ ಜ್ಞಾನವುಳ್ಳ
ವರು ತಮ್ಮ ಸ್ವಭಾವದಿಂದ ನಿಶ್ಚಯಿಸಿದ ಆಯಾನಿಯಮ
ಗಳನ್ನು ಕೈಕೊಂಡು ಬೇರೆ ದೇವತೆಗಳನ್ನು ಭಜಿಸುವರು.

ENGLISH.

13The whole of this world be-
ing bewildered by the influence of
these three-fold qualities, knoweth
not that I am distinct from these and
without decline. 14This my divine
and supernatural power, endued with
these principles and properties, is
hard to be overcome. They who
come unto me get the better of this
supernatural influence. 15The wick-
ed, the foolish and the low-minded
come not unto me, because their un-
derstandings being bewildered by
the supernatural power, they trust
in the principles of evil spirits.

16I am, O Arjoon, served by four
kinds of people who are good : the
distressed, the inquisitive, the wishers
after wealth, and the wise.

17But of all these the wise man, who
is constantly engaged in my service,
and is a servant but of one, is the
most distinguished. I am extremely
dear to the wise man, and he is dear
unto me. 18All these are exalted ;
but I esteem the wise man even as
myself, because his devout spirit de-
pendeth upon me alone as his ulti-
mate resource. 19The wise man pro-
ceedeth not unto me until after many
births ; for the exalted mind, who
believeth that the son of *Vāsudev*
is all, is hard to be found. 20Those
whose understandings are drawn a-
way by this and that pursuit, go unto
other *Dēvātās*. They depend upon
this and that rule of conduct, and
are governed by their own principles.

SANSKRIT.

—೦೧. ಯೋಯೋಯಾಂಯಾಂತನುಂ
ಭಕ್ತೈಃ ತ್ರದಯಾಚೇತುಮಿಷ್ಟತಿ | ತಸ್ಯತ
ಸ್ಯಾಚಲಾಂತ್ರದ್ಧಾಂತಾಮೇವದಧಾಮ್ಯಹಂ

—೦೨. ಸತಯಾತ್ರದಯಾಯುಕ್ತಸ್ತು
ಸ್ಯಾರಾಧನಮೀಹತೆ | ಲಭತೇಚತತ್ಕರಾಮಾ
ಮಯೈವಮಿಹಾರ್ಹಿತಾಃ |

—೦೩. ಅಂತತಪ್ತಫಲಂಶೇಷಾಂತದ್ಭವತ್ಯ
ಲೃಪತಿಸಾಂ | ದೇವಾಃ ದೇವಯಜೋಯಾಂ
ತಿಮದ್ಭಕ್ತಾಯಾಂತಿಮಾಮಹಿ |

—೦೪. ಅವ್ಯಕ್ತಂ ವ್ಯಕ್ತಿ ಮಾವನ್ನಂಮಂ
ನೈಂತಮಾಮಬುದ್ಧಯಃ | ಪರಂಭಾವಮಜಾ
ನಂತೋಮಮಾವ್ಯಯಮನುತ್ತಮಂ |

—೦೫. ನಾಹಂಪ್ರಕಾಶಸ್ವರ್ಗಸ್ಯಯೋ
ಗಮಾಯಾಸಮಾವೃತಃ | ಮೂಢೋಯಂ
ನಾಭಿಜಾನಾತಿಲೋಕೋಮಾಮಜಮವ್ಯಯಂ |

—೦೬. ವೇದಾಹಂಸಮುತೀತಾನಿವರ್ತಮಾ
ನಾನಿ ಜಾಹ್ನುಃ | ಭವಿಷ್ಯಾಣಿಚ ಭೂತಾನಿ
ಮಾಂತುವೇದನಕ್ತನ |

—೦೭. ಇಷ್ಟಾಬ್ಜೇಫಸಮುತ್ಥೇನದ್ವಂದ್ವ
ಮೋಹೇನಭಾರತ | ಸರ್ವಭೂತಾನಿಸಂಮೋ
ಹಂಸಗ್ಗಿ-ಯಾಂತಿಪರಂತಪ |

—೦೮. ಯೇಷಾಂತಸ್ವಂತರ್ಗತಂಪಾಪಂಜ
ನಾನಾಂಪುಣ್ಯಕರ್ಮಣಾಂ | ತೇದ್ವಂದ್ವಮೋ
ಹನಿಮುಕ್ತಾಭಜಂತೇಮಾರಂಧ್ರಫಲತಾಃ |

CANARESE.

—೦೧. ಯಾವ ಯಾವನು ಯಾವ ಯಾವ ದೇವತೆಯ
ಮೂರ್ತಿಯನ್ನು ಭಕ್ತಿ ವಿಶ್ವಾಸದಿಂದ ಪೂಜಿಸುವದಕ್ಕೆ
ಇಷ್ಟೈಸುವನೋ ಅವನನಿಗೆ ಆ ನಿಶ್ಚಲವಾದ ವಿಶ್ವಾಸವನ್ನು
ನಾನೇ ಹುಟ್ಟಿಸುವೆನು.

—೦೨. ಅವನು ಆ ವಿಶ್ವಾಸದಿಂದ ಕೂಡಿದಂಥಾವನಾಗಿ
ಆ ದೇವತೆಯ ಪೂಜೆಯನ್ನು ಮಾಡುವನು. ಆಗಲೂ ತಕ್ಕವ
ಗಳಾಗಿಯೂ ಹಿತಗಳಾಗಿಯೂ ಇರುವ ಐಯಕೆಗಳನ್ನು ನ
ನಿಂದಲೇ ಹೊಂದುವನು.

—೦೩. ಅದುಕಾರಣ ಆ ಬುದ್ಧಿಹೀನನಿಗೆ ಆ ಫಲವು ನಾಕವಾ
ಸುವದು, ದೇವತೆಗಳನ್ನು ಪೂಜಿಸಿದವರು ದೇವತೆಗಳನ್ನೇ
ತೇರುವರು, ನನ್ನ ಭಕ್ತರು ನನ್ನನ್ನೇ ತೇರುವರು.

—೦೪. ಬುದ್ಧಿ ಇಲ್ಲದವರು ಕಾಣಕೂಡದ ನನ್ನನ್ನು ಕಾ
ಣಲ್ಪಡುವನೆಂದು ನೆನಸುತ್ತಾರೆ. ನಾಕರಹಿತವೂ, ಪರಮೋ
ತ್ತಮವೂ ಆಗಿರುವ ನನ್ನ ಶ್ರೇಷ್ಠ ಸ್ವಭಾವವನ್ನು ತಿಳಿಯ
ಲಾರರು.

—೦೫. ಯೋಗಮಾಯೆಯಿಂದ ಕೂಡಿಕೊಂಡಿರುವ
ನಾನು ಯೆಲ್ಲರಿಗೂ ಕಾಣಿಸೆನು, ಮೂಢರಾದ ಈಶೋಕದ
ಜನರು ಹುಟ್ಟಿದೆಯೂ ಲಯವಾಗದೆಯೂ ಇರುವ ನನ್ನ
ನ್ನು ತಿಳಿಯಲಾರರು.

—೦೬. ಯೆಲೇ ಅಜ್ಞಾನನೇ, ಭೂತವರ್ತಮಾನ ಭವಿ
ಷ್ಯವಾಗಿರುವ ಪ್ರಾಣಿಗಳನ್ನೆಲ್ಲಾ ನಾನು ಬಿಡೆನು, ನನ್ನನ್ನು
ನೋಬ್ಬನಾದರೂ ಅರಿಯನು.

—೦೭. ಯೆಲೇ ಕ್ಷತ್ರಗಳನ್ನು ಜಯಿಸುವ ಭಾರತನೇ,
ಇಷ್ಟ ಹಗೆಗಳಿಂದ ಹುಟ್ಟುವ ಇಕ್ಕಟ್ಟಿನ ಮೋಹದಿಂದ ಸಕಲ
ಪ್ರಾಣಿಗಳು ಸಂಪ್ಲಿಯಲ್ಲಿ ಭ್ರಮೆಗೊಳ್ಳುತ್ತವೆ.

—೦೮. ಯಾವ ಪುಣ್ಯಾತ್ಮನಿಗೆ ಪಾಪಗಳೆಲ್ಲಾ ಪರಿಹಾಸ
ಲ್ಪಟ್ಟಿರುವನೋ ಅವರು ಈ ಇಕ್ಕಟ್ಟಿನ ಮೋಹದಿಂದ ಬಿಡ
ಲ್ಪಟ್ಟವರಾಗಿ ನಿಶ್ಚಯವಾದ ಭಕ್ತಿಯುಳ್ಳವರಾಗಿ ನನ್ನನ್ನು
ಭಜಿಸುವರು.

ENGLISH.

21 & 22 Whatever image any suppli-
cant is desirous of worshipping in
faith, it is I alone who inspire him
with that steady faith; with which
being endued, he endeavoureth to
render that image propitious, and at
length he obtaineth the object of his
wishes as it is appointed by me.

23 But the reward of such short-
sighted men is finite. Those who
worship the *Devatās* go unto them,
and those who worship me alone go
unto me. 24 The ignorant, being un-
acquainted with my supreme nature,
which is superior to all things, and
exempt from decay, believe me, who
am invisible, to exist in the visible
form under which they see me.

25 I am not visible to all, because
I am concealed by the supernatural
power that is in me. The ignorant
world do not discover this, that I am
not subject to birth or decay.

26 I know, O *Arjoon*, all the beings
that have passed, all that are present,
and all that shall hereafter be; but
there is not one amongst them who
knoweth me. 27 All beings in birth
find their reason fascinated and per-
plexed by the wiles of contrary sen-
sations, arising from love and hatred.
28 Those men of regular lives, whose
sins are done away, being freed from
the fascination arising from those
contending passions, enjoy me.

SANSKRIT.

೨೯. ಜರಾಮರಣಮೋಕ್ಷಾಯಮಾಮಾ
ಕೃತ್ಯಯತಂತಿಯೇ | ತೇಬ್ರಹ್ಮತದ್ವಿದುಃಕೃ
ತ್ಸಮಧ್ಯಾತ್ಮಂಕರ್ಮಜಾಲಿಲಂ |

೩೦. ಸಾಧಿಭೂತಾಧಿದೈವಮಾಂಸಾಧಿಯ
ಜ್ಞಂಜಯೇವಿದುಃ | ಪ್ರಯಾಣ ಕಾಲೇಪಿಚ
ಮಾಂತವಿದುಃಕೃತ್ಪಜೇತಸಃ |

CANARESE.

೨೯. ಮುಘ್ನು ಸಾವುಗಲ ವಿಮೋಚನೆ ಗೋಸ್ಕರ
ಯಾರು ನನ್ನನ್ನು ಹೊಂದಿ ಭಜಿಸುವರೋ ಅವರು ಸಮಸ್ತ
ಬ್ರಹ್ಮವನ್ನೂ ಅಧ್ಯಾತ್ಮವನ್ನೂ ಸಕಲ ಕರ್ಮವನ್ನೂ
ಅರಿತವರು.

೩೦. ಅಧಿಭೂತವೂ, ಅಧಿದೈವವೂ, ಅಧಿಯಜ್ಞವೂ,
ಇವುಗಳ ಸಹಿತವಾದ ನನ್ನನ್ನು ಯಾರು ತಿಳಿಯುವರೋ
ಅವರು ಪ್ರಾಣ ಪ್ರಯಾಣಸಮಯದಲ್ಲಿಯೂ ಯು
ಕ್ತವಾದ ಚಿತ್ತವುಳ್ಳಂಥವರಾಗಿ ನನ್ನನ್ನೇ ಅರಿಯುವರು.

ENGLISH.

29 They who put their trust in me,
and labour for a deliverance from
decay and death, know *Brahm*, the
whole *Adhee-ātma*, and every *Karma*

30 The devout souls who know me to
be the *Adhee-bhoot*, the *Adhee-diva*,
and the *Adhee-yagna*, know me also
in the time of their departure.

LECTURE VIII.

OF POOROOSH.

ಯೆಂಟನೇ ಅಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಕಿಂ ತದ್ಬ್ರಹ್ಮಕಿಮಧ್ಯಾತ್ಮಂಕಿಂಕರ್ಮ
ಪುರುಷೋತ್ತಮ | ಅಧಿಭೂತಂಚಕಿಂಪ್ರೋ
ಕ್ತಮಧಿದೈವಂಕಿಮುಚ್ಯತೇ |

೨. ಅಧಿಯಜ್ಞಕಥಂಕೋತ್ರದೇಹೇಸ್ಥಿ
ಮಧುಸೂದನ | ಪ್ರಯಾಣಕಾಲೇಚಕಥಂಜ್ಞೇ
ಯೋಸಿನಿಯತಾತ್ಮಭಿಃ |

ಶ್ರೀಭಗವಾನುವಾಚ.

೩. ಅಕ್ಷರಂ ಬ್ರಹ್ಮಪರಮಂ ಸ್ವಭಾವೋಧ್ಯಾ
ತ್ಮಮುಚ್ಯತೇ | ಭೂತಭಾವೋದ್ಭವಕರೋವಿ
ಸರ್ಗಕರ್ಮಸಂಜ್ಞಿತಃ |

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಪುರುಷೋತ್ತಮನೇ ಬ್ರಹ್ಮವೇನು, ಅಧ್ಯಾ
ತ್ಮವೇನು, ಕರ್ಮವೇನು, ಅಧಿಭೂತ ಸಹ ಯೇನು, ಆ
ಹೇಳಿದ ಅಧಿದೈವವಂದರೇನು.

೨. ಯೆಲೇ ಮಧುಸೂದನನೇ, ಈ ದೇಹದಲ್ಲಿ ಅಧಿಯ
ಜ್ಞನೆಂಬುವನು ಹ್ಯಾಗಿರುವನು, ಪ್ರಾಣಪ್ರಯಾಣ ಸಮ
ಯದಲ್ಲಿ ನಿಯತಾತ್ಮನಿಂದ ನೀನು ಹ್ಯಾಗೆ ಅರಿಯಲ್ಪಡುವಿ.

ಭಗವದ್ವಾಕ್ಯ.

೩. ಯೆಂದೆಂದಿಗೂ ನಾಕವಿಲ್ಲದ ಉತ್ಕೃಷ್ಟ ವಸ್ತುವೆಂ
ದರೆ ಬ್ರಹ್ಮವು, ಸ್ವಭಾವವೆಂದರೆ ಅಧ್ಯಾತ್ಮವು, ಭೂತಗಳ
ಭಾವವನ್ನು ಹುಟ್ಟಿಸಿದ ಸೃಷ್ಟಿಯೆಂದರೆ ಕರ್ಮವು.

ARJUN.

1 What is that *Brahm*? What is
Adhee-ātma? What is *Karma*, O
first of men? What also is *Adhee-
bhoot* called? What *Adhee-diva*?

2 What is *Adhee-yagna*, and who is
here in this body? How art thou to
be known in the hour of departure
by men of subdued minds?

KRISHNA.

3 *Brahm* is that which is supreme
and without corruption; *Adhee-ātma*
is *Swa-bhav* or particular constitu-
tion, disposition, quality, or nature;
Karma is that emanation from which
proceedeth the generation of natural
beings:

SANSKRIT.

೪. ಅಧಿಭೂತಂಕ್ಷರೋಭಾವಃಪುರುಷಶ್ಚಾ
ಧಿದೈವತಂ|ಅಧಿಯಜ್ಞೋಹಮೇವಾತ್ರದೇಹೇ
ದೇಹಭೃತಾಂವರ||

೫. ಅಂತಕಾಲೇಚಮಾಮೇವಸ್ತುರಸ್ತುಶ್ಚಾಪಿ
ಕಳೇ ಬರಂ| ಯುಕ್ತಯಾತಿ ಸಮದ್ಭಾವಂ
ಯಾತಿನಾಸ್ತೃತಸಂಕಯಃ||

೬. ಯಂಯಂವಾಪಿಸ್ವರಃ ಭಾವಂತ್ಯಜ
ತ್ಯಂತೇ ಕಳೇಬರಂ| ತಂತಮೇವೈತಿಹಾಂತೇ
ಯಸದಾತದ್ಭಾವಭಾವಿತಃ||

೭. ತಸ್ತಾತ್ಸರ್ವೇಷು ಕಾಲೇಷು ಮಾಮ
ನಸ್ತುರಯುಧ್ಯಜ| ಮಯ್ಯರ್ಪಿತಮನೋ
ಬುದ್ಧಿರ್ಮಾಮೇವೈದ್ಯಸ್ಯಸಂಕಯಃ||

೮. ಅಭ್ಯಾಸಯೋಗಯುಕ್ತೇನ ಜೇತ
ಸಾನಾನ್ಯಗಾಮಿನಾ| ಪರಮಂಪುರುಷಂದಿವ್ಯಂ
ಯಾತಿಪಾರ್ಥಾನುಚಿಂತಯ||

೯. ಕವಿಂಪುರಾಣಮನುಕಾಸಿತಾರಮಣೋ
ರಣೀಯಾಂಸಮನುಸ್ತುಲೀದೃಃ| ಸರ್ವಸ್ಯ
ಧಾತಾರಮಚಿಂತ್ಯರೂಪಮಾದಿತ್ಯ ವರ್ಣಂ
ತಮಗ್ರಪರಸಂತಾ||

೧೦. ಪ್ರಯಾಣ ಕಾಲೇಮನ ಸಾಚಲೇನ ಭ
ಕ್ತಾಯುಕ್ತೋಯೋಗಬಲೇನಚೈವ| ಭು
ವೋಮೇಧೈಃ ಪ್ರಾಣಮಾವೇಶ್ಯ ಸಂಮೃಕ್ಸ
ತಂಪರಂಪುರುಷಮುಚ್ಯತಿದಿವ್ಯಂ||

೧೧. ಯದಕ್ಷರಂವೇದವಿಬೋವದಂತಿವಿಕಂ
ತಿಯದ್ಯತಯೋವೀತರಾಗಾಃ| ಯದಿಚ್ಛಂ
ಶೋಬ್ರಹ್ಮ ಚಕ್ರಂಚರಂತಿ ತತ್ತೇವದಂಸಂ|ಗ
ಹೇಣಾಪ್ರವಕ್ಷ್ಯ||

CANARESE.

೪. ಅಧಿಭೂತ ವಂದರೆ ವಿಭಾಗವಾದ ಭಾವವು, ಅಧಿದೈ
ವವಂದರೆ ಪುರುಷನು, ಅಧಿಯಜ್ಞನು ಅಂದರೆ ದೇಹದಲ್ಲಿರು
ವ ನಾನು ಹೀ ದೇಹಧಾರಿಗಳ ಶ್ರೇಷ್ಠನೇ.

೫. ಯಾವಾತನು ಮರಣಕಾಲದಲ್ಲಿ ನನ್ನನ್ನೇ ಸ್ತುತಿಸು
ತ್ತಾ ಕೋರವನ್ನು ಬಿಟ್ಟು ಹೊರಡುವನೋ ಆತನು ನನ್ನ
ಸ್ವಭಾವವನ್ನು ಹೊಂದುವನು ಇದಕ್ಕೆ ಸಂಕಯ ವಿಲ್ಲವು.

೬. ಯೆಲೇ ಕುಂಕೀ ಪುತ್ರನೇ, ಯಾವ ಯಾವ ವಸ್ತುವ
ನ್ನು ನೆನಸುತ್ತಾ ಅಂತ್ಯಕಾಲದಲ್ಲಿ ಕಳೇ ಬರುವನ್ನು ಬಿಡುವ
ನೋ ಆಯಾ ವಸ್ತುವಿನ ಭಾವವನ್ನು ಯಾವಾಗಲೂ ಹೊಂ
ದಿ ಅದರಲ್ಲೇ ಕೇರುವನು.

೭. ಅದುಕಾರಣ ಯೆಲ್ಲಾ ವೇಳೆಯಲ್ಲಿಯೂ ನನ್ನನ್ನೇ
ಸ್ತುತಿಸುತ್ತಾ ಯುದ್ಧವನ್ನು ಮಾಡು, ಮನಸ್ಸನ್ನಾ ಬುದ್ಧಿ
ಯನ್ನಾ ನನಗೆ ಪೊಪ್ಪಿಸಿ ನೀನು ಸಂಕಯವಿಲ್ಲದೆ ನನ್ನನ್ನು
ಹೊಂದುವಿ.

೮. ಅಭ್ಯಾಸದಿಂದ ಯೋಗಕ್ಕೆ ಯುಕ್ತವೂ ಮತ್ತೆ
ಲ್ಲಿ ತಿರುಗಾಡಬೇಡಿಯೂ ಆಗಿರುವ ಆಲೋಚನೆಯಿಂದ ದಿವ್ಯ
ನಾದ ಪರಮಪುರುಷನನ್ನು ಆಲೋಚಿಸುವವನು ಅವನಲ್ಲಿ
ಕೇರುವನು.

೯. ವಿದ್ವಾಂಸನೂ, ಹಳಬನೂ, ಶೀಘ್ರಕನೂ, ಸೂಕ್ಷ್ಮ
ಕೈಂಟಲೂ ಸೂಕ್ಷ್ಮನೂ, ಸಕಲದರ ಪಾಲಕನೂ, ನೆನಸ
ಕೂಡದ ರೂಪವುಳ್ಳವನೂ, ಸೂರ್ಯನಂತೆ ವರ್ಣವುಳ್ಳವ
ನೂ, ಕತ್ತಲೆಯಿಂದ ರಹಿತನೂ, ಆಗಿರುವಾತನನ್ನು ಯಾವ
ನು ಸ್ತುತಿಸುವನೋ,

೧೦. ಅಂತ್ಯಕಾಲದಲ್ಲಿ ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದಲೂ,
ಭಕ್ತಿಯಿಂದಲೂ, ಅಭ್ಯಾಸದ ಬಲದಿಂದಲೂ, ಕೂಡಿಕೊಂ
ಡವನಾಗಿ ಹುಬ್ಬುಗಳ ನಡುವೆ ಪ್ರಾಣವಾಯುವನ್ನು ಚನ್ನಾ
ಗಿ ಪ್ರವೇಶ ಮಾಡಿಸುವವನು ಯಾವನೋ ಅವನು ಆ
ಉತ್ಕೃಷ್ಟನಾದ ದಿವ್ಯ ಪುರುಷನನ್ನು ಹೊಂದುತ್ತಾನೆ.

೧೧. ಯಾವ ವಸ್ತುವನ್ನು ನಾಕವಿಲ್ಲದ್ದೆಂದು ವೇದಾರ್ಥ
ವನ್ನು ತಿಳಿದ ಜ್ಞಾನಿಗಳು ಹೇಳುವರೋ ಯಾವ ವಸ್ತುವಿನಲ್ಲಿ
ಅಪೇಕ್ಷೆಬಿಟ್ಟು ಸನ್ಯಾಸಿಗಳು ಪ್ರವೇಶಿಸುವರೋ ಯಾವದನ್ನು
ಇಚ್ಛಿಸುವವರಾಗಿ ಬ್ರಹ್ಮಚರ್ಯವನ್ನು ಆಚರಿಸುವರೋ ಅಂ
ಥಾ ಪರವಸ್ತುವಿನನ್ನಾ ನವನ್ನು ನಿನಗೆ ಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳುತ್ತೇನೆ

ENGLISH.

⁴Adhee-bhoot is the destroy-
ing nature; Adhee diva is Pooroosh;
and Adhee-yagna, or superintendent
of worship, is myself in this body.

⁵At the end of time, he, who hav-
ing abandoned his mortal frame, de-
parteth thinking only of me, without
doubt goeth unto me; ⁶or else, what-
ever other nature he shall call upon,
at the end of life, when he shall quit
his mortal shape, he shall ever go
unto it. ⁷Wherefore at all times
think of me alone and fight. Let thy
mind and understanding be placed
in me alone, and thou shalt, without
doubt, go unto me. ⁸The man who
longeth after the Divine and Supreme
Being, with his mind intent upon the
practice of devotion, goeth unto him

^{9 & 10}The man who shall in the last
hour call up the ancient Prophet, the
prime director, the most minute atom
the preserver of all things, whose
countenance is like the sun, and who
is distinct from darkness, with a
steady mind attached to his service,
with the force of devotion, and his
whole soul fixed between his brows,
goeth unto that divine Supreme
Being who is called *Param-Pooroosh*.

¹¹I will now summarily make thee
acquainted with that path which the
doctors of the *Veds* call never-fail-
ing; which the men of subdued minds
and conquered passions enter; and
which, desirous of knowing, they live
the lives of *Brahma-chārees* or godly
pilgrims.

SANSKRIT.

೧೦. ಸರ್ವದ್ವಾರಾಣಿ ಸಂಯಮ್ಯ ಮ
ನೋಹೃದಿನಿರುಧ್ಯಚ | ಮೂರ್ಧ್ನಾಧಾ
ಯಾತ್ಯನಃ ಪ್ರಾಣಮಾಸ್ಥಿಶೋಯೋಗಧಾ
ರಣಾಂ ||

೧೧. ಹಿ ಮಿತ್ಯೇಕಾಕ್ಷರಂ ಬ್ರಹ್ಮವ್ಯಾಹರಂತಾ
ಮನುಸ್ತರಃ | ಯೇ ಪ್ರಯಾತಿತ್ಯರ್ಜುಣೀಹಂ
ಸಮಾತಿವರಮಾಂಗತಿಂ ||

೧೨. ಅನನ್ಯಚೇತಾಸ್ತತಶಯೋಮಾಂ
ಸ್ತುರತಿನಿತ್ಯತಃ | ತಸ್ಯಾಹಂಸುಲಭಃ ಪಾರ್ಥ
ನಿತ್ಯಯುಕ್ತಸ್ಯಯೋಗಿನಃ ||

೧೩. ಮಾಮುಪೇತೃಪುನರ್ಜನ್ಮದುಬ್ಧಾ
ಲಯಮಕಾತ್ವತಃ | ನಾಪುನಂತಿಮಹಾತ್ಮಾನಃ
ಸಂಸಿದ್ಧಿಂ ಪರಮಾಂಗತಾಃ ||

೧೪. ಆಬ್ರಹ್ಮಭುವನಾಲೋಕಾಃ ಪುನರಾ
ವರ್ತಿಷೋರ್ಜುನ | ಮಾಮುಪೇತೃತುಕಾಂ
ತೇಯಪುನರ್ಜನ್ಮನವಿದ್ಯತೇ ||

೧೫. ಸಹಸ್ರಯುಗಪರಯಂ ತಮಹರ್ಯ
ಬ್ರಹ್ಮಣೋವಿದುಃ | ರಾತ್ರಿಯುಗ ಸಹ
ಸ್ರಾಂತಾಂತೇಷೋರಾತ್ರವಿದೋಜನಾಃ ||

೧೬. ಅವ್ಯಕ್ತಾ ದ್ವ್ಯಕ್ತಯಸ್ಸರ್ವಾಃ
ಪ್ರಭವಂತ್ಯಹರಾಗಮಿ | ರಾತ್ರಾಗಮೇತ್ರ
ಶೀಯಂತೇಶತ್ವೇ ಸಾವ್ಯಕ್ತಸಂಜ್ಞಕೇ ||

೧೭. ಭೂತಗ್ರಾಮಸ್ಪದವಾಯಂ ಭೂ
ತ್ವಾಭೂತ್ವಾಪ್ರಲೀಯತೇ | ರಾತ್ರಾಗಮೇ
ವತಃ ಪಾರ್ಥ ಪ್ರಭವಂತ್ಯಹರಾಗಮೇ ||

CANARESE.

೧೦. ಯೆಲ್ಲಾ ದ್ವಾರಗಳನ್ನು ಹಿಡುಕೊಂಡು ಮನಸ್ಸು
ನ್ನು ಹೃದಯದಲ್ಲಿ ನಿಲ್ಲಿಸಿ ತನ್ನ ಪ್ರಾಣವನ್ನು ತಲೆಯಲ್ಲಿ
ಸ್ಥಿರಪಡಿಸಿ ಯೋಗಧಾರಣವನ್ನು ಹೊಂದಿ,

೧೧. ಮೊಂದಕ್ಷರವಾದ ಹಿಂಕಾರ ಬ್ರಹ್ಮವನ್ನು ಉಚ್ಚರಿಸು
ತ್ತಲೂ ನನ್ನನ್ನೇ ನೆನಸುತ್ತಲೂ ಬೇಹವನ್ನು ಬಿಟ್ಟು ಯಾ
ವಾತನು ಹೊರಡುವನೋ ಅವನು ಕೇಡೈವಾದ ಮೋಕ್ಷವನ್ನು
ಹೊಂದುವನು.

೧೨. ಯೆಲೇ ಪಾರ್ಥನೇ, ಯಾವಾತನು ಮತ್ತೊಂದು
ವಸ್ತುವಿನಲ್ಲಿ ಮನಸ್ಸಿಡಬೇ ನನ್ನನ್ನೇ ಯಾವಾಗಲೂ ಸ್ಥಿರಿಸು
ವನೋ ಅಂಥಾ ನಿತ್ಯ ಯೋಗವುಳ್ಳ ಮನುಷ್ಯನಿಗೆ ನಾನು
ಸುಲಭನು.

೧೩. ಇಂಥಾ ಕ್ರೇಡೈವಾದ ನಿತ್ಯ ಯೋಗ ಸಿದ್ಧಿಯನ್ನು
ಹೊಂದಿದ ಮಹಾತ್ಮರು ನನ್ನನ್ನು ಕೇರಿ ಅಕಾತ್ವತವಾಗಿಯೂ
ದುಬ್ಬಕ್ಕೆ ಮನೆಯಾಗಿಯೂ ಇರುವ ಪುನರ್ಜನ್ಮವನ್ನು
ಹೊಂದರು.

೧೪. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬ್ರಹ್ಮಲೋಕವೇ ಮುಂತಾ
ದ ಲೋಕಗಳು ಪುನರ್ಜನ್ಮಕ್ಕೆ ಕಾರಣವಾದವುಗಳು. ಯೆ
ಲೇ ಕುಂತಿಕುಮಾರನೇ, ನನ್ನನ್ನು ಹೊಂದಿದಮೇಲೆ ಪುನ
ರ್ಜನ್ಮವು ಬಲವಾರದು.

೧೫. ಸಾವಿರ ಮಹಾಯುಗಗಳಾದರೇ ಬ್ರಹ್ಮವೇವರಿಗೆ
ಮೊಂದು ಹಗಲೆಂದು ಅಪೇಮೇರಿಗೆ ಸಾವಿರ ಮಹಾಯುಗಗ
ಳ ಕಾಲವಾದರೇ ರಾತ್ರಿಯೆಂದು ತಿಳಿದವರೇ ಕಾಲ್ಪಾನ್ಯಾ
ನಿಗಳು.

೧೬. ಹಗಲಾಗುವಾಗ್ಯೇ ಅವ್ಯಕ್ತದರ ವೆಳೆಯಿಂದ ವ್ಯ
ಕ್ತವಾದವುಗಳೆಲ್ಲಾ ಹೊರಡುತ್ತವೆ ರಾತ್ರಿಯಾಗುವದರಲ್ಲಿ
ಅವೇ ಅವ್ಯಕ್ತವೆಂಬುದರಲ್ಲಿ ಅಡಗುತ್ತವೆ.

೧೭. ಯೆಲೇ ಪಾರ್ಥನೇ, ಈ ಜೀವಾತ್ಮಗಳು ಸಹ ವತ
ವಿಲ್ಲದೆ ಉಂಟಾಗಿ ಉಂಟಾಗಿ ರಾತ್ರಿಯಲ್ಲಿ ಪ್ರಸಭೆಯವನ್ನು
ಹೊಂದಿ ಮತ್ತು ಹಗಲಿನಲ್ಲಿ ಹುಟ್ಟುತ್ತಾ ಇರುವವು.

ENGLISH.

¹²He who, having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, ¹³repeating in silence ಓಂ Om! the mystic sign of *Brahm*, thence called "*Ekākṣhar*," shall, on his quitting this mortal frame calling upon me, without doubt go the journey of supreme happiness. ¹⁴He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constant adherent to devotion; ¹⁵and those elevated souls, who have thus attained supreme perfection, come unto me, and are no more born in the finite mansion of pain and sorrow. ¹⁶Know O *Arjoon*, that all the regions between this and the abode of *Brahm* afford but a transient residence; but he who findeth me, returneth not again to mortal birth.

¹⁷They who are acquainted with day and night, know that the day of *Brahma* is as a thousand revolutions of the *Yoogs*, and that his night extendeth for a thousand more.

¹⁸On the coming of that day, all things proceed from invisibility to visibility; so, on the approach of night, they are all dissolved away in that which is called *invisibile*.

¹⁹The universe, even, having existed, is again dissolved; and now again, on the approach of day, by divine necessity, it is reproduced.

SANSKRIT.

—೦೦. ಪರಸ್ತಸ್ತಾಸ್ತುಭಾವೋನ್ಯೋ ವ್ಯಕ್ತೋವ್ಯಕ್ತಾತ್ಸನಾತನಃ | ಯಸ್ಸಸರ್ವೇ ದುಭುತೇದುನಕೃತ್ಸನವಿನಕೃತಿ||

—೦೧. ಅವ್ಯಕ್ತೋಚ್ಚರ ಇತ್ಯುಕ್ತಸ್ಯಮಾ ಹುಃ ಪರಮಾಂಗತಿ | ಯಂಪ್ರಾಪ್ಯ ನಿನವ ತೇಂತೇತದ್ಧಾಮಪರಮಮಮ||

—೦೨. ಪುರುಷಸ್ಯಪಾರ್ಥಭಕ್ತ್ಯಾ ಲಭ್ಯಸ್ತ್ವ ನನ್ಯಯಾ | ಯಸ್ಯಾಂ ತಸ್ಯಾನಿ ಭೂತಾನಿಯೇನಸರ್ವಮಿದಂತತಂ||

—೦೩. ಯತ್ರಗ್ರಾಶೇತ್ವನಾವೃತ್ತಿಮಾವೃತ್ತಿಂಚೈವಯೋಗಿನಃ | ಪ್ರಯಾತಾಯಾಂ ತಿತಂಕಾಲಂವಕ್ಷ್ಯಾಮಿಭರತಪ||

—೦೪. ಅಗ್ನಿಜ್ಯೋತಿರಹಂಕುಕ್ಷಂ ದ ಣ್ವಾಸಾಉತ್ತರಾಯಣಂ | ತತ್ರಪ್ರಯಾತಾಂಘ್ರಂತಿಬ್ರಹ್ಮ ಬ್ರಹ್ಮವಿಮೋಜನಾಃ||

—೦೫. ಧೂಮೋರಾತ್ರಿಸ್ತಥಾಕೃಷ್ಣಂ ದ ಣ್ವಾಸಾದಕ್ಷಿಣಾಯನಂ | ತತ್ರಜಾಂಢ್ರಮ ಸಂಜ್ಯೋತಿರೋಗ್ರೀಪ್ರಾಪ್ಯನಿವರ್ತತೇ||

—೦೬. ಕುಕ್ಷಂಕೃಷ್ಣೇಗರ್ಜ್ಯೇಶ ಜಗತ ಕಾಶ್ಯಪೇಮತೇ | ಧ್ರುವಾಯಾತೃನಾವೃತ್ತಿ ಮನ್ಯಯಾವರ್ತತೇಽಪುನಃ||

—೦೭. ನೈತೇ ಸೃತೀ ಪಾರ್ಥ ಜಾನಾ ಯೋಗೀಮುಹ್ಯಶಿಕ್ಷಸ | ತಸ್ಯಾತ್ಸರ್ವೇ ದುಕಾಲೇದುಯೋಗಯುಕ್ತೋಭವಾಽನ

CANARESE.

—೦೦. ಆದಾಸ್ಯ ಈ ವ್ಯಕ್ತವಾದದಿಂದ ವ್ಯಕ್ತವಾಗದೆ ನಿತ್ಯವಾಗಿರುವ ಬೇರೊಂದು ಭಾವವುಂಟು ಸಕಲ ಭೂತಗಳು ನಾಶವಾದರೂ ಅದು ನಾಶವಾಗುವದಿಲ್ಲ..

—೦೧. ಅದುವ್ಯಕ್ತವಾಗದೆಯೂ ನಾಶವಾಗದೆಯೂ ಯಿರುತ್ತದೆ ಯಿದಕ್ಕೆ ಪರಮ ಗತಿಯೆಂದು ಹೇಳುತ್ತಾರೆ ಅದನ್ನು ಹೊಂದಿದವರು ಮರಳಿ ಹುಟ್ಟುವದಿಲ್ಲ ಅದೇ ನನ್ನ ಕ್ರೀಡವಾದ ಮನೆಯು.

—೦೨. ಯೇಶೇ ಪಾರ್ಥನೇ, ಪ್ರಾಣಿಗಳು ಯಾವಾತನಲ್ಲಿ ನೆಲೆಯಾಗಿರುವವು ಮತ್ತು ಯಾವಾತನಿಂದ ಯಿದೆಲ್ಲಾ ವಿಸ್ತರಿಸಲ್ಪಟ್ಟಿತು ಆ ಪುರುಷನೇ ಕ್ರೀಡವು ಅನನ್ಯ ಭಕ್ತಿ ಯಿಂದ ಕೇರಬೇಕಾದಾತನು.

—೦೩. ಶೋಕಾಂತರವನ್ನು ಹೊಂದಿದ ಯೋಗಿಗಳು ಯಾವ ಕಾಲದಲ್ಲಿ ಹೋದರೇ ತಿರುಗುವರೋ ಯಾವ ಕಾಲದಲ್ಲಿ ಹೋದರೇ ತಿರುಗದೇ ಇರುವರೋ ಅಂಥಾ ಕಾಲವನ್ನು ಹೇಳುತ್ತೇನೆ ಭರತಶ್ರೀದೃನೇ.

—೦೪. ಅಗ್ನಿಯೂ, ಜ್ಯೋತಿಯೂ, ಹಗಲೂ, ಕುಕ್ಷಂ ಪಕ್ಷವೂ, ಆರುತಿಂಗಲಾದ ಉತ್ತರಾಯಣವೂ, ಯೆಂಬ ಕಾಲಗಳಲ್ಲಿ ಶೋಕಾಂತರವನ್ನು ಹೊಂದಿದ ಬ್ರಹ್ಮ ವಿದರಾದ ಜನಗಳು ಬ್ರಹ್ಮವನ್ನೇ ಹೊಂದುವರು.

—೦೫. ಧೂಮವೂ, ರಾತ್ರಿಯೂ, ಕೃಷ್ಣಪಕ್ಷವೂ, ಆರುತಿಂಗಲಾದ ದಕ್ಷಿಣಾಯನವೂ, ಯೆಂಬ ಕಾಲಗಳಲ್ಲಿ ಶೋಕಾಂತರವನ್ನು ಹೊಂದಿದರೇ ಆ ಯೋಗಿಯು ಚಂದ್ರ ಪಮ್ಪಂಧವಾದ ಜೋತಿಸ್ಸನ್ನು ಹೊಂದಿ ಮರಳುವನು.

—೦೬. ಈ ಕುಕ್ಷಂಪಕ್ಷ ಕೃಷ್ಣಪಕ್ಷಗತಿಗಳು ಜಗತ್ತಿಗೆ ಕಾಶ್ಯಪ ತವಾಗಿ ವ್ರಸಿದ್ಧಿಯಾಗಿವೆ ವೊಂದರಿಂದ ಬಾರದೇ ಇರುವಿಕೆಯೂ ಮತ್ತೊಂದರಿಂದ ಪುನಃ ಬರುವಿಕೆಯು.

—೦೭. ಈ ಯೆರಡು ಮಾರ್ಗಗಳನ್ನು ಶಿಕ್ಷಿದ ಯೋಗೀ ಕವರನು ಯಾವಾತನಾದರೂ ಮೋಹಿಸಲ್ಪಡನು ಆದದರಿಂದ ಯಲ್ಲಾಕಾಲಗಳಲ್ಲಿಯೂ ನೀನು ಯೋಗದಿಂದ ಕೂಡಿಕೊಂಡಿರುವವನಾಗು, ಅರ್ಜುನನೇ.

ENGLISH.

20That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility: it is invisible and eternal. 21He who is thus called invisible and incorruptible, is even he who is called the Supreme Abode; which men having once obtained, they never more return to earth: that is my mansion. 22The Supreme Being is to be obtained by him who worshippeth no other Gods. In him is included all nature; by him all things are spread abroad.

23I will now speak to thee of that time in which, should a devout man die, he will never return; and of that time, in which dying, he shall return again upon the earth.

24Those holy men who are acquainted with *Brahm*, departing this life in the fiery light of day, in the bright season of the moon, within the six months of the sun's northern course, go unto him; 25but those who depart in the gloomy night of the moon's dark season, and whilst the sun is yet within the southern path of his journey, ascend for a while into the regions of the moon, and again return to mortal birth. 26These two, *light* and *darkness*, are esteemed the world's eternal ways: he who walketh in the former path returneth not; whilst he who walketh in the latter cometh back again upon the earth. 27A *Yōgee*, who is acquainted with these two paths of action, will never be perplexed; wherefore, O *Arjoon*, be thou at all times employed in devotion.

SANSKRIT.

—೧. ವೇದೇಭಾ ಯುಜ್ಞೇದಾ ತಪಸ್ಸು
ಹೈವದಾನೇದಯತುಪ್ಯಾಫಲಂಪ್ರದಿಪ್ತಂ |
ಅತ್ಯೇತಿತತ್ಸರ್ವಮಿದಂವಿದಿತ್ವಾ ಯೋಗೀ
ಪರಂಸ್ಥಾನಮುಚ್ಯತೀಶಾದ್ಯಂ ||

CANARESE.

—೧. ವೇದದಲ್ಲಿಯೂ, ಯುಜ್ಞದಲ್ಲಿಯೂ, ತಪಸ್ಸಿನ
ಲ್ಲಿಯೂ, ದಾನದಲ್ಲಿಯೂ, ಯಾವ ಪುಣ್ಯಫಲವು ಉಪ
ದೇಶಿಸಲ್ಪಡುವದೋ ಅದನ್ನೆಲ್ಲಾ ತಿಳಿದು ಅತಿಕ್ರಮಿಸಿದ
ಯೋಗಿಯು ಪರಮಸ್ಥಾನವನ್ನಾ ಆದಿಯನ್ನಾ ಕೇರು
ವನು.

ENGLISH.

58 The fruit of this surpasseth all the
rewards of virtue pointed out in the
Vēds, in worshippings, in mortifica-
tions, and even in the gifts of charity.
The devout *Yōgee*, who knoweth all
this, shall obtain a supreme and
prior place.

LECTURE IX.

OF THE CHIEF OF SECRETS AND PRINCE OF SCIENCE.

ಪೊಂಭತ್ತನೇ ಅಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಇದಂತುತೇಗುಹ್ಯತಮಂ ಪ್ರವಕ್ಷ್ಯಾ
ಮ್ಯನಸೂಯವೇ | ಜ್ಞಾನಂವಿಜ್ಞಾನಸಹಿತಂ
ಯಕ್ ಜ್ಞಾತ್ವಾಮೋಕ್ಷ್ಯಗೇತುಭಾಃ ||

೨. ರಾಜವಿದ್ಯಾರಾಜಗುಹ್ಯಂವವಿತ್ರಮಿದ
ಮುತ್ತಮಂ | ಪ್ರತ್ಯಕ್ಷಾವಗಮಂಧರ್ಮ್ಯಂ
ಸುಸುಖಂಕತುಮವ್ಯಯಂ ||

೩. ಅತ್ರದ್ಧಧಾನಾಃಪುರುಷಾಧರ್ಮಾಸ್ಯಾ
ಸ್ಯುಪರುತಃ | ಅಪ್ರಾದ್ಯಮಾನಿವತಕಂತೇ
ಮೃತ್ಯುಗಂಸಾರತತ್ತ್ವೇ ||

೪. ಮಯಾತತಮಿದಂಸರ್ವಂಜಗದವ್ಯ
ಕ್ತಮಾರ್ತಿನಾ | ಮಕ್ ಸ್ಥಾನಿಸರ್ವಭೂತಾನಿ
ನಜಾಹಂತೇದ್ವಿವಸ್ಥಿತಃ ||

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯಾವ ಜ್ಞಾನವನ್ನು ಅರಿತು ಕೇಡಿನಿಂದ ಬಿಡಲ್ಪಡುವ
ವಿಮೋ ಅಂಥಾ ಜ್ಞಾನವನ್ನು ವಿಕೇವ ಜ್ಞಾನದೊಡನೆ ಕೂ
ಡಿರುವದಾಗಿ ಅಸೂಯೆ ಇಲ್ಲದ ನಿನಗೆ ಈ ಪರಮ ರಹಸ್ಯ
ವನ್ನು ಹೇಳುವೆನು.

೨. ಇದೇ ರಾಜವಿದ್ಯವೂ, ರಾಜಮರ್ಮವೂ, ವವಿತ್ರ
ವೂ, ಉತ್ತಮವೂ, ವಿಹಿತವಾಗಿ ಕೇರುವಂಥಾದ್ದೂ, ಧರ್ಮ
ಪುಲ್ಕದ್ದೂ, ಮಾಡಲಿಕ್ಕೆ ಅತಿ ಸುಖಪುಲ್ಕದ್ದೂ, ನಿತ್ಯವಾದ
ದ್ದೂ.

೩. ಯೇಲೇ ವೈರಗಳ ಬೀಡಿಸುವಾತನೇ, ಈ ಧರ್ಮದಲ್ಲಿ
ವಿಶ್ವಾಸವಿಡದ ಮನುಷ್ಯರು ನನ್ನನ್ನು ಹೊಂದದೇ ಮೃ
ತ್ಯುರೂಪವಾದ ಸಂಸಾರ ಮಾರ್ಗದಲ್ಲಿ ತಿರುಗುವರು.

೪. ವ್ಯಕ್ತಮಾರ್ತಿಯಿಲ್ಲದವನಾದ ನನ್ನಿಂದ ಈ ಜಗ
ತ್ತೆಲ್ಲಾ ವಿಪ್ರಸಲ್ಪಟ್ಟಿತು. ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳೂ ನನ್ನಲ್ಲಿ
ಇವೆ. ನಾನವಗಳಲ್ಲಿ ಇರತಕ್ಕವನಲ್ಲ.

KRISHNA.

1 I will now make known unto thee,
who findest no fault, a most mysteri-
ous secret, accompanied by profound
learning, which having studied thou
shalt be delivered from misfortune.

2 It is a sovereign art, a sovereign
mystery, sublime and immaculate;
clear unto the sight, virtuous, inex-
haustible, and easy to be performed.

3 Those who are infidels to this faith,
not finding me, return again into this
world, the mansion of death.

4 This whole world was spread
abroad by me in my invisible form.
All things are dependent on me, and
I am not dependent on them ;

SANSKRIT.

೫. ನಚಮಕ್ ಸ್ಥಾನಿ ಭೂತಾನಿ ಪಶ್ಯಮೇ
ಯೋಗಮೈತ್ಯವಂ | ಭೂತಭೃನ್ನಚಭಾ
ತಸ್ಥೋಮಮಾತ್ಮಭೂತಭಾವನಃ ||

೬. ಯಥಾಕಾಶ್ಠಿತೋ ನಿತ್ಯಂವಾಯು
ಸ್ಪರ್ಷತ್ರಗೋಮಹಾ | ತಥಾಸರ್ವಾಣಿ
ಭೂತಾನಿಮಕ್ ಸ್ಥಾನೀತ್ಯುಪಧಾರಯ ||

೭. ಸರ್ವಭೂತಾನಿಕೌಂತೇಯ ಪ್ರಕೃ
ತಿಯಾಂತಿಮಾಮಹೀಂ | ಕಲ್ಪಕ್ಷಯೇಽಪುನ
ಸ್ತಾನಿಕಲ್ಪಾದೌವಿಸೃಜಾಮ್ಯಹಂ ||

೮. ಪ್ರಕೃತಿಸ್ವಾಮಿವಪೃಥ್ವಿಽವಿಸೃಜಾ
ಮಿಪುನಃಪುನಃ | ಭೂತಗ್ರಾಮಮಿಮಂಕೃ
ತ್ಸೃಜಮನಕಂ ಪ್ರಕೃತೇವಕಾಶ್ ||

೯. ನಚಮಾಂತಾನಿಕರ್ಮಾಣಿ ನಿಬಿಡ್ಯಂತಿ
ಧನಂಜಯ | ಉದಾಸೀನವದಾಸೀನಮಸಕ್ತಂ
ತೇಷುಕರ್ಮಸು ||

೧೦. ಮಯಾಧ್ಯಕ್ಷೇಣ ಪ್ರಕೃತಿಸ್ಸಾಸ್ತ
ಯತೇನಜಕಾಚರಂ | ಹೇತುನಾನೇನಕೌಂತೇ
ಯಜಗದ್ವಿಪರವರ್ತತೇ ||

೧೧. ಅವಜಾನಂತಿಮಾಂಮೂಢಾ ಮಾನು
ಷೀಂತನುಮಾಶ್ರಿತಂ | ಪರಂಭಾವಮಜಾನಂ
ತೋಮಮಭೂತಮಹೇಶ್ವರಂ ||

೧೨. ಮೋಘುಕಾಮೋಘುಕರ್ತಾಽಪೋ
ಮೋಘುಜ್ಞಾನಾವಿಚೇತಸಃ | ರಾಕ್ಷಸೀಮಾಸು
ರೀಂಚೈವ ಪ್ರಕೃತೀಮೋಹಿನೀಂ ತ್ರಿತಾಃ ||

೧೩. ಮಹಾತ್ಮಾನಸ್ತು ಮಾಂಪಾರ್ಥ ಜೈ
ವೀಂ ಪ್ರಕೃತಿಮಾಶ್ರಿತಾಃ | ಭಜಂತ್ಯನಂಸ್ಯ
ಮನಸೋಜ್ಞಾತ್ವಾ ಭೂತಾದಿಮವ್ಯಯಂ ||

CANARESE.

೫. ಭೂತಗಳು ನನ್ನಲ್ಲಿ ಇರುವವಗಳಲ್ಲ ಆದಾಗ್ಯೂ ನನ್ನ
ಯೋಗದ ಸಾಮರ್ಥ್ಯವನ್ನು ನೋಡು ನನ್ನ ಆತ್ಮನು
ಭೂತಗಳನ್ನು ಧರಿಸುವದು ನಾನು ಭೂತಗಳಲ್ಲಿಲ್ಲ ಆದಾ
ಗ್ಯೂ ಭೂತಭಾವನನಾಗಿದ್ದೇನೆ.

೬. ಆಕಾಶದಲ್ಲಿರುವ ದೊಡ್ಡ ಘುಲಿಯು ಯಾವಾಗಲೂ
ಯೆಲ್ಲಾಕಡೆಗೂ ಹಾಗೆಗೆ ಹೋಗುವದೋ ಹಾಗೆಯೇ ಯೆ
ಲ್ಲಾ ಭೂತಗಳೂ ನನ್ನಲ್ಲಿ ಇವೆಯೆಂದು ನಿಶ್ಚಯಿಸು.

೭. ಯೆಲೇ ಕುಂತೀ ಪುತ್ರನೇ ಕೇಳು, ಕಲ್ಪಾಂತದಲ್ಲಿ
ಯೆಲ್ಲಾ ಭೂತಗಳು ನನ್ನ ಪ್ರಕೃತಿಯಲ್ಲಿ ಕೇರುತ್ತವೆ ಕ
ಲ್ಪಾದಿಯಲ್ಲಿ ಅವಗಳನ್ನೆಲ್ಲಾ ತಿರಿಗಿ ನಾನು ಸೃಷ್ಟಿಸುವೆನು.

೮. ನಾನು ಅವನಾಗಿ ಪ್ರಕೃತಿಯ ವಶದಿಂದಲೇ
ನನ್ನ ಪ್ರಕೃತಿಯನ್ನು ಆಲಿಂಗಿಸಿ ಈ ಜೀವರಾಶಿಗಳನ್ನು
ತಿರುಗಿ ತಿರುಗಿ ಹುಟ್ಟಿಸುತ್ತೇನೆ.

೯. ಯೆಲೇ ಧನಂಜಯನೇ, ಆ ಸೃಷ್ಟಿ ಸಂಹಾರಾದಿ
ಕರ್ಮಗಳಲ್ಲಿ ಆಸಕ್ತಿ ಯಿಲ್ಲದೆ ಉದಾಸೀನನಾಗೆ ಇರು
ವಂಥಾ ನನ್ನನ್ನು ಆ ಕರ್ಮಗಳು ಕಟ್ಟಲಿಯವು.

೧೦. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಸ್ವಾಮಿಯಾದ ನನ್ನಿಂ
ದ ಈ ಪ್ರಕೃತಿಯು ಚರಾಚರಗಳಿಂದ ಕೂಡಿಕೊಂಡಿರುವ
ಈ ಜಗತ್ತನ್ನು ಹೇರುವದು ಈಕಾರಣದಿಂದಲೇ ಈ ಜಗತ್ತು
ತಿರುಗುತ್ತಾ ಇರುವದು.

೧೧. ಮೂಢರು ಭೂತಗಳ ಯಜಮಾನತ್ವವೆಂಬ ನನ್ನ
ಪರಮ ಭಾವವನ್ನು ತಿಳಿಯದೆ ಮನುಷ್ಯ ಕೋರದಲ್ಲಿ ಪ್ರ
ವೇಶಿಸಿದ ನನ್ನನ್ನು ತಿರಸ್ಕರಿಸುತ್ತಾರೆ.

೧೨. ವೃಥೆವಾದ ಆಕೆಯೂ, ವೃಥೆವಾದ ಕರ್ಮ
ವೂ, ವೃಥೆವಾದ ಜ್ಞಾನವೂ, ಮನಸ್ಸುಳ್ಳ ಆ ಮೂ
ಢರು ರಾಕ್ಷಸರೂ ಅಸುರರೂ ಸಂಬಂಧವಾದ ಮೋಹ
ಗೊಳಿಸುವ ಪ್ರಕೃತಿಯನ್ನು ಹೊಂದಿದವರು.

೧೩. ಯೆಲೇ ಅರ್ಜುನನೇ, ಮಹಾತ್ಮರು ದೇವಸಂಬಂಧ
ವಾದ ಸ್ವಭಾವವನ್ನು ಹೊಂದಿದವರಾಗಿ ಸಮಸ್ತ ಭೂತಗಳಿ
ಗು ಆದಿಯಾಗಿಯೂ ನಾಶಕರವಾಗಿಯೂ ಇರುವ ನನ್ನ
ನ್ನು ತಿಳಿದು ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದ ಭಜಿಸುವರು.

ENGLISH.

5and all things are not dependent on
me. Behold my divine connection!
My creative spirit is the keeper of
all things, not the dependent.

6Understand that all things rest in
me, as the mighty air, which passeth
every where, resteth for ever in the
ætherial space. 7At the end of the
period *Kālp*, all things, O son of
Kōntee, return into my primordial
source, and at the beginning of
another *Kālp*, I create them all again.

8I plant myself on my own nature,
and create, again and again, this as-
semblage of beings, the whole, from
the power of *nature*, without power.

9Those works confine not me, be-
cause I am like one who sitteth aloof
uninterested in those works.

10By my supervision *nature* produceth
both the moveable and the immove-
able. It is from this source, O *Arjoon*
that the universe resolveth.

11The foolish, being unacquainted
with my supreme and divine nature,
as lord of all things, despise me in
this human form, 12trusting to the
evil, diabolic, and deceitful principle
within them. They are of vain hope,
of vain endeavours, of vain wisdom,
and void of reason; 13whilst men of
great minds, trusting to their divine
natures, discover that I am before all
things and incorruptible, and serve
me with their hearts undiverted by
other Gods.

SANSKRIT.

೧೪. ಸತತಕೀರ್ತನಯಂತೋಮಾಂಯು
ತಂತಕ್ಷದೃಢಪ್ರಕಾಃ! ನಮಸ್ಯಂತಕ್ಷಮಾಂ
ಭಕ್ತ್ಯಾನಿತ್ಯಯುಕ್ತಾಉಪಾಸತೇ||

೧೫. ಜ್ಞಾನಯಜ್ಞೇನ ಜಾಪ್ಯನೋಯ
ಜಂತೋಮಾಂಯುಪಾಸತೇ| ವ್ರತತ್ವೇನವೃಥ
ಕ್ಷೇಪನಬಹುಧಾವಿತ್ವತೋಮುಖಂ||

೧೬. ಅಹಂಕ್ರತುರಹಂಯಜ್ಞಃಸ್ವಧಾಹ
ಮಹಮೌದಧಂ| ಮಂತ್ರೋಹಮಹಮೇವಾ
ಜ್ಯಮಹಮಗ್ನಿರಹಂಹುತಂ||

೧೭. ಪಿತಾಹಮಸ್ಯಜಗತೋಮಾತಾಧಾತಾ
ಪಿತಾಮಹಃ| ವೇದ್ಯಂಪವಿತ್ರನೋಂಕಾರಮು
ಕ್ತಾನಮಯಜುರೇವಚ||

೧೮. ಗತಿರ್ಭರ್ತಾ ಪ್ರಭುಸ್ಸಾಕ್ಷೀ ನಿ
ವಾಸಕರಣಂಸುಹೃತ್| ವ್ರಥವ್ಯವ್ರಥಯಃ
ಸ್ಥಾನನಿಧಾನಂಬೀಜಮವ್ಯಯಂ||

೧೯. ತಪಾಮ್ಯುಹಮಹಂವರ್ಧಂ ನಿಗೃ
ಹ್ಣಾಮ್ಯುತ್ಸೃಜಾಮಿಚ| ಅಮೃತಂ ಜೈವತ
ಮೃತ್ಯುತ್ಸರಸಜ್ಞಾಹಮರ್ಜುನ||

೨೦. ತ್ರೈದಿವ್ಯಮಾಂ ಸೋಮಪಾಃ
ಪುತಪಾಪಾಯಜ್ಞೇರಿದ್ವಾಸ್ವರ್ಗೇತಿಪ್ರಾ
ಥೇಯಂತೇ| ತೇಪುಣ್ಯಮಾಸಾದ್ಯಸುರೇಂ
ದ್ರತೋಕ ಮತ್ಕಂಠಿವ್ಯಾ ದಿವಿದೇವಭೋ
ಗಾಃ||

೨೧. ತೇತಂಭುಕ್ತ್ವಾ ಸ್ವರ್ಗಲೋಕಂವಿ
ಕಾಲಂಕ್ಷೀಣೇಪುಣ್ಯೋಮತ್ಯುಲೋಕಂ ವಿತಂ
ತಿ| ವ್ರತಂತ್ರಯಾರ್ಥಮನುಪ್ರವನ್ಯಾಗತಾ
ಗತಂಕಾಮಕಾಮಾಲಭಂತೇ||

CANARESE.

೧೪. ಮತ್ತು ದೃಢವಾದ ಪ್ರಶಾಚರಣೆಗಳಳ್ಳ ಕೆಲಬ
ರು ಯಾವಾಗಲೂ ನನ್ನನ್ನು ಕೀರ್ತಿಸುವರು, ನನ್ನನ್ನು
ಧ್ಯಾನಿಸುವರು, ನನ್ನನ್ನು ಕುರಿತು ನಮಸ್ಕರಿಸುವರು, ಭಕ್ತಿ
ಯಿಂದ ನಿತ್ಯವೂ ಯುಕ್ತರಾಗಿ ಸೇವಿಸುವರು.

೧೫. ಮತ್ತು ಕೆಲಬರು ಪರಮಾತ್ಮನೋಬ್ಬನೇಯೆಂಬ
ಜ್ಞಾನಯಜ್ಞದಿಂದ ಪೊಬ್ಬನಾಗಿಯೂ, ಬೇರೆ ಬೇರೆಯಾಗಿ
ಯೂ, ಅನೇಕ ಪ್ರಕಾರವಾಗಿಯೂ, ಯೆಲ್ಲೆಲ್ಲಿ ನೋಡಿದಾ
ಸ್ಯೂ ಇರುವ ನನ್ನನ್ನು ಆರಾಧಿಸುತ್ತಾರೆ.

೧೬. ಬಲಿ ಅಂದರೆ ನಾನು, ಮತ್ತು ಯಜ್ಞವೂ, ಸ್ವಧೆ
ಯೂ, ಔಪಧವೂ, ಮಂತ್ರವೂ, ಆಜ್ಯವೂ, ಅಗ್ನಿಯೂ,
ಧೂಪವೂ ನಾನೇ.

೧೭. ಈ ಜಗತ್ತಿಗೆ ತಂದೆಯೂ, ತಾಯಿಯೂ, ಸಾಕುವ
ವನೂ, ಮುಕ್ತಿಯನೂ ನಾನೇ. ಮತ್ತು ಶಿಲೆಯತಕ್ಕದ್ದಾದ್ದಾ,
ಪವಿತ್ರವಾದದ್ದಾದ್ದಾ ನಾನೇ. ಮತ್ತು ಪ್ರಣವವೂ, ಬುಗ್ಗಿ
ದವೂ, ಸಾಮವೇದವೂ, ಯಜುರ್ವೇದವೂ ನಾನೇ.

೧೮. ಗತಿಯೂ, ಪೋದಕನೂ, ಸಮರ್ಥನೂ,
ಸಾಕ್ಷಿಯೂ, ಮನೆಯೂ, ರಕ್ಷಕನೂ, ಸ್ನೇಹಿತನೂ, ಉ
ತ್ಪತ್ತಿಯೂ, ಲಯವೂ, ಸ್ಥಾನವೂ, ನಿಧಿಯೂ, ನಾಶವಿ
ಲ್ಲದ ಬೀಜವೂ ನಾನೇ.

೧೯. ಯೆಲ್ಲೇ ಅರ್ಜುನನೇ, ಬಿಸಲು ಕೊಡುವವನೂ,
ಮಳೆಯನ್ನು ಹೀರುವವನೂ, ಸುರಿಸುವವನೂ, ನಾನೆ. ಅ
ಮೃತವೂ, ಮೃತ್ಯುವೂ, ಪೊಳ್ಳೇದೂ, ಅಲ್ಲದ್ದೂ ನಾನೇ.

೨೦. ವೇದ ವಿಧ್ಯಾವಂತರು ಪಾಪದಿಂದ ವಶುದ್ಧರಾದ
ಸೋಮಮಾಹಿಗಳು ನನ್ನನ್ನು ಯಜ್ಞದಿಂದ ಸಂತುಷ್ಟಗೊ
ಳಿಸಿ ಸ್ವರ್ಗಲೋಕ ಪ್ರಾಪ್ತಿಯನ್ನು ನನಿಂದ ಬೇಡಿಕೊ
ಳ್ಳತ್ತಾರೆ ಅವರು ಪವಿತ್ರವಾದ ಇಂದ್ರಲೋಕವನ್ನು ಹೊಂ
ದಿ ಸ್ವರ್ಗದಲ್ಲಿ ದಿವ್ಯವಾದ ದೇವ ಭೋಗಗಳನ್ನು ಅನುಭವಿ
ಸುವರು.

೨೧. ಇವರು ವಿಸ್ತಾರವಾದಂಥಾ ಆ ಸ್ವರ್ಗಲೋಕ
ವನ್ನು ಅನುಭವಿಸಿ ಪುಣ್ಯವು ಕ್ಷೀಣವಾಗಲು ಭೂಲೋಕವನ್ನು
ಪ್ರವೇಶಿಸುವರು, ಈ ಪ್ರಕಾರ ವೇದ ಧರ್ಮವನ್ನು ಅನು
ಸರಿಸಿ ಭೋಗಗಳನ್ನು ಆಹಿಸುವವರು ಹೋಗೋಣಬರೋ
ಣವನ್ನು ಹೊಂದುವರು.

ENGLISH.

¹⁴Men of rigid and laborious lives
come before me humbly bowing down
for ever glorifying my name; and
they are constantly employed in my
service; ¹⁵but others serve me, wor-
shipping me, whose face is turned on
all sides, with the worship of wisdom,
unitedly, separately, in various shapes.

¹⁶I am the sacrifice; I am the wor-
ship; I am the spices; I am the in-
vocation; I am the ceremony to the
manes of the ancestors; I am the
provisions; I am the fire, and I am
the victim: ¹⁷I am the father and
the mother of this world, the grand-
sire, and the preserver. I am the
holy one worthy to be known; the
mystic figure *Om*; the *Rēkh*, the
Sām, and *Yājoor Vēds*. ¹⁸I am the
journey of the good; the comforter;
the creator; the witness; the resting
place; the asylum, and the friend.
I am generation and dissolution; the
place where all things are repositied,
and the inexhaustible seed of all
nature. ¹⁹I am sunshine, and I am
rain; I now draw in, and now let
forth. I am death and immortality:
I am entity and non-entity.

²⁰The followers of the three *Vēds*,
who drink of the juice of the *Sām*,
being purified of their offences, ad-
dress me in sacrifices, and petition
for heaven. These obtain the regions
of *Eēndra*, the prince of celestial
beings, in which heaven they feast
upon celestial food and divine enjoy-
ments; ²¹and when they have par-
taken of that spacious heaven for a
while, in proportion to their virtues,
they sink again into this mortal life,
as soon as their stock of virtue is
expended. In this manner those,
who, longing for the accomplishment
of their wishes, follow the religion
pointed out by the three *Vēds*, obtain
a transient reward.

SANSKRIT.

೨೨. ಅನನ್ಯಾಕ್ತಿಂತಯಂತೋಮಾಂ
ಯೇಜನ್ಯಾಃಕರುಪಾಸತೇ | ತೇಽಽನಿತ್ಯಾಭಿ
ಮುಕ್ತಾನಾಮೋಗಕ್ಷೇಮಂವಹಾಮ್ಯಹಂ ||

೨೩. ಯೇಽನ್ಯನ್ಯದೇವತಾಭಕ್ತಾಯಜಂ
ತೇ ಶ್ರದ್ಧಯಾನ್ವಿತಾಃ | ತೇಪಿ ಮಾಮೇವ
ಕಾಂತೇಯಯಜಂತ್ಯವಿಧಿಪೂರ್ವಕಂ ||

೨೪. ಅಹಂಹಿಂಸವಯಜ್ಞಾನಂ ಭೋ
ಕ್ತಾಚಕ್ರಭುರೇವಚ | ನತುಮಾಮಭಿಜಾನಂ
ತಿತತ್ತ್ವೇನಾತ್ಮತ್ವವಂತಿತೇ ||

೨೫. ಯಾಂತಿಪೇವಪ್ರತಾದೇರ್ವಾ ಪಿ
ತೃಪ್ತಾಯಾಂತಿ ಪಿತೃಪ್ರತಾಃ | ಭಾತಾಽನಿ
ಯಾಂತಿಭಾತೇಜ್ಯಾಯಾಂತಿಮದ್ಯಾಜಿನೋ
ಪಿಮಾಂ ||

೨೬. ಪತ್ರಂಫುಪ್ಪಂವಲಂತೋಯಂ
ಯೋಮೇಭಕ್ತ್ಯಾಪ್ರಯಚ್ಛತಿ | ತದಹಂಭ
ಕ್ತ್ಯುಪಹೃತಮಶ್ವಾಮಿಪ್ರಯತ್ನತ್ಸನಃ ||

೨೭. ಯತ್ಕುರೋಷಿಯದಶ್ವಾಸಿ ಯ
ಜ್ಞಹೋಷಿ ದಧಾಸಿಯಕ್ | ಯತ್ತವಸ್ಯಸಿ
ಕಾಂತೇಯತತ್ಕುರುಪ್ವಮದವರ್ಣಂ ||

೨೮. ಕುಭಾಕುಭಫಲೈರೇವಮೋಕ್ಷ್ಯ
ಸೇಕರ್ತುಬಂಧನೈಃ | ಸಂನ್ಯಾಸಯೋಗಯು
ಕ್ತಾತ್ಮಾನಿಮುಕ್ತೋಮಾಮುಪ್ವೇದ್ಯಸಿ ||

೨೯. ಸಮೋಹಂಸವಭಾತೇದು ನ
ಮೇದ್ವೇದೋಸ್ತಿನಪ್ರಿಯಃ | ಯೇಭಜಂತಿ
ತುಮಾಂಭಕ್ತ್ಯಾಮಯಿತೇತೇದೂಜಾವ್ಯಹಂ ||

೩೦. ಅಪಿಚೇತುಸ್ತದುರಾಚಾರೋ ಭಜೇತ
ಮಾಮನನ್ಯಭಾಃ | ಸಾಧುರೇವ ಸಮಂತ
ವ್ಯೋಸಮ್ಯಗ್ವ್ಯವಸ್ತೋಹಿಂಸಃ ||

CANARESE.

೨೨. ಚಿಂತಿಸತಕ್ಕ ವಸ್ತುವು ಮತ್ತೊಂದಿಲ್ಲವೆಂದು ನ
ನ್ನನ್ನೇ ಯಾರು ಧ್ಯಾನಿಸುತ್ತಾರೆಮೋ ಅಂಥಾ ವಿವೇಕಶಾ
ಲಿಗಳಿಗೆ ಯುಕ್ತವಾದ ಕ್ಷೇಮವೆಂಬ ಮೋಕ್ಷವನ್ನು ನಾನೇ ವಹಿ
ಸಿರುವೆನು.

೨೩. ಯೇಲೇ ಅರ್ಜುನನೇ, ಇತರ ದೇವತೆಗಳನ್ನು ವಿ
ಶ್ವಾದಿಂದ ಭಜಿಸಿ ಪೂಜಿಸುವವರಾಗೋ ಅವರು ನನ್ನನ್ನೇ
ಶ್ರಮವಿಲ್ಲವೆ ಪೂಜಿಸುತ್ತಾರೆ.

೨೪. ನಾನು ಸಕಲವಿಧವಾದ ಯಜ್ಞವನ್ನು ಅಂಗೀಕರಿಸು
ವಾತನು, ಮತ್ತು ಸ್ವಾಮಿಯಾದಾತನು, ಇಂಥಾ ನನ್ನನ್ನು
ನಿಶ್ಚಯವಾಗಿ ತಿಳಿಯಲಾರರು ಅದುಕಾರಣದಿಂದ ಜಾರು
ತ್ತಾರೆ.

೨೫. ದೇವತೆಗಳ ಭಜಿಸುವವರು ದೇವತೆಗಳನ್ನು ಹೊಂದು
ವರು, ಪಿತೃಗಳ ಪೂಜಿಸುವವರು ಪಿತೃಗಳನ್ನು ಹೊಂದುವ
ರು, ಭಾತಗಳ ಪೂಜಿಸುವವರು ಭಾತಗಳನ್ನು ಕೇರುವರು,
ನನ್ನನ್ನು ಭಜಿಸುವವರು ನನ್ನನ್ನೇ ಕೇರುವರು.

೨೬. ಯೇಲೇ, ಹೂವು, ಹೂವು, ನೀರಗಳನ್ನು, ಯಾ
ವಾತನು ನನಗೆ ಭಕ್ತಿಯಿಂದ ಕೊಡುವನೋ ಆತ್ಮದಿಂದ ನಂ
ನನ್ನು ನಿರೀಕ್ಷಿಸುವವನು ಭಕ್ತಿಯಾಗಿ ಕೊಡುವದನ್ನು ನಾನು
ತಿನ್ನುತ್ತೇನೆ.

೨೭. ಯೇಲೇ ಕುಂತೀ ಕುಮಾರನೇ, ನೀನು ಮಾಡುವ
ದನೂ, ಉಣ್ಣುವದನೂ, ಪೂಜಿಸುವದನೂ, ಕೊಡು
ವದನೂ, ತವಸ್ಸುಮಾಡುವದನೂ, ನನಗೆ ಅಪೇಕ್ಷಿಸು.

೨೮. ಈಮೇರಿಗೆ ಮೇಲು ಕೀಳುಗಳೆಂಬ ಬಂಧನಗಳಿಂದ
ನೀನು ಬಿಡಲ್ಪಡುವಿ ಸನ್ಯಾಸ ಯೋಗದಿಂದ ಕೂಡಿದ ಮ
ನಸ್ಸು ಉಳ್ಳಂಥಾ ಮುಕ್ತನಾಗಿ ನನ್ನನ್ನು ಹೊಂದುವಿ.

೨೯. ನಾನು ಸರ್ವ ಭಾತಗಳಲ್ಲಿಯೂ ಸಮವಾಗಿ ಇ
ರುವವನು ನನಗೆ ದ್ವೇಷಿಯೂ ಪ್ರಿಯನೂ ಇಲ್ಲ. ಯಾ
ರು ನನ್ನನ್ನು ಭಕ್ತಿಯಿಂದ ಭಜಿಸುವರೋ ಅವರಲ್ಲಿ ನಾನು
ನನ್ನಲ್ಲಿ ಅವರು.

೩೦. ಖೇರಿ ಫೊಂದು ವಸ್ತುವಿನಲ್ಲಿ ಮನಸ್ಸಿಲ್ಲದವನಾಗಿ
ನನ್ನನ್ನು ಯಾವನು ಭಜಿಸುವನೋ ಅವನು ಯೆಂಥಾ ದು
ಷ್ಠನಾದರೂ ಪೊಳ್ಳೆಯವನೇಯೆಂದು ಯೇನಿಸತಕ್ಕವನು
ಮತ್ತು ಅವನೇ ಚನ್ನಾಗಿ ನಿಂತವನೇ.

ENGLISH.

22But those who thinking of
no other, serve me alone, I bear
the burthen of the devotion of those
who are thus constantly engaged
in my service. 23They also who
serve other Gods with a firm be-
lief, in doing so, involuntarily wor-
ship even me.

24I am he who partaketh of all
worship, and I am their reward.
Because mankind are unacquainted
with my nature, they fall again from
heaven.

25Those who worship the *Dēvātās*
go unto the *Dēvātās*; the worship-
pers of the *Pētrees*, or patriarchs,
go unto the *Pētrees*; the servants of
the *Bhōts*, or spirits, go unto the
Bhōts; and they who worship me
go unto me.

26I accept and enjoy the holy offer-
ings of the humble soul, who in his
worship presenteth leaves and flowers,
and fruit and water unto me.

27Whatever thou doest, O *Arjoon*,
whatever thou eatest, whatever thou
sacrificest, whatever thou givest,
whatever thou shalt be zealous about,
make each an offering unto me.

28Thou shalt thus be delivered
with good and evil fruits, and with
the bonds of works. Thy mind being
joined in the practice of a *Sānnyāsē*,
thou shalt come unto me. 29I am
the same to all mankind: there is not
one who is worthy of my love or
hatred. They who serve me with
adoration, I am in them, and they in
me. 30If one, whose ways are ever
so evil, serve me alone, he is as res-
pectable as the just man; he is alto-
gether well employed;

SANSKRIT.

30. క్షేప్రంభవతిధర్మాత్మా కర్మ
జ్ఞాంతినిగచ్ఛతి | కౌంతీయప్రతిజానిహి
నమేభక్త్యర్హిప్రణత్యతి ||

31. మాంహిపాథన్య పాత్రిత్య
యేపిస్యూపాపయోనయః | స్త్రి
యోనోన్యోన్యస్థాకూద్రాస్త్రేపియాంతి
చరాంగతిం ||

32. కింపునబ్రాహ్మణాః పుణ్యాభ
క్తా రాజదేవయస్థాః | అనిత్యమసుఖం
లోకమిమప్రాప్యభజన్వమాం ||

33. మన్యనాభవదభిక్త్యైమద్యాజీ
మాంనమస్కురు | మామేవ్యేద్యసియు
క్ష్యేవమాత్మానంమత్సరాయణః ||

CANARESE.

30. అవను కిల్లునాగా ధర్మనిద్యనాగువను
మావాగులు కాంతియన్ను జేందువను, యేలే కుంతి
చుమారనే నన్న భక్తును కేదనెందు తిలుకేలె.

31. యేలే పాథన్య, స్త్రి, వ్యేత్య, కూద్ర
రు మోదలాద డుట్టుపాపిగలు సడ నన్ను అత్త
యిసి క్రేద్యవాద గతియన్ను జేందువరు.

32. పుణ్యవంతరాద బ్రాహ్మిగూ భక్తరాద రాజ
మిషిగళిగూ మత్తేను అనిత్యపూ సువిల్లదయూ
అగుచు ఈ లోకవన్ను జేంది నన్ను భజిగు.

33. నన్నలి మనసుగళివనూ నన్న పూజిసువనూ
నన్న భక్తనూ అగ నన్ను యేలొకసుత్తలూ నన్న
ను అభ్యాసమాడుత్తలూ నమస్కరిగు హిగే నన్ననేల
జేందువి.

ENGLISH.

³¹he soon becometh of a virtuous spirit, and obtaineth eternal happiness. Recollect, O son of *Koontēē*, that my servant doth not perish.

³²Those even who may be of the womb of sin ; women ; the tribes of *Viśā* and *Sōdā* ; shall go the supreme journey, if they take sanctuary with me ; ³³how much more my holy servants the *Brāhmāns* and the *Rājārshēes* ! Consider this world as a finite and joyless place, and serve me. ³⁴Be of my mind, my servant, my adorer, and bow down before me. Unite thy soul, as it were, unto me, make me thy asylum, and thou shalt go unto me.

LECTURE X.

OF THE DIVERSITY OF THE DIVINE NATURE.

కు క్షే నే అ ధా య.

శ్రీభగవానువాజః.

౧. భూయద్వచమహాబాహో శృణు
మేపరమంచజః | యత్త్రేకంప్రియమా
ణాయచక్ష్యామిహితకామ్యయా ||

౨. నమేవిదుస్సరగణాఃప్రభవం
మహదేవయః | అహమాదిహిదేవానాం
మహేశ్వరణాంజనవేశః ||

భగవద్వాక్య.

౧. యేలే మహా భుజనాద అజ్ఞాననే, మత్తు నన్న
క్రేద్యవాద వజనవన్ను కేలు ఇదన్ను కేలి సంతో
దచడుచు నినగే హితవాగళేకెందు జేలుత్తేనే.

౨. యేల్లు దేవగణగలు మహా మిషిగలు నన్న
డుట్టున్ను అరియరు నాను దేవతేగళిగూ మహేశ్వ
గళిగూ సర్వప్రణారదల్లియూ ఆదికారణను.

KRISHNA.

¹Hear again, O valiant youth, my supreme words, which I will speak unto thee, who art well pleased, because I am anxious for thy welfare.

²Neither the hosts of *Sōrs*, nor the *Māhārshēes*, know of my birth ; because I am before all the *Dēvātās* and *Māhārshēes*.

SANSKRIT.

3. ಯೋಮಾಮಜಮನಾದಿಂಚ ವೇತ್ತಿ
ಲೋಕ ಮಹೇಶ್ವರಂ | ಅಸಂಮಾಧಸ್ಸಮ
ಶ್ವೇದುಸರ್ವಪಾವೈಃ ಪ್ರಮುಚ್ಯತೇ ||

೪. ಬುದ್ಧಿಜ್ಞಾನಮಸಂಮೋಹಃ ಕ್ಷಮಾ
ಸತ್ಯಂದಮ್ಯಕಮಃ | ಸುಖಂದಮ್ಯಖಂಭವೋ
ಭಾವೋಭಯಂಜಾಭಯಮೇವಚ ||

೫. ಅಹಿಂಸಾಗಮತಾತುಷ್ಟಿಸ್ತಪೋದಾನಂ
ಯೋಗೋಯತಃ | ಭವಂತಿಭಾವಾಭೂತಾನಾಂ
ಮತ್ತದ್ರವಪ್ರಭಾವಾಃ ||

೬. ಮಹರ್ಷಯಸ್ಸತ್ತ ಪೂರ್ವಿಚ
ತ್ವಾರೋಮನಸ್ತಥಾ | ಮದ್ಭಾವಾಮಾನಸಾ
ಜಾತ್ವಾದಾಂತೋಕಮಾಃ ಪ್ರಜಾಃ ||

೭. ಎತಾವಿಭೂತಿಯೋಗಂಜ ಮಮ
ಯೋವೇತ್ತಿತತ್ವತಃ | ಸೋವಿಕಂವೇನಯೋ
ಗೇನಯುಜ್ಯತೇನಾತ್ರಸಂಕಯಃ ||

೮. ಅಹಂಸರ್ವಸ್ಯ ಪ್ರಭವೋಮತ್ತಃ
ಸರ್ವಂ ಪ್ರಸರ್ತತೇ | ಇತಿಮತ್ವಾಭಜಂತೇ
ಮಾಂಬುಧಾಭಾವಮನುಷಿತಾಃ ||

೯. ಮಜ್ಜಿತಮದ್ರಕ್ಷಪ್ರಾಣಾ ಭೋಧ
ಯಂತಃ ಪರಸ್ಪರಂ | ಕಥಯಂತತ್ವಮಾಂನಿ
ತ್ಯಂತುದ್ಯಂತೀಚರಮಂತಿಚ ||

೧೦. ತೇದಾಂಸತತಯುಕ್ತಾನಾಂಭಜತಾಂ
ಪ್ರೀತಿಪೂರ್ವಕಂ | ದದಾಮಿಬುದ್ಧಿಯೋ
ಗಂತಯೇನಮಾಮುಪಯಾಂತೀ ||

೧೧. ತೇದಾಮೇವಾನುಕಂಪಾರ್ಥಮಹ
ಮಜ್ಜಾನಜಂತಮಃ | ನಾಕಯಾಮ್ನಾತ್ಮಭಾವ
ಸೋಜ್ಞಾನದೀವೇನಭಾಸ್ವತಾ ||

CANRESE.

3. ನನ್ನನ್ನು ಹುಟ್ಟು ಆದಿ ಇಲ್ಲದ ಲೋಕ ಕರ್ತನೆಂದು
ಯಾವನು ತಿಳಿಯುವನೋ ಅವನು ಮನುಷ್ಯರೊಳಗೆ ಮು
ಢನಾಗದೆ ಯೆಲ್ಲಾ ಪಾಪಗಳಿಂದ ಬಿಡಲ್ಪಡುವನು.

೪. ಬುದ್ಧಿಯು, ಜ್ಞಾನವು, ನಿರ್ವೋಹವು, ತಾಳ್ಮೆ
ಯು, ಸತ್ಯವು, ಇಂದ್ರಿಯ ನಿಗ್ರಹವು, ಕಾಂತಿಯು,
ಸುಖವು, ದುಃಖವು, ಭಾವವು, ಅಭಾವವು, ಭಯವು,
ಅಭಯವು,

೫. ಹಿಂಸೆ ಇಲ್ಲದ್ದು, ಸಮತ್ವವು, ಸಂತೋಷವು,
ತಪಸ್ಸು, ದಾನವು, ಕೀರ್ತಿಯು, ಅವಕೀರ್ತಿಯು,
ಮೊದಲಾದ ಭಾವಗಳೆಲ್ಲಾ ನನ್ನಿಂದಲೇ ಪ್ರಾಣಿಗಳಿಗೆ ಬೇರೆ
ಬೇರೆ ಆಗುತ್ತವೆ.

೬. ಪೂರ್ವದಲ್ಲಿ ಮಹರ್ಷಿಗಳು ಯೇಳು ಮಂದಿ ಹಾಗೆ
ಯೇ ಮನವುಗಳು ನಾಲ್ಕುಮಂದಿ ನನ್ನ ಭಾವಕ್ಕಾಗಿ ಮನ
ಸ್ಸಿಗಾಗಿ ಸಂಬಂಧಿಗಳಾಗಿ ಹುಟ್ಟಿದವರು. ಈ ಪ್ರಜೆಗಳು ಇವ
ರ ಲೋಕವೇ.

೭. ಇಂಥಾ ನನ್ನ ಮಹದೈತ್ಯವನ್ನು ಯೋಗವನ್ನು
ಯಾವಾತನು ಚೆನ್ನಾಗಿ ತಿಳಿಯುವನೋ ಅವನು ಚಲನವಿಲ್ಲ
ದ ಯೋಗದಿಂದ ಕೂಡಿಸಲ್ಪಡುವನು ಈ ವಿಷಯದಲ್ಲಿ
ಸಂದೇಹವಿಲ್ಲ.

೮. ನಾನು ಯೆಲ್ಲಕ್ಕೂ ಸೃಷ್ಟಿಕರ್ತನು ನನ್ನಿಂದಲೇ
ಯೆಲ್ಲವು ನಡೆಯುವದು ಹೀಗೆಂದು ತಿಳಿದು ವಿದ್ವಾಂಸರು
ಸ್ವಭಾವದಿಂದ ಕೂಡಿಕೊಂಡವರಾಗಿ ನನ್ನನ್ನು ಭಜಿಸುವರು.

೯. ನನ್ನಲ್ಲಿ ಚಿತ್ತವನ್ನಿಟ್ಟವರು ಮತ್ತು ನನ್ನಲ್ಲಿ ಸಮರ್ಪಿ
ಸಿದ ಪ್ರಾಣಿಗಳೆಲ್ಲವರು ನನ್ನನ್ನು ಕುರಿತು ನಿತ್ಯವೂ ಮೊ
ಬ್ಬರಗೊಬ್ಬರು ಬೋಧಿಸುತ್ತಲೂ, ಕಥೆಯಾಗಿ ಹೇಳುತ್ತಲೂ,
ಸಂತೃಪ್ತಿಯನ್ನು ಹೊಂದುತ್ತಲೂ, ಸಂತೋಷಿಸುತ್ತಲೂ
ಇರುವರು.

೧೦. ಈಮೇಲಿಗೆ ನಿತ್ಯವೂ ಪ್ರೀತಿ ಪೂರ್ವಕವಾಗಿ ನನ್ನ
ನ್ನು ಭಜಿಸುವವರಿಗೆ ಯಾವ ಯೋಗದಿಂದ ನನ್ನನ್ನು ಅವ
ರು ಹೊಂದುವರೋ ಅಂಥಾ ಜ್ಞಾನಯೋಗವನ್ನು ಕೊಡು
ವೆನು.

೧೧. ನಾನು ಮತ್ತು ಅವರನ್ನು ಅನುಗ್ರಹಿಸುವದಕ್ಕೋ
ಸ್ಕರ ಅವರ ಆತ್ಮದಲ್ಲಿಯೇ ನಿಂತವಾಗಿ ಪ್ರಕಾಶವಾದ
ಜ್ಞಾನವೆಂಬ ದೀಪದಿಂದ ಅಜ್ಞಾನಾಂಧಕಾರವನ್ನು ಹೋಗಲಾ
ಡಿಸುವೆನು.

ENGLISH.

3 Whoso, free from folly, know-
eth me to be without birth, before
all things, and the mighty ruler
of the universe, he shall, amongst
mortals, be saved with all his trans-
gressions. 4&5 The various qualities

incident to natural beings, such as
reason, knowledge, unembarrassed
judgment, patience, truth, humility,
meekness, pleasure and pain; birth
and death, fear and courage; mercy,
equality, gladness, charity, zeal, re-
nown and infamy, all distinctly come
from me. 6 So in former days the

seven Mahārshēes and the four
Manōs who are of my nature, were
born of my mind, of whom are de-
scended all the inhabitants of the
earth. 7 He who knoweth this my
distinction and my connection, ac-
cording to their principles, is without
doubt endued with an unerring de-
votion. 8 I am the creator of all
things, and all things proceed from
me. Those who are endued with
spiritual wisdom, believe this and
worship me: 9 their very hearts and

minds are in me; they rejoice amongst
themselves, and delight in speaking
of my name and teaching one another
my doctrine. 10 I gladly inspire those
who are constantly employed in my
service, with that use of reason, by
which they come unto me; 11 and, in
compassion, I stand in my own na-
ture, and dissipate the darkness of
their ignorance with the light of the
lamp of wisdom.

SANSKRIT.

అర్జున యోగము.

౧౦. పరంబ్రహ్మపరంధామపవిత్రం
పరమంభూతమ్ | పురుషంశాత్వతం దివ్య
మాదిదేవమజువిభుమ్ ||

౧౩. ఆకుస్తామృతయస్సనేదే
క్షీణానందస్తథా | అసిత్యోదేవత్యో
వ్యాసస్యయంజ్యేవబ్రహ్మిమే ||

౧౪. సర్వమేత దృతమస్మ్యై య
న్తావదసికేశవ | సమీకేభగవన్స్వక్తిం
దుర్దేవానదానవాః ||

౧౫. స్వయమేవాత్మనాత్మానం వేత్థ
త్వంపురుషోత్తమ | భూతభావనభూతే
తదేవదేవజగత్పతే ||

౧౬. వక్త్రమహస్యకేదే నాదివ్యా
హ్యత్వభూతయః | యాభివేభూతిభి
త్యోకానిమాంస్త్యంవ్యాప్యతిదృశి ||

౧౭. కథంవిద్యామహంయోగింస్తాం
సమామిత్యమ్ | కేదుకేదు జభా
వేదుచింత్యోసిభగవన్మయా ||

౧౮. విస్తరేణాత్మనోయోగం వి
భూతించ జనాదన్ | భూయః కథం
తప్తహింశ్రాంతోనాస్తిమేమృతమ్ ||

శ్రీభగవానువాచ.

౧౯. జంతకేకథయిష్యామిదివ్యాహ్య
త్వభూతయః | ప్రాధాన్యకరుత్రే
ద్యనాస్త్యంతోవిస్తరస్యమే ||

CANARESE.

అర్జున వాక్యము.

౧౦. పరబ్రహ్మనా, శ్రేష్ఠవాదబీజకా, పరమ
పవిత్రనా, యావాగలా ఇరువ దివ్య పురుషనా,
ఆదిదేవనా, కుట్టుయిల్లద స్వామియూ నిలనీ
యేందు

౧౩. దేవమహిమయాద నారదనా, అసితనా, దే
వలనా, వేదవ్యాసనా, మంతాద యేల్ల మహిమ
జేల్లత్తిదాదే ఈగ నిలనీ ననగే జేల్లత్తిదే.

౧౪. యేలే కేశవనీ నిలను ననగే యేనీను జేల్ల
వియో అబేల్ల స్థియవేందు తిళియత్తేనీ యేలేభగ
వంతనీ దేవతీగలా దానవరూ నిన్ను ప్రకటనాగా
తిళియలారరు.

౧౫. మనుష్యురల్లి లుత్తమనా, జీవితగ్ల హృదయ
పూ, భూతగ్ల స్వామియూ, దేవరుగ్ల దేవరూ,
త్యోకదేయనా, ఆరుచాతనీ నినిందలే నిలను
నిన్ను తిళియత్తిదే.

౧౬. నిలను యావ అక్షయేవాద శక్తిగళింద
ఈత్యోకవన్ను వ్యాపిసి నితిద్దీయో ఆ నిన్న దివ్య
వాద మంత్రశక్తిగ్లన్ను సంపూర్ణవాగా జేల్ల శక్తనా
గుత్తి.

౧౭. యోగదందలూ, ఆత్యోకనీయందలూ, నా
ను నిన్ను హ్యాగే తిళిదుకొల్లలి. భగవంతనీ, ని
ను యావ యావ భావగల్లి ననగే గ్రహింశ్రాంతవనాగా
ద్దీయో.

౧౮. నిన్న ఐశ్వర్యవన్ను, యోగవన్ను, విస్తర
వాగ పునకా జేల్ల. యేలే జనాదన్ నీ, అమృత
వన్ను కేశవంథా ననగే తప్త ఇల్లవేయిల్ల.

భగవద్వాక్యము.

౧౯. యేలే అర్జుననీ, నినగే అక్షయేవే సు.
దివ్యవాద నన్న మహిమగ్లన్ను ముఖ్యవాగా జేల్లవేను
నన్న మహిమయే విస్తరశక్తి అంత్యవిల్లపు.

ENGLISH.

ARJUN.

12 & 13 All the *Rēshēes*, the *Devar-
shēes*, and the prophet *Nārād*, call
thee the supreme *Brahm*; the su-
preme abode; the most holy; the
most high God: the eternal *Pūrōosh*,
the divine being before all other Gods,
without birth, the mighty Lord! Thus
say *Asēta*, *Devāla*, *Vyās*, and thou
thyself hast told me so; 14 and I
firmly believe, O *Kēsava*, all thou
tellest me. Neither the *Devas* nor
the *Dānoos* are acquainted, O Lord,
with thy appearance. 15 Thou alone,
O first of men! knowest thy own
spirit; thou, who art the production
of all nature, the ruler of all things,
the God of Gods, and the universal
Lord! 16 Thou art now able to make
me acquainted with those divine
portions of thyself, by which thou
possessest and dwellest in this world.

17 How shall I, although I con-
stantly think of thee, be able to know
thee? In what particular natures art
thou to be found? 18 Tell me again
in full what is thy connection, and
what thy distinction; for I am not
yet satisfied with drinking of the
living water of thy words.

KRISHNA.

19 Blessings be upon thee! I will
make thee acquainted with the chief
of my divine distinctions, as the
extent of my nature is infinite.

SANSKRIT.

—೦. ಅಹಮಾತ್ಮ್ಯಗುಡಾಕೇಶನವೇಭೂತಾ
ತಾತಯಸ್ಥಿತಃ | ಅಹಮಾದಿತ್ಯಮಧ್ಯಂಚಭೂತಾ
ತಾನಾಮಂತವಚಃ ||

—೧. ಆದಿತ್ಯಾನಾಮಹಂವಿದ್ಭೂತೋತಿ
ಪಾಂರವಿರಂತುಮಾಃ | ಮರೀಚೀರ್ತುತಾಮಸ್ತಿ
ನಕ್ಷತ್ರಾಣಾಮಹಂತೇ ||

—೨. ವೇದಾನಾಂಸಾಮವೇದೋಸ್ತಿದೇ
ವಾನಾಮಸ್ತಿನಾಸವಃ | ಇಂದ್ರಿಯಾಣಾಂಮನ
ಶ್ಚಾಸ್ತಿಭೂತಾನಾಮಸ್ತಿಚೇತನಾ ||

—೩. ರುದ್ರಾಣಾಂಕಂಕರಕಾಸ್ತಿವಿಶ್ವೇಶೋ
ಯಕ್ಷರಕ್ಷಸಾಂ | ವಸೂನಾಂ ಪಾವಕಶ್ಚಾಸ್ತಿ
ಮೇರುಚ್ಛಿಖರೀಣಾಮಹಂ ||

—೪. ಪುರೋಧಸಾಂಚಮುಖ್ಯಂ ಮಾಂ
ವಿದ್ಧಿ ಪಾರ್ಥಬ್ರಹ್ಮಹಸ್ವತಿಂ | ಸೇನಾನೀನಾಮ
ಹಂಸ್ಕುಂದಃಸ್ವರಸಾಮಸ್ತಿಸಾಗರಃ ||

—೫. ಮಹರ್ಷೀಣಾಂಭೃಗುರಹಂಗಿರಾಮ
ನ್ಯೈಕಮಕ್ಷರಂ | ಯಜ್ಞಾನಾಂಜಪಯಜ್ಞೋ
ಸ್ತಿಸ್ಥಾಪರಾಣಾಂಹಿಮಾಲಯಃ ||

—೬. ಅತ್ಯದ್ಭುತಸ್ಸರ್ವವೃಕ್ಷಾಣಾಂ ದೇ
ವರ್ಷೇಣಾಂಚನಾರದಃ | ಗಂಧರ್ವಾಣಾಂಚಿ
ತ್ರರಥಸ್ಸಿದ್ಧಾಂತಾಂಕಪಿಶೋಮುನಿಃ ||

—೭. ಪುಚ್ಛೇತ್ಕತ್ರವಸಮಶ್ವಾಸಾಂ ವಿದ್ಧಿ
ಮಾಮಮೃತೋದ್ಭವಂ | ಐರಾವತಂಗಜೇಂ
ದ್ರಾಣಾಂನರಾಣಾಂಚನರಾಧಿಪಂ ||

—೮. ಆಯುಧಾನಾಮಹಂವಜ್ರಂ ಧೇ
ನಾನಾಮಸ್ತಿಕಾಮಧುಃ | ಪ್ರಜನಶ್ಚಾಸ್ತಿ ಕಂ
ದರ್ಪಾಸಪಾಣಾಮಸ್ತಿನಾಗುಕಿಃ ||

—೯. ಅನಂತಶ್ಚಾಸ್ತಿನಾಗಾನಾಂ ವರು
ಣೋಯಾದಸಾಮಹಂ | ಪಿತೃಣಾಮರ್ತ್ಯ
ಮಾಚಾಸ್ತಿಯಮಸ್ಸಂಯಮತಾಮಹಂ ||

CANARESE.

—೦. ಯೇಶೇ ಜನಾದೇನೇ, ನಾನು ಯೆಲ್ಲಾ ಪ್ರಾಣಿ
ಗಳ ಹೃದಯದಲ್ಲಿ ಇರುವ ಆತ್ಮನಾಗಿದ್ದೇನೆ. ಮತ್ತು ಯೆ
ಲ್ಲಾ ಪ್ರಾಣಿಗಳಿಗೂ ಆದಿಯೂ, ಮಧ್ಯವೂ, ಅಂತವೂ,
ನಾನೇ.

—೧. ಆದಿತ್ಯರಲ್ಲಿ ವಿದ್ವಂತನಾನೇ, ಬೆಳಕು ಉಳ್ಳವರ
ಲ್ಲಿ ಕಿರಣಗಳಲ್ಲಿ ಸೂರ್ಯನು ನಾನೇ, ಮರುತ್ತಗಳಲ್ಲಿ
ಗೆ ಮರೀಚಿಯೂ, ನಕ್ಷತ್ರಗಳಲ್ಲಿ ಚಂದ್ರನೂ ನಾನೇ.

—೨. ವೇದಗಳಲ್ಲಿ ಸಾಮವೇದವಾಗಿದ್ದೇನೆ, ದೇವತೆಗಳಲ್ಲಿ
ಇಂದ್ರನಾಗಿದ್ದೇನೆ. ಇಂದ್ರಿಯಗಳಲ್ಲಿಗೆ ಮನ
ಸ್ಸಾಗಿದ್ದೇನೆ, ಪ್ರಾಣಿಗಳಲ್ಲಿಗೆ ಚೈತನ್ಯವು ನಾನೇ.

—೩. ರುದ್ರರಲ್ಲಿಗೆ ಕಂಕರನಾಗಿದ್ದೇನೆ, ಯಕ್ಷರಾಕ್ಷಸ
ರಲ್ಲಿಗೆ ಕುಬೇರನೂ, ವಸುಗಳಲ್ಲಿಗೆ ಪಾವಕನೂ, ಪರವೃತ
ಗಳಲ್ಲಿಗೆ ಮೇರುಪರವೃತವೂ ನಾನೇ.

—೪. ಯೇಶೇ ಪಾರ್ಥನೇ, ಪುರೋಹಿತರಲ್ಲಿ ಮುಖ್ಯ
ನಾದ ಬ್ರಹ್ಮಹಸ್ವತಿಯೆಂದು ನನ್ನನ್ನು ತಿಳಿ. ಸೇನಾಧಿಪತಿಗಳಲ್ಲಿಗೆ
ಸ್ಕುಂದನೂ, ಸರೋವರಗಳಲ್ಲಿಗೆ ಸಮುದ್ರವೂ
ನಾನೇ.

—೫. ಮಹಾ ಋಷಿಗಳಲ್ಲಿಗೆ ನಾನು ಭೃಗು ಋಷಿ
ಯೂ, ವಾಕ್ಯಗಳಲ್ಲಿ ವೊಂದಕ್ಷರವಾದ ಹಿಂಕಾರವೂ ಆಗಿ
ದ್ದೇನೆ. ಯಜ್ಞಗಳಲ್ಲಿ ಜಪಯಜ್ಞವೂ, ಸ್ಥಾವರಗಳಲ್ಲಿ ಹಿಮಾ
ಲಯವೂ ನಾನೇ.

—೬. ಯೆಲ್ಲಾ ವೃಕ್ಷಗಳಲ್ಲಿಗೆ ಅತ್ಯದ್ಭುತವೂ, ದೇವರು
ಷಿಗಳಲ್ಲಿಗೆ ನಾರದನೂ, ಗಂಧರ್ವರಲ್ಲಿಗೆ ಚಿತ್ರರಥ
ನೂ, ಸಿದ್ಧರಲ್ಲಿಗೆ ಕಪಿಲಮುನಿಯೂ ನಾನೇ.

—೭. ಕುದರಗಳಲ್ಲಿಗೆ ಅಮೃತಹುಟ್ಟುವಾಗ ಹುಟ್ಟಿದ
ಉಚ್ಛ್ರೇಷ್ಠವಸ್ತುವೆಂಬ ಕುದರಿಯೂ, ತ್ರೇವೃದವಾದ ಆ
ನೆಗಳಲ್ಲಿಗೆ ಐರಾವತವೆಂಬ ಆನೆಯೂ, ಮನುಷ್ಯರಲ್ಲಿಗೆ
ಅರಸು ನಾನೆಂದು ತಿಳಿ.

—೮. ಆಯುಧಗಳಲ್ಲಿಗೆ ವಜ್ರಾಯುಧವು ನಾನೇ,
ಆಕಳುಗಳಲ್ಲಿ ಕಾಮಧೇನುವು ನಾನೇ, ಹುಟ್ಟಿಸುವವನಾದ ಮ
ನ್ವಥನು ನಾನೇ, ಸರ್ಪಗಳಲ್ಲಿಗೆ ವಾಸುಕಿಯು ನಾನೇ.

—೯. ನಾಗಗಳಲ್ಲಿಗೆ ಅನಂತನು ನಾನೇ, ಜಲಪ್ರಾಣಿ
ಗಳಲ್ಲಿಗೆ ವರುಣನು ನಾನೇ, ಪಿತೃದೇವತೆಗಳಲ್ಲಿಗೆ ಆರ್ಯ
ಮನು ನಾನೇ, ಸಂಹಾರಕರ್ತರಲ್ಲಿಗೆ ಯಮನು ನಾನಾ
ಗಿದ್ದೇನೆ.

ENGLISH.

20 I am the soul which standeth in the bodies of all beings. I am the beginning, the middle, and the end of all things. 21 Amongst the *Adētyās* I am *Vishnoo*, and the radiant *Rātee* amongst the stars; I am *Marēēchee* amongst the *Mārōts*, and *Sāseē* amongst the *Nakshatrās*; 22 amongst the *Veds* I am the *Sām*, and I am *Vāsavā* amongst the *Dews*. Amongst the faculties I am the mind, and amongst animals I am reason.

23 I am *Sānhār* amongst the *Rōdras*, and *Vēēttēsā* amongst the *Yākhs* and the *Rakshas*. I am *Pavak* amongst the *Vasōos* and *Meroo* amongst the aspiring mountains.

24 Amongst teachers know that I am their chief *Vrēēhaspatēē*; amongst warriors I am *Shūnda*; and amongst floods I am the ocean.

25 I am *Bhrēēgoō* amongst the *Mahārshēes*, and I am the monosyllable amongst words. I am amongst worships the *Yap* or silent worship, and amongst immoveables the mountain *Hēēmālay*.

26 Of all the trees of the forest I am the *Aswatitha*, and of all the *Dēcarshees* I am *Nārād*. I am *Chēētra-rūth* amongst *Gandharves* and the *Moonee Kupeel* amongst the saints. 27 Know that amongst horses I am *Oochishrava*, who arose with the *Amreeta* from out the ocean. Amongst elephants I am *Irāvāt*, and the sovereign amongst men.

28 Amongst weapons I am the *Vijra*, or thunderbolt, and amongst cattle the cow *Kāma-dhook*. I am the prolific *Kandarp* the God of love: and amongst serpents I am *Vāsōokee* their chief. 29 I am *Ananta* amongst the *Nāgs*, and *Varoon* amongst the inhabitants of waters. I am *Aryamā* amongst the *Pēētees*, and I am *Yam* amongst all those who rule.

SANSKRIT.

30. ಪ್ರಹ್ಲಾದಕ್ಷಾಸ್ತ್ರಿದೈತ್ಯಾಸಾಂ ಕಾಲಃ
ಕಲಯತಾಮಹಂ | ಮೃಗಾಣಾಂಚಮೃಗೇಂ
ಪ್ರೋಹಂವೈನತೇಯೈಶ್ಚ ಪಕ್ಷಿಣಾಂ ||

31. ಪವನಃ ಪವತಾಮಸ್ತೃರಾಮಕೃತ್
ಭೃತಾಮಹಂ | ಝರಾಣಾಂ ಮಕರಶ್ಚಾಸ್ತೃ
ಪ್ರೋತಸಾಮಸ್ತೃಜಾಹ್ನವೀ ||

32. ಸರ್ಗಾಣಾಮಾದಿರಂಶಶ್ಚ ಮಧ್ಯಂ
ಚೈವಾಹಮರ್ಜುನ | ಅಧ್ಯಾತ್ಮವಿದ್ಯಾವಿದ್ಯಾ
ನಾಂನಾದಿಪ್ರಸದತಾಮಹಂ ||

33. ಅಕ್ಷರಾಣಾ ಮಕಾರೋಸ್ತಿ ದ್ವಂದ್ವ
ಸಾಸ್ವಮಾಸಿಕಸ್ಯಚ | ಅಹಮೇವಾಕ್ಷ ಯಃಕಾ
ಶೋಧಾತಾಹಂವಿತ್ವತೋಮುಖಃ ||

34. ಮೃತ್ಯುಸ್ಸರ್ವಕರಶ್ಚಾಹ ಮುದ್ಭ
ವಶ್ಚ ಭವಿದ್ಯತಾಂ | ಕೀರ್ತಿಃ ತ್ರಿವಾಕ್ಶನಾ
ರೀಣಾಂಸ್ತೃಪಿಮೇಧಾಧೃತಿಕ್ಷಮಾ ||

35. ವೃತ್ತಕಾಸ್ತಮಾ ತಥಾಸಾಮಾಂಘಾ
ಯುಕ್ತೀಭ್ಯಂದ ಸಾಮಹಂ | ಮಾಸಾನಾಂ
ಮಾರ್ಗಾಕೀರ್ತೋಹಮೃತಾನಾಂಕುಸುಮಾ
ಕರಃ ||

36. ದ್ಯೂತಂಘಟಯತಾಮಸ್ತೃ ಶೇಷ
ಸ್ತೇಜಸ್ವಿನಾಮಹಂ | ಜಯೋಸ್ತಿವ್ಯವಸಾ
ಯೋಸ್ತಿಸತ್ತ್ವಂಸತ್ತ್ವವತಾಮಹಂ ||

37. ವೃಷ್ಟಿಣಾಂವಾಸುದೇವೋಸ್ತಿಪಾಂಡ
ವಾನಾಂಧನಜಯಃ | ಮುನೀನಾ ಮವ್ಯಹಂ
ವ್ಯಾಸಃಕವೀನಾಮಕನಾಕವಿಃ ||

38. ದಂಡೋದಮಯತಾಮಸ್ತೃನೀತಿ ರ
ಸ್ಥಿಜಿಗೀಡತಾಂ | ಮೌನಂಚೈವಾಸ್ತೃಸುಹ್ರಾ
ನಾಂಜ್ಞಾನಂಜ್ಞಾನವತಾಮಹಂ ||

CANARESE.

30. ದೈತ್ಯರೋಳಿಗೆ ಪ್ರಹ್ಲಾದನಾಗಿದ್ದೇನೆ, ಕಾಲ್
ರೋಳಿಗೆ ಕಾಲವು ನಾನೇ, ಮೃಗಗಳೊಳಗೆ ಸಿಂಹವೂ, ಪಕ್ಷಿ
ಗಳೊಳಗೆ ಗರುಡನೂ ನಾನಾಗಿದ್ದೇನೆ.

31. ಕೋಧಕರೋಳಿಗೆ ವಾಯುವು ನಾನೇ, ಆಯುಧವ
ನ್ನು ಹಿಡಿದವರೊಳಗೆ ರಾಮನು ನಾನೇ, ಮೀನುಗಳೊಳಗೆ
ಮೊಸಳೆ ನಾನೇ, ಪ್ರವಾಹಗಳೊಳಗೆ ಗಂಗಾ ಪ್ರವಾಹವು
ನಾನಾಗಿದ್ದೇನೆ.

32. ಸೃಷ್ಟಿಗಳಿಗೆ ಆದಿಯೂ, ಅಂತವೂ, ಮಧ್ಯವೂ
ನಾನೇ. ಯೇಶೇ ಅರ್ಜುನನೇ, ವಿದ್ಯೆಗಳೊಳಗೆ ಅಧ್ಯಾತ್ಮ
ವಿದ್ಯೆಯೂ ನಾನೇ, ಪ್ರಸಂಗ ಮಾಡುವವರೊಳಗೆ ಪ್ರಸಂ
ಗವೂ ನಾನೇ.

33. ಅಕ್ಷರಗಳೊಳಗೆ ಅಕಾರವು ನಾನಾಗಿದ್ದೇನೆ, ಸಮಾಸ
ಸಮಾಹದಲ್ಲಿ ದ್ವಂದ್ವ ಸಮಾಸವು ನಾನಾಗುವೆನು, ನಾಕ
ವಿಲ್ಲದ ಕಾಲನು ನಾನೇ, ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಮುಖವು
ಳ್ಳ ಬ್ರಹ್ಮನು ನಾನೇ.

34. ಸರ್ವಸಂಹಾರಕನಾದ ಮೃತ್ಯುವೂ, ಮುಂದೇ ಹು
ಟ್ಟುವ ವಸ್ತುಗಳ ಉತ್ಪತ್ತಿಯೂ, ಸ್ತ್ರೀಯರೊಳಗೆ ಕೀ
ರ್ತಿಯೂ, ಸಂಪತ್ತೂ, ವಾಕ್ಯಕ್ಕೂ, ಸ್ತುತಿಯೂ, ಮೇ
ಧೆಯೂ, ಧೃತಿಯೂ, ಕ್ಷಮೆಯೂ, ನಾನೇ.

35. ಹಾಗೆಯೇ ಸಾಮಗಳೊಳಗೆ ಖೃಹತಾಸ್ತಮವು ನಾ
ನೇ, ಛಂದಸ್ಸುಗಳಲ್ಲಿ ಗಾಯತ್ರಿ ನಾನೇ, ಮಾಸಗಳೊಳಗೆ
ಮಾರ್ಗಾಕೀರ ಮಾಸವು ನಾನೇ, ಋತುಗಳಲ್ಲಿ ವಸಂತರುತುವು
ನಾನೇ.

36. ಮೋಸವನ್ನು ಏಡಿಸುವವರ ಜಾಜವು ನಾನೇ, ಪ್ರ
ಕಾಶವಾದ ವಸ್ತುಗಳೊಳಗಿನ ಪ್ರಕಾಶವು ನಾನೇ, ಉದ್ಯೋ
ಗಗಳಲ್ಲಿ ಜಯಿಸುವ ಉದ್ಯೋಗವು ನಾನೇ, ಸತ್ತ್ವಗುಣದ
ವರಲ್ಲಿ ಸತ್ತ್ವವು ನಾನೇ.

37. ಯಾದವರೊಳಗೆ ವಸುದೇವ ಕುಮಾರನಾದ ಕೃಪದ
ನು ನಾನೇ, ಪಾಂಡವರೊಳಗೆ ಅರ್ಜುನನು ನಾನೇ, ಮುನಿಗಳ
ೊಳಗೆ ವ್ಯಾಸನು ನಾನೇ, ಕವಿಗಳೊಳಗೆ ಕುಕ್ರನು ನಾನೇ.

38. ಕಡಸುಮಾಡುವವರ ದಂಡವೂ, ಗೆಲುವುಳ್ಳವರ
ನೀತಿಯೂ ನಾನೇ, ಅಡಗದವರಲ್ಲಿ ಮೌನವೂ, ಜ್ಞಾನಿಗಳ
ಲ್ಲಿ ಜ್ಞಾನವೂ ನಾನಾಗಿದ್ದೇನೆ.

ENGLISH.

30 Amongst the *Dityas* (evil spirits) I am *Prahlad*, and *Kal* (time) a-
mongst computations. Amongst
beasts I am the king of beasts, and
Vinateya amongst the feathered tribe

31 Amongst purifiers I am *Pavan*
the air, and *Rām* amongst those who
carry arms. Amongst fishes I am
the *Makar*, and amongst rivers I am
Ganga the daughter of *Fahnnoo*.

32 Of things transient I am the be-
ginning, the middle, and the end.
Of all science I am the knowledge of
the ruling spirit, and of all speaking

I am the oration. 33 Amongst letters
I am the vowel *a*, and of all com-
pound words I am the *Dvandvā*.
I am also never-failing time; the
preserver, whose face is turned on
all sides. 34 I am all-grasping death;

and I am the resurrection of those
who are about to be. Amongst
feminines I am fame, fortune, elo-
quence, memory, understanding, for-
titude, patience. 35 Amongst harmo-
nious measures I am the *Gāyatree*,
and amongst *Sams* I am the *Vreehat*
Sam. Amongst the months I am
the month *Marga-sēēsha*, and a-
mongst seasons the season *Koosoo-*
mahara, (spring.) 36 Amongst frauds

I am gaming; and of all things glori-
ous I am the glory. I am victory, I
am industry, and I am the essence of
all qualities. 37 Of the race of

Vreeshnee I am the son of *Vāsōdēv*,
and amongst the *Pandoos* *Arjoon-*
Dhananjay. I am *Vyas* amongst
the *Moonees*, and amongst the *Bards*
I am the prophet *Oosanā*. 38 Amongst
rulers I am the rod, and amongst
those who seek for conquest I am po-
licy. Amongst the secret I am si-
lence, and amongst the wise I am
wisdom.

SANSKRIT.

೩೯. ಯಜ್ಞಾ ವಿಸರ್ವಭೂತಾನಾಂಬೀಜಂ
ತದಹಮರ್ಜುನ! ನತದಸ್ತಿ ವಿನಾಯತಾಸ್ತ್ಯ
ಸ್ವಯಾಭೂತಂಜರಾಶರಂ||

೪೦. ನಾಂತೋಸ್ತಿಮಮದಿವ್ಯಾನಾವಿಭೂ
ತೀನಾಂವರಂತವ! ವ್ಯದತುರ್ದೇಶತಃಪ್ರೋ
ಕ್ತೋವಿಭೂತೇವೀಶ್ವರೋಮಯಾ||

೪೧. ಯದ್ಯದ್ವಿಭೂತಿಮತ್ಸತ್ತ್ವಂತ್ರಿ
ಮದ್ವರ್ಜಿತಮೇವವಾ! ತತ್ತದೇವಾವಗಛ್ಯ
ತ್ವಂಮಮತೇಜೋಂಕಸಂಭವಂ||

೪೨. ಅಥವಾಬಹುನ್ಮತೇನಕಿಂಚ್ಛಾನೇನತ
ವಾರ್ಜುನ! ವಿದ್ವಾಭ್ಯಾಹಮಿದಂಕೃತ್ಸನ್ನಮೇ
ಕಾಂಕೇನಸಿತೋಜಗತ್||

CANARESE.

೩೯. ಯೇಲೇ ಅರ್ಜುನನೇ, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳನ್ನುಂಟು
ಮಾಡುವ ಬೀಜವು ನಾನೇ, ನನ್ನಿಂದಹೊತ್ತು ಈ ಸ್ಥಾವರ
ಜಂಗಮವಾದ ಜಗತ್ತಿನಲ್ಲಿ ಯಾವ ಕೆಲಸವೂ ನಡೆಯಲಾರದು

೪೦. ಯೇಲೇ ತತ್ಪ್ರಕಾಶನೇ ನನ್ನ ದಿವ್ಯವಾದ ವಿಭೂತಿ
ಗೆ ಅಂತ್ಯವಿಲ್ಲವು. ಆ ವಿಭೂತಿಯ ವಿಸ್ತಾರವನ್ನು ನಾನು ಈ
ಗಲೇ ವಿಸ್ತಾರವಾಗಿ ಹೇಳಿಕೊಟ್ಟಿದ್ದೇನೆ.

೪೧. ಯಾವ್ಯಾವ ವಸ್ತು ವಿಕೇದಗಳೂ ಸಾಮರ್ಥ್ಯವೂ,
ಅಶಿಕೆಯವೂ, ಜ್ಞಾನವೂ, ಧೈರ್ಯವೂ, ಸಂವತ್ಸಾ, ಉ
ಲೃಪುಗಳೋ ಆಯಾವಸ್ತು ವಿಕೇದಗಳನ್ನು ನನ್ನ ತೇಜಸ್ಸಿನ
ಅಂಕದಿಂದ ಹುಟ್ಟಿದವೆಂದು ತಿಳಿ.

೪೨. ಯೇಲೇ ಅರ್ಜುನನೇ, ಈ ಅನೇಕವಿಧವಾದ ಜ್ಞಾ
ನದಿಂದ ನಿನಗೇನು. ನಾನು ಈ ಜಗತ್ತನ್ನೆಲ್ಲ ನನ್ನ ಸ್ವಭಾ
ವದ ಪೊಂದೇಳಾಗದಿಂದ ಸ್ಥಾಪಿಸಿ ನಿಂತಿದ್ದೇನೆ.

ENGLISH.

39I am, in like manner, O Arjoon that which is the seed of all things in nature; and there is not any thing whether animate or inanimate, that is without me. 40My divine distinctions are without end, and the many which I have mentioned are by way of example.

41And learn, O Arjoon, that every being which is worthy of distinction and pre-eminence, is the produce of the portion of my glory. 42But what O Arjoon, hast thou to do with this manifold wisdom? I planted this whole universe with a single portion and stood still.

LECTURE XI.

DISPLAY OF THE DIVINE NATURE IN THE FORM OF THE UNIVERSE.

ಕು ನೊ ಧ್ವಂ ದ ನೇ ಅ ಧಾ ತ್ರ ಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಮದನುಗ್ರಹಾಯುರವಮಂಸಹ್ಯಮ
ಧ್ಯಾತ್ಯಸಂಕ್ಷಿಪ್ತಂ ಯತ್ಸ್ವಯೋಕ್ತಂವಚ
ಸ್ತೇನಮೋಹೋಯಂವಿಗತೋಮಮ||

೨. ಭವಸ್ಯಯೌಹಿಭೂತಾನಾಂಪ್ರಕಾ
ವಿಸ್ತರೋಮಯಾ! ತ್ವತ್ತತ್ಕಮಲವತ್ರಾಹ
ಮಾಹಾತ್ಮ್ಯುಮುಜಾವ್ಯಯಂ||

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ನನ್ನ ಮೇಲೂ ಅನುಗ್ರಹಕ್ಕೋಸ್ಕರ ಅಧ್ಯಾತ್ಮ
ವೆಂಬ ಈ ತ್ರೇದ್ಯವಾದ ರಹಸ್ಯವನ್ನು ನೀನು ಹೇಳಿಕೊಟ್ಟಿ
ಈ ನಿನ್ನ ವಚನದಿಂದ ನನ್ನ ಮೋಹವು ಹೋಯಿತು.

೨. ಯೇಲೇ ಕಮಲಾಕ್ಷನೇ, ಪ್ರಾಣಿಗಳ ವೃತ್ತಾಂತನಾಗ
ಳನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ನಾನು ಕೇಳಿದ್ದೇನೆ ನಾಕವಿಲ್ಲದಮಹಿಮೆ
ಯನ್ನು ಸಹ ಕೇಳಿದ್ದೇನೆ.

ARJOON.

1This supreme mystery, distin-
guished by the name of the *Adhee-
ātma* or ruling spirit, which, out of
loving-kindness, thou hast made
known unto me, bath dissipated my
my ignorance and perplexity.

2I have heard from thee a full
account of the creation and destruc-
tion of all things, and also of the
mightiness of thy inexhaustible spirit.

SANSKRIT.

3. ఏవమేతద్యథాథాత్వమాత్మానం
చరమేత్వర! ద్రుష్టమిథ్థా మితేరూప
మ్యేత్వరంపురుషోత్తమ||

౪. మన్య నేయది తథ్య క్యం మయా
ద్రుష్టమితిప్రభో! యోగేగ్నేత్వర త
తేమేమేత్వందత్తయాత్మానమన్యయం

శ్రీభగవానువాచ.

౫. చక్యమేపాథాః పాపాణికతకీ
ధనహస్తకః! నానావిధానిదివ్యానినానావ
ణాఃశృతినిత||

౬. చక్యాదిత్యాన్వసూన్రద్రానశ్వి
నౌ మరుత్తస్తథా! బహున్య దృష్టపూ
వాణిచక్యాక్తర్యాణిభారత||

౭. ఇహ్యేకస్థంజగత్కృతస్థంవక్యాద్య
సజరాజరం! మమదేహేగుడాకేతయ
జ్ఞాన్యద్రుష్టమిథ్థసి||

౮. నతుమాంశక్యగేద్రుష్టమనేన్యే
వస్యజ్ఞుః! దివ్యందదామితేజ్ఞఃకృ
త్యమేయోగమ్యేత్వరం||

సంజయ టువాచ.

౯. ఏవముక్త్వా తతేరాజామహా
యోగేగ్నేత్వరేహం! దత్తయామాన
పాథాఃయచరమంరూపమ్యేత్వరం||

౧౦. అనేకవక్త్రనయనమనేకాదుభ
తదత్తానం! అనేకదివ్యాభరణందివ్యానే
కేద్యతాయుధం||

CANARESE.

3. యేలే చరమేత్వరనే, మనుష్యరూపగే క్రే
ద్యనే నేను హేళిద్రుశారవే నిన్న స్వరూపవన్ను
నోడలిట్టేసుత్తేనే,

౪. యేలే యోగేగ్నేత్వరనే, ఆ నిన్న రూపవన్ను
నన్నింద నోడలిట్టకూడువచేదు నేను తిల్లదవనాద
ర యేలే స్వామియే హాగేయే నిన్న నాకవిల్లద రూ
పవన్ను ననగే తోరిగు.

భగవదాశ్వా.

౫. యేలే పాథాఃనే, నూరుద్రుశారవాయూ,
నావిద్రుశారవాయూ, నానావిధగళాయూ, మ
త్తు నానావణాగళూ ఆకారగళూవుల్ల నన్న దివ్యవా
ద రూపగళన్ను నోరు.

౬. ఆదిత్యరన్ను, వసుగళన్ను, రుద్రరన్ను, అశ్వి
ని దేవతేగళన్ను, మరుత్తుగళన్ను, నోరు. హాగేయే
యేందూ నోడలిట్టద ఆత్మర్యగళన్ను నోరు భారతనే.

౭. యేలే అజ్ఞాననే, ఈ నన్న దేహదల్లి స్థావర
జంగమాత్మకవాద జగత్తేల్లా వేందే కడేయల్లి ఈగ
ఇరువదన్ను నోరు, ఇన్ను బేరే యావదన్ను నో
డలిట్టేసుత్తేయో [అవగళన్నేల్లా నోరు.]

౮. ఈనిన్న కణ్ణేనింద నన్నన్ను నోరువదక్కే ని
ను కత్తన్ల [అదదంద] దివ్య దృష్టియన్ను నిన్న
కేడువేను, మహిమేయల్ల నన్న మహా సామధ్యేవ
న్ను నోరు.

సంజయవాక్య.

౯. యేలే ధృతరాష్ట్ర గాయనే, యోగేగ్నేత్వర
ల్లా గురువాదంధా హయూ ఈద్రుశార హేళి పాథా
నిగే క్రేద్యవాద మహిమేయల్ల రూపవన్ను తోరిసి
దను.

౧౦. అనేక బాయి, కణ్ణగళూ, అనేక అదుభతగళ
ల్ల ఛాందర్యపూ, దివ్యవాద అనేకాభరణంగళూ, అనే
కవాద దివ్యాయుధగళూ [అల్లంధావనన్ను.]

ENGLISH.

3 & 4 It is even as thou hast describ-
ed thyself, O mighty Lord! I am now,
O most elevated of men, anxious to
behold thy divine countenance; where-
fore, if thou thinkest it may be beheld
by me, shew me thy never-failing
spirit.

KRISHNA.

5 Behold, O Arjoon, my million
forms divine, of various species, and
diverse shapes and colours.

6 Behold the *Adētyas*, and the
Vasōs, and the *Rōdōras*, and the
Marōōts, and the twins *Aswēn* and
Kōōmar. Behold things wonderful,
never seen before.

7 Behold, in this my body, the
whole world animate and inani-
mate, and all things else thou hast a
mind to see. 8 But as thou art unable
to see with these thy natural eyes, I
will give thee a heavenly eye, with
which behold my divine connection.

SANJAY.

9 The mighty compound and divine
being *Hāree*, having, O *Rāja*, thus
spoken, made evident unto *Arjoon*
his supreme and heavenly form; 10 of
many a mouth and eye; many a
wondrous sight; many a heavenly
ornament; many an up-raised weapon;
adorned with celestial robes and chap-
lets :

ANANTARAST.

೧೧. ದಿವ್ಯಮಾಲಾಂ ಬರಧರಂ ದಿವ್ಯಗಂ
ಧಾನ್ಯಲೇವನಂ | ಸರ್ವಾಶ್ಚ ರ್ಯಮಯೋದೇವಂ
ಮನಂತಂವಿಶ್ವತೋಮುಖಂ ||

೧೨. ದಿವಿಸೂರ್ಯಸಹಸ್ರಸ್ಯಭವೇದ್ಯ
ಗವದುಧಿತಾ | ಯದಿಭಾಸದೃಶಿಸಾಸ್ಯಾದಾಭ
ಸಸ್ತಸ್ಯಮಹಾತ್ಮನಃ ||

೧೩. ತತ್ರೈಶ್ವರ್ಯಾತ್ಮಜಾತ್ಯಪ್ರಸಂಪ್ರದಿ
ಭಕ್ತಮನೇಕಥಾ | ಅಪಶ್ಯದ್ಭೇವದೇವಸ್ಯಕೂಲೇ
ಪಾಂಡವಸ್ತಥಾ ||

೧೪. ತತಸ್ತದಿಸ್ತಯಾವಿಷ್ಟೋ ಹೃದ್ಯ
ಕೋ ಮಾಧನಂಜಯಃ | ಪ್ರೂಮ್ಯ ಕಿರಸಾ
ದೇವಂಕೃತಾಂಜಲಿರಭಾವತ ||

ಅರ್ಜುನ ಉವಾಚ.

೧೫. ಪಶ್ಯಾಮಿದೇವಾಂಸ್ತವದೇವದೇಹೆ ಸ
ರ್ವಾಸ್ತಥಾಭಾತವೀದ್ಯಮಂಘುಕಾ | ಬ್ರ
ಹ್ಮಾ ಮಿಶಾಂ ಕಮಲಾಸನಸ್ಥ ಮೃಪೀಂಶ್ಚ ಸ
ರ್ವಾನುರಗಾಂಶ್ಚ ದಿವ್ಯಾಃ ||

೧೬. ಅನೇಕಬಾಹೂದರವಕ್ತ್ರನೇತ್ರಂ
ಪಶ್ಯಾಮಿತ್ವಾಂಸರಸ್ಯತೋನಂತರೂಪಂ | ನಾಂ
ತನಮಧ್ಯಂನವುನಸ್ತವಾದಿಂಪಶ್ಯಾಮಿ ವಿಶ್ವೇ
ಶ್ವರವಿಶ್ವರೂಪ ||

೧೭. ಕಿರೀಟನಂಗ ದಿನಂಚಕ್ರಗಂಚ ತೇ
ಜೋರಾಶಿಂಸರ್ವತೋದೀಪ್ತಿಮಂತಂ | ಪಶ್ಯಾ
ಮಿತ್ವಾಂ ದುರ್ನೀರೀಕ್ಷಂ ಸಮಂತಾದ್ಧೀಪ್ತಾನ
ಲಾಕಾದ್ಯುತಿಮಪ್ರಮೇಯಂ ||

೧೮. ತ್ವಮಕ್ಷರಂಪರಮಂಜೇದಿತವ್ಯಂತ್ವ
ಮಸ್ಯವಿಶ್ವಸ್ಯಪರಂನಿಧಾನಂ | ತ್ವಮವ್ಯಯ
ಕಾಶ್ವತಧರ್ಮಗೋಪ್ತಾ ಸನಾತನಸ್ತ್ವಂಪುರು
ಷೋಮತೋಮೇ ||

ANANTARAST.

೧೧. ದಿವ್ಯವಾದ ಹುಟ್ಟಿನ ಮಾಲಿಕೆಗಳನ್ನು, ವಸ್ತ್ರಗಳ
ನ್ನು, ಧರಿಸಿದಂಥವನ್ನು, ದಿವ್ಯವಾದ ಗಂಧಮುಳ್ಳಗಳನ್ನೇ
ಪಲಗೈದವನು, ಮಹಾ ಅದ್ಭುತಗಳಿಂದ ತುಂಬಿ ಇರುವನು,
ಮತ್ತು ಪಾರವಿಲ್ಲದವನು, ಯೆಲ್ಲಾ ಕಡೆಯೂ ನೋಡುತ್ತಿರುವ
ಅನೇಕಮುಖಗಳನ್ನೇ ದೇವನನ್ನು,

೧೨. ಸಾವಿರಾರು ಸೂರ್ಯರು ವೊಂದೇವರಿ ಆಕಾಶದ
ಲ್ಲಿ ಹುಟ್ಟಿದರೇ ಯೆಂಥಾ ಪ್ರಕಾಶವೋ ಅಂಥಾ ಪ್ರಕಾಶವು
ಆಕಾಶದಲ್ಲಿ ಆ ಮಹಾತ್ಮನಿಗೆ ಉಂಟಾಗಿ ಯಿತ್ತು.

೧೩. ಆ ಪಾಂಡವನು ಅನೇಕಪ್ರಕಾರದಲ್ಲಿ ವಿಭಾಗಿಸಲ್ಪ
ಟ್ಟ ಯೆಲ್ಲಾ ಜಗತ್ತನ್ನು ಆ ದೇವದೇವನ ಕೂಲರದಲ್ಲಿ ವೊಂ
ದೇ ಕಡೆಯಲ್ಲಿ ಹಾಗೆಯೇ ಕಂಡಂಥವನಾದನು.

೧೪. ಅನಂತರದಲ್ಲಿ ಪೆರಗಾಗಿ ನಿಲುವು ಕೂದಲುಳ್ಳಂಥಾ
ಅರ್ಜುನನು ಆದೇವನಿಗೆ ಕಿರಸಾಬ್ಬಾಂಗಮಾಡಿ ಕೈಜೋಡಿಸಿ
ಕೊಂಡು ಇಂತೆಂದನು.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧೫. ಯೆಲ್ಲೇ ದೇವನೇ, ನಿನ್ನ ದೇಹದಲ್ಲಿ ಸಮಸ್ತ ದೇ
ವತೆಗಳನ್ನು, ಹಾಗೆಯೇ ಸಮಸ್ತ ಭೂತವೀರ ಸಮೂಹ
ವನ್ನು, ಮತ್ತು ಕಮಲಾಸನದಲ್ಲಿ ಕುಳಿತಿರುವ ಬ್ರಹ್ಮನನ್ನು,
ಈತನನ್ನು, ಸಮಸ್ತ ಬುಟ್ಟಿಗಳನ್ನು, ದಿವ್ಯವಾದ ಪುರಗಳನ್ನ
ನು ನೋಡುವೆನು.

೧೬. ಯೆಲ್ಲೇ ಜಗದೊಡೆಯನಾದ ವಿಶ್ವರೂಪನೇ, ನಿನ್ನ
ನ್ನು ಅನೇಕ ಭುಜಗಳು, ಹೊಟ್ಟೆಗಳು, ಮುಖಗಳು, ಕಣ್ಣುಗ
ಳು, ಉಳ್ಳಂಥವನಾಗಿಯೂ, ಮತ್ತು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ
ಯೂ ಅನಂತರೂಪನಾಗಿಯೂ ಕಾಣುವೆನು. ನಿನ್ನ ರೂಪ
ಕ್ಕೆ ಆದಿಯೂ, ಮಧ್ಯವೂ, ಅಂತವೂ ಕಾಣೆನು.

೧೭. ಕಿರೀಟವುಳ್ಳವನೂ, ಗದೆವುಳ್ಳವನೂ, ಚಕ್ರವುಳ್ಳವ
ನು, ಶೇಷಸ್ಥಿಗಳಿಗಂಪು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಪ್ರಕಾಶಿಸು
ವ ನೋಡಕೂಡದಂಥವನೂ, ಸುತ್ತಿಕೊಂಡು ಉರಿಯುವಂ
ಥಾ ಅಗ್ನಿಯ ಹಾಗೆಯೂ, ಸೂರ್ಯನ ಹಾಗೆಯೂ, ಪೆ
ಳಗುವವ ಯೆಣಿಸಕೂಡದಂಥಾ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೧೮. ನೀನು ನಾಶವಿಲ್ಲದ ಕ್ರೋಧ್ಯನೂ, ಅನಂತಕೃ
ವನೂ, ಈ ಜಗತ್ತಿಗೆ ಕ್ರೋಧ್ಯವಾದ ಆದಿಶಾರಣನು ನೀನೇ,
ನೀನು ನಾಶವಿಲ್ಲದವನೂ, ಸತ್ಯಧರ್ಮಗಳ ರಕ್ಷಕನು, ಆದಿ
ಯಿಂದಾ ಇರುವಂಥಾ ಪುರುಷನು ನೀನೇ, ನನಗೆ ಸುಮತನು

ANANTARAST.

11 anointed with heavenly es-
sence; covered with every marvellous
thing; the eternal God, whose coun-
tenance is turned on every side!

12 The glory and amazing splendour
of this mighty being may be likened
to the sun rising at once into the
heavens, with a thousand times more
than usual brightness. 13 The son of
Pāndoo then beheld within the body
of the God of Gods, standing to-
gether, the whole universe divided
forth into its vast variety. 14 He was
overwhelmed with wonder, and every
hair was raised an end. He bowed
down his head before the God, and
thus addressed him with joined hands.

ARJUN.

15 I behold, O God! within thy
breast, the *Devas* assembled, and every
specific tribe of beings. I see *Brahma*,
that Deity sitting on his lotus-throne;
all the *Rēśhees* and heavenly
Ośrāgās. 16 I see thyself, on all
sides, of infinite shape, formed with
abundant arms, and bellies, and
mouths, and eyes; but I can neither
discover thy beginning, thy middle,
nor again thy end, O universal Lord,
form of the universe. 17 I see thee
with a crown, and armed with club
and *Chakra*, a mass of glory, darting
refulgent beams around. I see thee,
difficult to be seen, shining on all
sides with light immeasurable, like
the ardent fire or glorious sun.

18 Thou art the Supreme Being,
incorruptible, worthy to be known!
Thou art prime supporter of the uni-
versal orb! Thou art the neverfailing
and eternal guardian of religion!
Thou art from all beginning, and I
esteem thee *Poorooosh*.

SANSKRIT.

೧೯. ಅನಾದಿಮಧ್ಯಾಂತಮನಂತ ವೀರ್ಯ
ಮನಂತಬಾಹುಂಕಸೂರ್ಯನೇತ್ರಂ | ಚಕ್ರಾ
ಮಿತ್ಯಾದೀಪ್ರಹುತಾಕವಕ್ತ್ರಂ ಸ್ವತೇಜಸಾವಿ
ಕವ್ಯಮಿದಂತಮಂತಂ ||

೨೦. ದ್ವಾರಾಪ್ರಾಧಿಪೋರಿದಮಂತರಂ
ಹಿವ್ಯಾಪ್ರಂತವ್ಯಯೈಕೇನದಿಕ್ಷ ಸರ್ವಾಃ | ದೃ
ಷ್ಟ್ವಾದ್ಭುತಂರೂಪಮುಗ್ರಂತವೇದಂತೋ
ಕತ್ರಯಂಪ್ರಸ್ಯಧಿತಮಹಾತ್ಮಕ ||

೨೧. ಅಮಿಹಿತಾಸ್ತುರಸಂಘುವಿಕಂತಿಕೇ
ಚಿದ್ಭಿಕ್ಷಾಪ್ರಾಜಯೋಗ್ಯೋಗೋತಿ | ಸ್ವ
ಸ್ತೀತ್ಯುತ್ಸಾಮಹರ್ಷಿಸಿದ್ಧಸಂಘಾಃ ಸ್ತುತಂ
ತಿತ್ವಾಂಸ್ತುತಿಭಿಃಪುಷ್ಕಲಾಭಿಃ ||

೨೨. ರುದ್ರಾದಿತ್ಯಾಸ ಸರ್ವೋಯೇಚ
ಸಾಧ್ಯಾವಿಶ್ವೈವಿನಾಮರುತಕ್ಷೋದ್ಭವಾಃ |
ಗಂಧರ್ವಯಕ್ಷಾಸುರಸಿದ್ಧ ಸಂಘಾವೀಕ್ಷಂತೇ
ತ್ವಾಂವಿಸ್ತೃತ್ವಾಶ್ಚೈವಸರ್ವೇ ||

೨೩. ರೂಪಂ ಮಹತ್ತೇ ಬಹುವಕ್ತ್ರನೇ
ಕ್ರಮಹಾಬಾಹೋ ಬಹುಬಾಹುರುಪಾದಂ |
ಬಹುಾದರಂಬಹುದಂಧ್ರಾಕರಾಳಂ ದೃಷ್ಟ್ವಾ
ತೋಕಾಃಪ್ರಸ್ಯಧಿತಾಸ್ತಥಾಹಂ ||

೨೪. ನಭಸ್ಪ್ರಕಂದೀಪ್ರಮನೇಕವರ್ಣಂ
ವ್ಯಾತ್ಮಾನನಂದೀಪ್ರವಿಕಾಸೇತ್ರಂ ದೃಷ್ಟ್ವಾ
ಹಿತಾಂ ಪ್ರಸ್ಯಧಿತಾಂ ತರಾತ್ಯಾಧೃತಿನಮಿ
ದಾಮಿಕಮಂಚವಿಜ್ಞೇ ||

CANANES.

೧೯. ಮತ್ತು ಅದಿಮಧ್ಯಾಂತರಹಿತನಾಗಿಯೂ, ಪಾರ
ವಿಲ್ಲದಮಾಕ್ರಮವೂ, ತೆಪ್ಪಿವಿಲ್ಲದ ಭುಜಗಳೂ, ಚಂದ್ರ
ಸೂರ್ಯರೇ ಕಣ್ಣುಗಳಾಗಿ ಪುಷ್ಕಲಾಭವನು, ಉರಿಯುವ ಬೆಂಕಿ
ಯಹಾಗೆ ಬಾಯಿವುಳ್ಳವನು, ಸ್ವಂತವಾದ ತೇಜಸ್ವಿನಿಂದ
ಈ ಜಗತ್ತನ್ನು ಪ್ರಕಾಶಿಸಮಾಡುವಂಥಾ ನಿನ್ನನ್ನು ನೋ
ಡುತ್ತೇನೆ.

೨೦. ಯೆಲೇ ಮಹಾತ್ಮನೇ, ಭೂಮಾಸ್ತಾಕಗಳಿಗೆ ನಡುವೆ
ಇರುವ ಈ ಅಂತರವು ಸಮಸ್ತವಾದ ದಿಕ್ಕುಗಳೂ ನಿನೊ
ಬ್ಬನಿಂದಲೇ ತುಂಬಲ್ಪಟ್ಟಿವೆಲ್ಲ. ಯಿಂಥಾ ಅದ್ಭುತವಾಗಿ
ಯೂ, ಉಗ್ರವಾಗಿಯೂ, ಇರುವ ಈ ನಿನ್ನ ರೂಪವನ್ನು
ನೋಡಿ ಮೂರು ತೋಕಗಳೂ ಭಯವಡುತ್ತವೆ.

೨೧. ಇಗೋ ದೇವತೆಗಳ ಸುಂಪುಗಳು ನಿನ್ನನ್ನು ಕ್ರ
ವೇಳಿಸುತ್ತವೆ, ಕೆಲವರು ಭಯಪಟ್ಟವರಾಗಿ ನಿನ್ನ ನಾಮವನ್ನು
ಕೂಗುತ್ತಾರೆ. ಮಹರ್ಷಿಗಳು, ಮತ್ತು ಸಿದ್ಧಸಮಾಹಗಳು,
ಲೇಸಾಗಲೆಂದು ನುಡಿದು ಪೂರ್ಣವಾದ ಸ್ತುತಿಗಳಿಂದ ನಿನ್ನ
ನ್ನು ಸ್ತುತಿಸುತ್ತಿದ್ದಾರೆ.

೨೨. ರುದ್ರಗಣಗಳು, ಅದಿತ್ಯರು, ವಸುಗಳು, ಮ
ತ್ತು ಸಾಧ್ಯರು, ವಿಕರ್ವದೇವತೆಗಳು, ಅಶ್ವಿನಿದೇವತೆಗಳು, ಮ
ರುದ್ದೇವತೆಗಳು, ಪಿತೃದೇವತೆಗಳು, ಗಂಧರ್ವರು, ಯಕ್ಷರು,
ಅಸುರರು, ಸಿದ್ಧಸಮಾಹಗಳು, ಇವರೆಲ್ಲಾ ಆತ್ಮರೂಪೊಂ
ದಿ ನಿನ್ನನ್ನು ನೋಡುತ್ತಿದ್ದಾರೆ.

೨೩. ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ಅನೇಕ ಬಾಯಿ ಕಣ್ಣು
ಗಳು, ಅನೇಕ ಭುಜಗಳು, ತೊಡೆಗಳು, ಪಾದಗಳು, ಅನೇ
ಕ ಹೊಟ್ಟೆಗಳು, ಅನೇಕ ಕೋರೆಗಳಿಂದ ಭಯಂಕರವಾದಂ
ಥಾ, ನಿನ್ನ ಮಹಾ ರೂಪವನ್ನು ನೋಡಿ ಸಮಸ್ತವಾದ
ತೋಕಗಳು ಕಲ್ಲವಲ್ಲೊಳ್ಳುತ್ತಿವೆ, ನಾನಾ ಹಾಗೆಯೇ [ವ್ಯ
ಥವಡುತ್ತೇನೆ.]

೨೪. ಯೆಲೇ ಸರ್ವವ್ಯಾಪಕನಾದ ವಿಷ್ಣುದೇವನೇ, ಆಕಾ
ಶವನ್ನು ಮುಟ್ಟುವಂಥಾ ತೇಜವು, ನಾನಾವಿಧವಾದ ವರ್ಣವು,
ತೆರದಿರುವ ಬಾಯಿಯು, ವಿಕಾಸವಾಗಿ ಉರಿಯುವ ನೇತ್ರಗ
ಳೂ ಉಳ್ಳಂಥಾ ನಿನ್ನನ್ನು ನೋಡಿ ಭಯಪಟ್ಟ ಚಿತ್ತವುಳ್ಳ
ನಾನು ಭೈರವನಾದರೂ, ಕಾಂತಿಯನ್ನಾದರೂ, ಹೊಂ
ದಲಾರೆನಲ್ಲ.

SANSKRIT.

19 I see thee without beginning, without middle, and without end; of valour infinite; of arms innumerable; the sun and moon thy eyes; thy mouth a flaming fire, and the whole world shining with thy reflected glory! 20 The space between the heavens and the earth is possessed by thee alone, and every point around: the three regions of the universe, O mighty spirit! behold the wonders of thy awful countenance with troubled minds. 21 Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The *Māhārshis*, holy bands, hail thee, and glorify thy name with adoring praises. 22 The *Rōdras*, the *Adētyas*, the *Vāsus*, and all those beings the world esteemeth good; *Asurēn* and *Kōmar*, the *Mūroots* and the *Ooshmapās*; the *Gandharvas* and the *Yakshas*, with the holy tribes of *Sōors*, all stand gazing on thee, and all alike amazed! 23 24 The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O *Vishnoo*! and I find no rest!

SANSKRIT.

೨೫. ದಂಧ್ರಾಕ್ಷರಾಣಿಭಯಾನಕಾನಿ ದಿಶೋನ
ನಿವೃತ್ತವ್ಯವಕಾಲಾನಲಸನ್ನಿಭಾನಿ ದಿಶೋನ
ಜಾನೇನಲಭೇಚಕಮಪ್ರಸೀದ ದೇವೇಶಜಗ
ನಿವಾಗ್ |

೨೬. ಅಮಿಚಕ್ವಾಂಧೃತರಾಷ್ಟ್ರ
ಸ್ಯ ಪುತ್ರಾಃ ಸರ್ವೇನ ಹೈವಾನಿಪಾಲಸಂ
ಭುಃ | ಭೀಷ್ಮದ್ರೋಣೌ ಸೂತ ಪುತ್ರಸ್ತ
ಥಾ ಸಾಹಜಾಸ್ಯ ದೀಯೈ ರುಪಿಯೋ ಧಮು
ಖ್ಯೌಃ |

೨೭. ವಕ್ತ್ರಾಣೀಶೇತ್ವರಮಾಣಾವಿಕಂತಿ
ದಂಧ್ರಾಕ್ಷರಾಣಿಭಯಾನಕಾನಿ ಕೇಚಿದ್ವಿ
ಲಗಾದಕನಾಂತೇ ರೇಡುಸಂಧೃತ್ಯಂ ತೇಚಾ
ರ್ಣಿಶೈರುತ್ತಮಾಂಗೈಃ |

೨೮. ಯಥಾನದೀನಾಂ ಬಹವೋಂಬು
ವೇಗಾಸ್ಸಿಮುದ್ರಮೇವಾಭಿಮುಖಾದ್ರವಂತಿ |
ತಥಾತಮಾಮಾನರಶೋಕವೀರಾವಿಕಂತಿವಕ್ತ್ರಾ
ಣ್ಯಭಿವಿಜ್ವಲಂತೀ |

೨೯. ಯಥಾಪ್ರದೀಪ್ತಂಜ್ವಲನಂಪತಂ
ಗಾವಿಕಂತಿನಾಕಾಯಸಮೃದ್ಧವೇಗಾಃ | ತದೈ
ವನಾಕಾಯವಿಕಂತಿಶೋಕಾಸ್ತವಾವಿವಕ್ತ್ರಾಣಿ
ಸಮೃದ್ಧವೇಗಾಃ |

೩೦. ಶೇಲಿಹ್ಯಸೇಗ್ರಸಮಾನಸ್ಸಮಂತಾ
ಶೋಕಾಂತ್ಸಮಗ್ರಾನ್ವದನ್ಯೈಜ್ವಲದಿಭಿಃ |
ತೇಜೋಭಿರಾಪುರಯಜಗತ್ಸಮಗ್ರಭಾಸಸ್ತ
ವೋಗ್ರಾಃ ಪ್ರತಪಂತಿವಿಜ್ವಲೈಃ |

೩೧. ಆಖ್ಯಾಹಿಮೇಕೋಭವಾನುಗ್ರರೂ
ವೋನಮೋಸ್ತುತೇದೇವವರಪ್ರಸೀದ | ವಿಜ್ಞಾ
ತುಮಿಥ್ಯಾಮಿಭವಂತಮಾದ್ಯಂ ನಹಿಪ್ರಜಾನಾ
ಮಿತವಪ್ರಸನ್ನಾಂತಿ |

CANARESE.

೨೫. ಕೋರೆ ಹಲ್ಲುಗಲಿಂದ ಭಯಂಕರಗಲಾಗಿಯೂ,
ಪ್ರಳಯಕಾಲದ ಅಗ್ನಿಗೆ ಸಮಾನಗಲಾಗಿಯೂ ಇರುವ ನಿ
ನ್ನ ಮುಖಗಳನ್ನು ನಾನು ನೋಡಿ ದಿಕ್ಕುಗಾಣದೆ ಸುಖವನ್ನು
ಹೊಂದದೆ ಇದ್ದೇನೆ, ದೇವದೇವನೇ, ಪ್ರಸನ್ನನಾಗು ಜಗನ್ನಿ
ವಾಸನೇ.

೨೬. ಈ ಧೃತರಾಷ್ಟ್ರನ ಮಕ್ಕಳು ಅರಸುಗಳ ಸಂ
ಪುಗಲೊಡನೆ ಕೂಡಿಕೊಂಡವರಾಗಿಯೂ, ಮತ್ತು ಭೀಷ್ಮ
ನಾ, ದ್ರೋಣನಾ, ಈ ಕರ್ಣನಾ, ನಮ್ಮ ಸಮ್ಮಂದಿಗ
ಳಾದ ಮುಖ್ಯನಾಯಕರೊಡನೆ ನಿನ್ನನ್ನು

೨೭. ತ್ವರಿತವನವರಾಗಿ ಕೋರೆಹಲ್ಲುಗಲಿಂದ ಕಪೂರಗ
ಲಾಗಿಯೂ, ಭಯಂಕರಗಲಾಗಿಯೂ ಇರುವ ನಿನ್ನ ಬಾಯಿ
ಗಳನ್ನು ಪ್ರವೇಶಿಸುತ್ತಾರೆ. ಅವರು ಕೆಲಬರು ಹಲ್ಲುಸಂದುಗ
ಲಲ್ಲಿ ತಿಕ್ಕಿದವರಾಗಿ ಚಾರಣವಾಗಲ್ಪಟ್ಟ ಕಿರಸ್ತುಗಳಿಂದ
ಕಾಣಲ್ಪಡುತ್ತಾರೆ.

೨೮. ನದಿಗಳ ಬಹಳವಾದ ನೀರಿನ ಪ್ರವಾಹಗಳು ಸ
ಮುದ್ರವನ್ನೇ ಕುರಿತು ಯೆದುರಾಗಿ ಹಾಗೆ ವೋಡುವವೋ
ಹಾಗೆಯೇ ಈ ವೀರರಾದ ಅರಸುಗಳೆಲ್ಲರೂ ಉರಿಯುತ್ತಿರು
ವ ನಿನ್ನ ಬಾಯಿಗಳನ್ನು ಪ್ರವೇಶಿಸುತ್ತಿಧಾರೆ.

೨೯. ವೇಗವುಳ್ಳ ಪತಂಗದ ಹುಳಿಗಳು ಉರಿಯುವ ಪೆಂ
ಕಿಯಲ್ಲಿ ನಾಕಕ್ಕೋಸ್ಕರ ಹಾಗೆ ಬೀಳುವವೋ ಹಾಗೆಯೇ
ಈ ಜನಗಳು ಅತಿವೇಗವುಳ್ಳವರಾಗಿ ನಾಕಕ್ಕೋಸ್ಕರ ನಿನ್ನ
ಬಾಯಿಗಳನ್ನು ಹೊಗುತ್ತಾರೆ.

೩೦. ಸುತ್ತಲೂ ಉರಿಯುವಂಥಾ ಬಾಯಿಗಳಿಂದ ಯೆಲ್ಲಾ
ಶೋಕಗಳನ್ನು ನುಂಗುವವನಾಗಿ ಮತ್ತು ನಾಲಿಗೆಗಳಿಂದ ಸವ
ರಿಕೊಳ್ಳುತ್ತಿ. ಯೆಲೇ ವಿಧು ದೇವನೇ, ನಿನ್ನ ಉಗ್ರವಾದ
ಪ್ರಭೆಗಳ ತೇಜಸ್ಸುಗಳಿಂದ ಯೆಲ್ಲಾ ಜಗತ್ತು ತುಂಬಿ ತಪಿ
ಸುತ್ತಲಿವೆ.

೩೧. ಯೆಲೇ ಸರ್ವೋತ್ತಮನೇ, ನಿನಗೆ ನಮಸ್ಕಾರವಾಗ
ಲಿ, ಪ್ರಸನ್ನನಾಗು. ಉಗ್ರರೂಪವಾದಂಥಾ ನೀನು ಯಾ
ವತನು. ಆದಿಪುರುಷನಾದ ನಿನ್ನನ್ನು ತಿಳಿಯಲಿಚ್ಛಿಸುತ್ತೇ
ನೆ. ನಿನ್ನ ವರ್ತಮಾನವನ್ನು ತಿಳಿಯದವನಾಗಿದ್ದೇನೆ, [ಆದ
ದರಿಂದ] ನನಗೆ ಹೇಳು.

ENGLISH.

25 Having beholden thy dreadful
teeth, and gazed on thy countenance,
emblem of Time's last fire, I know
not which way I turn! I find no
peace! Have mercy then, O God of
Gods! thou mansion of the universe!
26 & 27 The sons of *Darēśārāshtra*,
now, with all those rulers of the land,
Bhīṣhma, *Drōṇ*, the son of *Soot*,
and even the fronts of our army, seem
to be precipitating themselves hastily
into thy mouths, discovering such
frightful rows of teeth! whilst some
appear to stick between thy teeth
with their bodies sorely mangled.

28 As the rapid streams of full-
flowing rivers roll on to meet the
ocean's bed; even so these heroes of
the human race rush on towards thy
flaming mouths. 29 As troops of in-
sects, with increasing speed, seek
their own destruction in the flaming
fire; even so these people, with
swelling fury, seek their own destruc-
tion. 30 Thou involvest and swallow-
est them altogether, even unto the
last, with thy flaming mouths; whilst
the whole world is filled with thy
glory, as thy awful beams, O *Vish-
noo*, shine forth on all sides!

31 Reverence be unto thee, thou
most exalted! Deign to make known
unto me who is this God of awful
figure! I am anxious to learn thy
source, and ignorant of what thy pre-
sence here portendeth.

SANSKRIT.

శ్రీభగవానువాచః.

౩౦. కాలోస్త్రిలోకక్షయకృత్ప్ర
వృద్ధోల్లోకాంతస్సమాహతుః మిహప్ర
వృత్తః। ఋతేపితౄన్ సభద్యంతి సవే
యేవస్థితాస్త్రత్యనికేదం యోధాః॥

౩౩. తస్మాత్సమత్రిద్య యశోలభస్వ
జిత్వా తత్రాఘం భుంక్ష్య రాజ్యం సమప్త
ద్ధం। మయ్యేవ్యేతేనికతాపూర్వమేవ
మిత్తమాత్రంభవస్యసాక్షిః॥

౩౪. ద్రోణంజ భీష్మంజ జయద్ర
థంజ శనః త ధాన్యా ను యోధ ము
ఖ్యం। మయాహతాం స్త్వం జహిమామ్య
భిద్యాయుధ్యస్వజేతా సిరశేసవత్సాః॥

సంజయ యవాచః.

౩౫. ఏతద్భుత్వావశనంకేకవస్యకృ
తాంజివేదనమాన్సకిరీటే। నమస్కృ
త్వాభాయేష్టనాహకృత్థం సగద్గదంభీత
భీత్యప్రణమ్య॥

అర్జున యవాచః.

౩౬. స్థానేహృషీకేకతవప్రశీత్యాఘ
జగత్ప్రస్తృద్యుత్యనురజ్యతేజః। రక్షాం
సిభీతానిదిశోద్రవంతిసవేదనమస్యంతి
జసిద్ధ సంఘాః॥

౩౭. తస్మాజ్జతేననమేరామహత్త్వ
గరాయేసేబ్రహ్మశోపాధికశ్రీః।
ఆనంతవేదేతజగన్నివాసత్వమక్షరంసదస
త్తత్పరంయత్॥

CANARESE.

భగవదావ్యక్త.

౩౦. [నాను] కాలను, లోకమును నష్టముచే
వను, బుద్ధులను, జనమును అవశువుచే
ప్రారంభిసిద్దీని, నిన్నుజేతుఁ పరిసృగ్యులగు
యారు నింతిరువ విరరల్లరు ఇరలారరు.

౩౩. అదుకారణ నిను యేద్దు నిదిరు, శీతీయ
ను సంపాదిను, తత్రుగళును జయిసి తుంటిర రాజ్య
వను అనుభవిను, ఇవరల్లరూ మోదల్లే న్నింద క్షోల్ల
లవట్టిద్దారే. యేల్లే సవ్యసాక్షియే, నేవక్యమాత్ర
వాసు.

౩౪. న్నిందల్లే క్షోల్లలవట్టిరువ ఈ ద్రోణ, భీ
ష్మ, స్కేంధవ, శనః, మోదలాద యేల్ల విరరను
నిను జయిను. వ్యభేవజేత, యుద్ధ మాదు. యుద్ధ
దల్లి యేదురాళిగళును జయిసిదవనాసువి.

సంజయవాక్య.

౩౫. కేకవన ఇంథా మాతను అజునను కేళి
కేజేడిసికొండు నడుగుతా నమస్కరిసి మత్తు అంజి
అంజి నమస్కరిసి దీనస్వరదీంద కృష్ణునిగి ఇంకేం
దను.

అర్జున వాక్య.

౩౬. యేల్లే హృషీకేకనీ, నిన్న శీతనీయింద
జగత్తెల్ల సంతోషింపడువదు, భక్తివిశేషవను, జే
దువదు, రాక్షసురు భయపట్టవరాగి దిక్పాలాగా పో
దితొంపవరు, సిద్ధపురుషర సమూహులు యేల్ల స్వం
త స్థలదల్లియే నమస్కారమాడువరు.

౩౭. యేల్లే మహత్త్వనీ, బ్రహ్మదేవరిగి ఆదికారణ
నూ, హియనూ, ఆద నిగి యాతక్య నమస్కార
మాదడి ఇద్దారు. అంథా పారవల్లదవను, దేవదేవను,
జగన్నివాసను, నాకవిల్లదవను, సత్తిగూ, అసత్తిగూ, చర
వస్తువు యావదో, అదు నిని.

ENGLISH.

KRISHNA.

32] I am Time, the destroyer of mankind, matured, come hither to seize at once all these who stand before us. Except thyself, not one of all these warriors destined against us, in these numerous ranks, shall live.

33 Wherefore, arise! seek honor and renown! defeat the foe, and enjoy the full-grown kingdom! They are already, as it were, destroyed by me. Be thou alone the immediate agent. 34 Be not disturbed! Kill Drōṇa, and Bhīṣma, and Jāyadrāth, and Kārṇa, and all the other heroes of the war already killed by me. Fight! and thou shalt defeat thy rivals in the field.

SANJAY.

35 When the trembling Arjoon heard these words from the mouth of Krishna, he saluted him with joined hands; and addressed him in broken accents, and bowed down terrified before him.

ARJOON.

36 *Ottarāśāśēkes!* the universe rejoiceth because of thy renown, and is filled with zeal for thy service. The evil spirits are terrified and flee on all sides; whilst the holy tribes bow down in adoration before thee.

37 And wherefore should they not, O mighty Being! bow down before thee, who, greater than *Brāhmā*, art the prime Creator! eternal God of Gods! the world's mansion! Thou art the incorruptible Being, distinct from all things transient!

SANSKRIT.

37. ತೃಮಾದಿವೇದಃಪುರುಷಃ ಪುರಾಣ
ಸ್ವಮಸ್ಯವಿತ್ಯಸ್ಯಪರಂನಿಧಾನಂ | ವೆತ್ತಾಸಿವೇ
ದ್ಯುಂಚ ಪರಂಚಧಾಮತ್ವಯಾತತಂ ವಿತ್ವಮ
ನಂತರಾದ

38. ವಾಯುರಗ್ನಿ ಮೋಗ್ನಿವತ್ ರೂಢ್ಯ
ಕಾಂಕಂಪ್ರಜಾಪತಿ ಸ್ವಂಪ್ರಜಿತಾಮಹತ್ | ನ
ಮೋನಮಸ್ತೇಸ್ತು ಸಹಸ್ರಕೃತ್ಯಃಪುನಶ್ಚ ಭೂ
ಯೋಽಪಿನಮೋನಮಸ್ತೇ ||

39. ನಮಃಪುರಸ್ತಾದಥಪೃಥ್ವತಸ್ತೇನಮೋ
ಸ್ತುತೇ ಸರ್ವತಃಪ್ರವರ್ತಮಾ | ಅನಂತವೀರ್ಯಾ
ಮಿತವಿಕ್ರಮಸ್ತ್ವಂಸರ್ವಾಂಸಮಾಪೋಷಿತ
ಶೋನೀತವಾಃ ||

40. ಸಪೇತಿಮತ್ವಾಪ್ರಸುಭಂಯದುಕ್ತಂ
ಜೇಷ್ಠೃಜೇಮಾದವಹೇಸಪೇತಿ | ಅಜಾನ
ಶಾಮುಮಾನುತವೇದಂಮಯಾಪ್ರಮಾಪಾ
ತ್ಪ್ರಾಣಯೇನಾಪಿ ||

41. ಯೇಷ್ಟಾಃಪಾಸಾಂಫಲಮಸತ್ಯಪು
ತೋಽವಿಪಾಕಯೋಗಸಂಘೋಜನೇದು | ಪ್ರ
ಕೋಫಾಪ್ಯಚ್ಯುತತತ್ಸಮಕ್ಷಂಕತ್ವಾಮಯಿ
ತ್ವಾಮವಮತ್ರ ಮೇಯಿ ||

42. ವಿಕಾಸೋಽಕಸ್ಯಚಕಾಚಕಸ್ಯ ತ್ವ
ಮಸ್ಯಧ್ವಜಾತ್ಮಸುಕುಗ್ಧೋಮಾ | ನತ್ವ
ತ್ವಮೋಽಪ್ಯುಪಾಸಿತಃ ಕುಶೋಮೋಽಪೋಕ
ತ್ರ ಮೇಪ್ಯತ್ರ ಕಿಮತ್ರ ಭಾವ ||

43. ತನ್ವಾತ್ಪ್ರಾಣಮೃತ್ಸಂಘಾಯ
ಕಾಯುತ್ರ ಸಾವಯೇಷ್ವಾ ಮುಮಾಕಮಾ
ಮು | ವಿಕೇವತ್ಸತ್ಯ ಸ್ಯ ಸಮವಸಮ್ಯುಕ್ತಃ |
ಯೇತಿ ಯಾಮಾದಾನಿವೇದನೋಽಥ ||

CANARESE.

37. ನೀನೇ ಆದಿವೇದನು, ಪುರಾಣಪುರುಷನು, ಈ ಜಗ
ತ್ತಿಗೆ ತ್ರೇದ್ಯವಾದ ಮೊಕ್ಕನ ನೀನೇ, ಯೆಲ್ಲ ಅಂತವನು,
ಅಯತಕ್ಕ ವಸ್ತುವು, ತ್ರೇದ್ಯವಾದ ಸ್ಥಾನ ನೀನೇ ಆಗುವಿ,
ಯೆಲೇ ಅನಂತರೂಪನೇ, ನಿನ್ನಿಂದಲೇ ಈಜಗತ್ತು ವಿಸ್ತರನ
ಎಬ್ಬಿತ್ತು.

38. ವಾಯುವು, ಅಗ್ನಿಯು, ಯಮನು, ವರುಣನು,
ಚಂದ್ರನು, ಪ್ರಜಾಪತಿಯು, ಬ್ರಹ್ಮದೇವನು, ನೀನೇ.
ಅಂಥಾನಿಗೆ ನಮಸ್ಕಾರ ಸಾವಿರನಮಸ್ಕಾರ, ಮತ್ತು ಮ
ತ್ತು ನಿನಗೆ ನಮಸ್ಕಾರ ನಮಸ್ಕಾರ.

39. ಯೆಲೇ ಸರ್ವನೇ, ಮುಂದುಗತಿಯಲ್ಲಿಯೂ, ಹಿ
ಂದುಗತಿಯಲ್ಲಿಯೂ, ಮತ್ತು ಯೆಲ್ಲ ಕಡೆಯಲ್ಲಿಯೂ, ನಿನ
ಗೆ ನಮಸ್ಕಾರ, ನಿನಗೆ ನಮಸ್ಕಾರ. ಅಪಾರಾದ ಕತ್ತಿಯು,
ಅಪಾರಾದ ಪಾತ್ರಮವು ಉಳ್ಳಂಥ ನೀನು, ಸರ್ವವ
ನ್ನು ವ್ಯಾಪಿಸಿಕೊಂಡು ಇದ್ದಿಯಾದಕಾರಣ ಸರ್ವವಾಗಿದ್ದಿ.

40. ಸ್ನೇಹಿತನೆಂದು ಕಿಳಿದು ಬಿಲಾತ್ಕಾರವಾಗಿ ಯೆಲೇಕೃ
ದ್ಧನೇ, ಯೆಲೇ ಯಾದವನೇ, ಯೆಲೇ ಸ್ನೇಹಿತನೇ ಯೆ
ದು ನಿನ್ನ ಮಹಾಮಹಿಮೆಯನ್ನು ಅರಿಯದ ನಿನ್ನಿಂದ ಮರ
ತಾದರೂ ಸೆಲಿಗೆಯಿಂದಲಾದರೂ ಯಾವದು ನುಡಿಯಲ್ಪ
ಟ್ಟಿತೋ.

41. ಮತ್ತು ಹಾಸ್ಯಕ್ಕಾಗಿ ಅವಮಾನ ಹೊಂದಿರುವಿ,
ಅಹವಲ್ಲಿ, ಮಲಗುವಲ್ಲಿ, ಕುಳಿತುವಲ್ಲಿ, ಭೋಜನದಲ್ಲಿಯೂ
ಅಥವಾ ಯೇಕೆವಾಗಿ ಕಣ್ಣೆದುರಿಗೆ [ನಿನ್ನಿಂದ ಮಾತುಳ್ಳ
ವು] ಯಾವರೂ ಆ ಯೋಚಕನಾದ ತನ್ನನ್ನು ಯೆಲೇ
ಅಚ್ಯುತನೇ, ತ್ವಮಿಸವೇಕೆಂದು ನಾನು ನಿನ್ನನ್ನು [ಬೇಡಿ
ಕೊಳ್ಳುತ್ತೇನೆ.]

42. ಸ್ಥಾನವ ಜಂಗಮಾತ್ಮಕವಾದ ಈಜಗತ್ತಿಗೆ ನೀನು ತು
ವೆಯಾಗಿದ್ದೀ, ಮತ್ತು ಈಶೋಕಕ್ಕೆ ನೀನೇ ಪೂಜ್ಯನು,
ಮೊದಲನೆಯವು, ಈ ಮಾರು ಶೋಕದಲ್ಲಿಯೂ ನಿನಗೆ ಸು
ಯಾದವನು ದೇವೊಬ್ಬನು ಇಲ್ಲವೆ ಇರುವಲ್ಲಿ ಹೆಚ್ಚಾದವನು
ಯೆಲ್ಲಿರುವನು ಯೆಲೇ ಸಮಾನ್ಯವಾದ ಮಹಿಮೆಯುಳ್ಳವನೇ

43. ಆದುದು ನಾನು ನನ್ನ ಪೀಠವನ್ನು [ನಿಂತಮೇ
ಲೆ] ಕಾಚಿ ನುಸುನುಡಿ, ಸ್ತೋತ್ರಕ್ಕೆ ತಕ್ಕಕಡೆನಾದ ನಿ
ನ್ನನ್ನು ಪ್ರಸನ್ನನಾಗಿ ಬೇಡಿಕೊಳ್ಳುತ್ತೇನೆ, ಯೆಲೇ ವೇದಾ,
ಮಗನಿಗೆ ತುವೆಯಾಗ, ಸ್ನೇಹಿತನಿಗೆ ಸ್ನೇಹಿತನಾಗ, ಪ್ರ
ಮುಖನಿಗೆ ಮನುಷ್ಯನಿಗೆ ಪಾತಕವಾಗುವಿ.

ENGLISH.

38Thou art before all Gods, the
ancient *Pūrūṣh*, and the supreme
supporter of the universe! Thou
knowest all things, and art worthy
to be known; thou art the supreme
mansion, and by thee, O infinite
form! the universe was spread
abroad. 39Thou art *Vāyo* the
God of wind, *Agnee* the God of
fire, *Vāroon* the God of oceans, *Sa-
sanka* the moon, *Prājāpatee* the God
of nations, and *Prāpēlāmaha* the
mighty ancestor. Reverence! Re-
verence be unto thee a thousand times
repeated! Again and again Re-
verence! Reverence be unto thee!

40Reverence be unto thee before
and behind! Reverence be unto thee,
on all sides, O thou who art all in all.
Infinite is thy power and thy glory!
Thou includest all things, wherefore
thou art all things! 41Having regar-
ded thee as my friend, I forcibly
called thee *Krishna*, *Yādava*, Friend!
but, alas! I was ignorant of this thy
greatness, because I was blinded by
my affection and presumption.

42Thou hast, at times, also in sport
been treated ill by me; in thy re-
creations, in thy bed, on thy chair
and at thy meals; in private and in
public; for which, O Being incon-
ceivable! I humbly crave thy forgive-
ness.

43Thou art the father of all things
animate and inanimate; thou art the
sage instructor of the whole, worthy
to be adored! There is none like unto
thee; where then, in the three worlds,
is there one above thee?

44Wherefore I bow down; and,
with my body prostrate upon the
ground, crave thy mercy, Lord!
worthy to be adored; for thou shouldst
bear with me, even as a father with
his son, a friend with his friend, a
lover with his beloved.

SANSKRIT.

౪౫. అద్భుతపూర్వం హృషీకోఽస్మి
దృష్ట్వాభయేనఽప్రవృధితం మనో
మే! తదేవమేదకాయదేవరూపం ప్ర
సిదదేవేకజగన్నివాస॥

౪౬. కిరీటినంగదినంజకృత్తమిథ్వా
మిక్వాప్రద్యుమహంతథ్యేవ! తేన్యేవరూ
దేణజతుభుజేననకుప్రబాహ్ణోభవమి
త్వమూర్తే॥

శ్రీభగవానువాచ.

౪౭. మమోప్రసన్నో నతవాఙ్మనీ
దంరూపంచరందరీతమాత్మయోగాత్ |
తేజోమయం విత్వమనంతమాద్యంయ
న్యోత్వదన్యోననదృష్టపూర్వం॥

౪౮. నవేదయజ్ఞాధ్యయన్యేనా
దాన్యేనాఽచక్రియాభినత పోభిరు
గ్రీృ! ఏవంరూపః కశ్య అపంనృతే
కేద్రద్భుత్వదన్యోనకృప్రసి॥

౪౯. మాతేవ్యథామాజవిమూఢభా
పో దృష్ట్వా రూపంఘోరమిదం ప్రజ్ఞ
మేదం! వ్యభేతభిఃప్రితమనాఃపునస్తప్తం
తదేవమేరూపమిదం ప్రవక్త్య॥

సంజయ ఉవాచ.

౫౦. ఇత్యజ్ఞానం వాసుదేవస్తథో
క్వా స్వకంరూపం దకాయామానభూ
యః! ఆత్వాసయామానజభిత మేనం
భూత్వాపునోస్సమ్యవపుమహత్తా॥

CANARESE.

౪౫. యేందూ నోఽదదంధాద్దను నోఽది సుం
తేఽపిసుత్తిథ్యేనే. ఆదరే నన్న మనసు భయందిద
వ్యభేదతుత్తదే. ఆదకారణ మోదలిన ఆ శృష్ట రూపవ
న్నే ననగే తోఽరిసి ప్రసన్నానాగు దేవదేవనే, జగ
న్నివాసనే.

౪౬. కిరీటపుళ్ళ, గదయుళ్ళ, జక్రకృత్తనాద,
నిన్ను నాను నోఽదలిట్టేగుత్తేనే. హాగేయే నకుప్ర
భుజనే, విత్వమూర్తియే, ఆ నాల్కు భుజగల్గుళ్ళ
ఆ రూపదిందలే పోప్పి ఇరువవనాగు.

భగవదా వక్త.

౪౭. యేలే అజ్ఞాననే, ప్రసన్నానాద న్నింద
ఈక్రేద్యవాద విత్వరూపపు యావ నన్న సామర్థ్య
దింద నినగే తోఽరిసల్పట్టితే అంధా నన్న తేజోమ
యవాద విత్వరూపపు, అనంతరూపపు, ఆదిరూప
పు, ఇదు నిన్నుతోతు అన్యనింద మోదలు యేందు
నోఽదలిట్టదల్లపు.

౪౮. యేలే కురుక్రేద్యనే, ఈ మనుష్యలోక
దల్లి ఇంధా రూపపుళ్ళ నాను నిన్నుతోతు బేరీబు
నింద కాణువదక్క వేదోక్తయజ్ఞదిందలు, వేదపూ
రువదంద, దానగళింద, క్రియేగళింద, మత్తు లుగ
వాద తపస్సుగళిందలాగలి కశ్యనల్లపు.

౪౯. ఈ నన్న అఘోరరూప రూపవన్ను నోఽది
నినగే వ్యభేద, మాధభావనూ ఆగవేద, భయవిల్ల
దే సంతోషదత్తనాగి ఆ నన్న మోదలిన ఈ రూపవ
న్నే తిరిగి జనాగి నోఽడు.

సంజయ వాక్య.

౫౦. సర్వోత్పరనాద వాసుదేవను ఈ ప్రశార అ
జ్ఞానగే హాగేయే బేరీ, స్వంత రూపవన్ను పునః
తేఽరిసిదను, కాంతమూర్తియోగి మహత్త్వను భయ
పట్టి ఇవనన్ను తిరిగి సమాధాన పడినను.

ENGLISH.

45 I am well pleased with having beheld things before never seen; yet my mind is overwhelmed with awful fear. Have mercy, then, O heavenly Lord! O mansion of the universe! And shew me thy celestial form. 46 I wish to behold thee with the diadem on thy head, and thy hands armed with club and *Chakra*; assume then, O God of thousand arms, image of the universe, thy four-armed form.

KRISHNA.

47 Well pleased, O *Arjoon*, I have shewn thee, by my divine power, this my supreme form, the universe in all its glory, infinite and eternal, which was never seen by any one except thyself; 48 for no one, O valiant *Kooroo*! in the three worlds, except thyself, can such a sight of me obtain; nor by the *Veds*, nor sacrifices, nor profound study; nor by charitable gifts, nor by deeds, nor by the most severe mortifications of the flesh. 49 Having beheld my form, thus awful, be not disturbed, nor let thy faculties be confounded. When thou art relieved from thy fears, and thy mind is restored to peace, then behold this my wondrous form again.

SANJAY.

50 The son of *Vasudev* having thus spoken unto *Arjoon*, shewed him again his natural form; and having re-assumed his milder shape, he presently assuaged the fears of the affrighted *Arjoon*.

SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೫೧. ದೃಷ್ಟ್ವೇದಮಾನುಷಂ ರೂಪಂ ತ
ಷರಾಮ್ಯಂ ಜನಾದೇನ | ಇದಾನೀಮಸ್ಮಿ ಸಂ
ವೃತ್ತಸ್ತಸಚೇತಾಃ ಪ್ರಕೃತಿಗತಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೫೨. ಸುತುರ್ದೇವತಾ ಮಿದುರೂಪಂ ದೃ
ಷ್ಟವಾಸನೀಯಂ ನಮ | ದೇವಾ ಅದೃಶ್ಯರೂಪ
ಸ್ಯ ನಿಶ್ಯಂದತೇ ಸಾಕ್ಷಿಣಃ ||

೫೩. ನಾಹಂ ವೇದೈರ್ನ ತಪಸಾನದಾನೇನ
ನ ಚೇಜ್ಯಯಾ | ಕರ್ಯವಂ ವಿಧೋದ್ರದ್ಧಂ
ದೃಷ್ಟವಾಸನೀಮಾಂಯಥಾ ||

೫೪. ಭಕ್ತ್ಯಾತ್ಮನಸ್ಯ ಯಾ ಕರ್ಯಾ ಅಹಮೇ
ವಂ ವಿಧೋರ್ಜುನ | ಜ್ಞಾತುಂ ದ್ರದ್ಧಂ ಚ ತ
ತ್ವೇನ ಪ್ರವೇದ್ಯಂ ಚ ಪರಂ ತಪ ||

೫೫. ಮತ್ಕರ್ತೃಕೃತ್ಯಾತ್ಮನೋ ಮದ್ಭ
ಕ್ತಸ್ಸೌಗವಜೀತಃ | ನಿವೃತ್ತರಸಸ್ಯ ಭೂತೇ
ದುಃಸ್ವಮಾಮೇತಿ ಪಾಂಡವ ||

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೫೧. ಯೆಲೇ ಜನಾದೇನೇ, ಈನಿನ್ನ ಕಾಂತವಾದ ಮ
ನುಷ್ಯ ಭಾವವುಳ್ಳ ರೂಪವನ್ನು ಕಂಡು ಈಗಲು ಹೊಸ
ದಾಗಿ ಹುಟ್ಟಿದವನಾದೆನು ಮತ್ತು ಸ್ಥಿರಮನಸ್ಸುಳ್ಳವನಾಗಿ
ಮೊದಲಿನ ಸ್ವಭಾವವನ್ನು ಹೊಂದಿದೆನು.

ಭಗವದ್ವಾಕ್ಯ.

೫೨. ಈ ನನ್ನ ಸುಲಭವಾಗಿ ಕಾಣಲಕರ್ಯವಾದ ರೂಪ
ವನ್ನು ನೀನು ಕಂಡವನಾದಿ, ದೇವತೆಗಳಾದಾಗ್ಯೂ ನಿತ್ಯವೂ
ಈ ರೂಪದ ದರ್ಶನವನ್ನು ಅರೇಕ್ಷಿಸುವರು.

೫೩. ವೇದಗಳಿಂದಲೂ, ತಪಸ್ಸಿನಿಂದಲೂ, ದಾನದಿಂದ
ಲೂ, ಯಜ್ಞದಿಂದಲೂ, ಕಾಣಲಕರ್ಯವಾದ ಮಹಿಮೆಯುಳ್ಳ
ವನು ನಾನು, ನೀನು ನನ್ನನ್ನು ನೋಡಿದಹಾಗೆ ಯಾರೂ
ನೋಡಲಾರರು.

೫೪. ಯೆಲೇ ಅರ್ಜುನನೇ, ಇಂಥಾ ಮಹಿಮೆಯುಳ್ಳ
ನಾನು ಬೇರೊಂದು ಕಡೆಗೆ ತಿರುಗದ ಭಕ್ತಿಯಿಂದ ತಿಳಿಯುವ
ವದಕ್ಕೂ, ನೋಡುವದಕ್ಕೂ, ನಿಶ್ಚಯವಾಗಿ ಪ್ರವೇಶಿಸುವ
ದಕ್ಕೂ, ಸಾಧ್ಯವಾಗದ್ದೇನೆ, ಯೆಲೇ ಕ್ರತುಹರನೇ.

೫೫. ಯೆಲೇ ಪಾಂಡವನೇ, ಯಾವಾತನು ನನ್ನನ್ನೇ ಪ
ರವಸ್ತುವೆಂದು ತಿಳಿದವನಾಗಿ, ನನಗೆ ಪ್ರಿಯವಾದ ಕ್ರಿಯೆಗ
ಳನ್ನು ಮಾಡುವನೋ, ಯೆಲ್ಲಾ ಆತನಿಗೆಂದ ಬಿಡಲ್ಪಟ್ಟವನಾ
ಗಿ ನನ್ನ ಭಕ್ತನಾಗುವನೋ, ಮತ್ತು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿ
ಯೂ ಮೈರಬಿಲ್ಲದೇ ಇರುವನೋ ಅಂಥಾತನು ನನ್ನನ್ನೇ
ಕೇರುವನು.

ENGLISH.

ARJOON.

⁵¹Having beheld thy placid human shape, I am again collected; my mind is no more disturbed, and I am once more returned to my natural state.

KRISHNA.

⁵²Thou hast beholden this my marvellous shape, so very difficult to be seen, which even the *Devas* are constantly anxious to behold. ⁵³But I am not to be seen, as thou hast seen me, even by the assistance of the *Vēds*, by mortifications, by sacrifices, by charitable gifts; ⁵⁴but I am to be seen, to be known in truth, and to be obtained by means of that worship which is offered up to me alone; ⁵⁵and he goeth unto me whose works are done for me; who esteemeth me supreme; who is my servant only; who hath abandoned all consequences, and who liveth amongst all men without hatred.

LECTURE XII.

OF SERVING THE DEITY IN HIS VISIBLE
AND INVISIBLE FORMS.

ಹ ನೆ ರ ಡ ನೇ ಅ ಧಾ ಯ.

SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧. ವ್ರತಸತತಯುಕ್ತಾಯೇಭಿತ್ತಾಸ್ತ್ವಾಂ
ಚರುಪಾಹತೇ! ಯೇಷಾಂಪ್ರಜ್ಞರಮವ್ಯಕ್ತಂ
ತೇದಾಂಕಯೋಗವಿತ್ತಮಾಃ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಮಯ್ಯಾಪೇಕ್ಷ್ಯಮನೋಯೇಮಾಂ
ನಿತ್ಯಯುಕ್ತಾಉಪಾಸತೆ! ತ್ರದ್ಧಯಾಪರ
ಯೋಪೇಕ್ಷ್ಯೇಮೇಯುಕ್ತತಮಾಮತಾಃ||

೩. ಯೇತ್ವಕ್ಷರಮನಿರ್ದೇಶ್ಯಮವ್ಯಕ್ತಂ
ಚರುಪಾಸತೆ! ಸರ್ವತ್ರಗಮಚಿಂತ್ಯಂಚ
ಕೂಟಸ್ಥಮಚಲಂಧ್ರವಂ||

೪. ಸನ್ನಿಯಮ್ಯೇಂದ್ರಿಯಗ್ರಾಮಂಸ
ರ್ವತ್ರಸಮಬುದ್ಧಯಃ! ತೇಪ್ರಾಪ್ತವಂತಿ
ಮಾಮೇವಸರ್ವಭೂತಹಿತೇಶಾಃ||

೫. ಕ್ಲೇಶೋಧಿ ಕಠರಸ್ತೇಷಾ ಮವ್ಯಕ್ತಾಸ
ಕ್ತಚೇತಸಾಂ! ಅವ್ಯಕ್ತಾಹಿಗತಿರ್ದುಃಖಂದೇಹ
ವದ್ಭಿರಮಾವ್ಯತೇ||

CANARESE.

ಅರ್ಜುನ.ವಾಕ್ಯ.

೧. ಈ ಪ್ರಸಾರವಾಗಿ ನಿರಂತರ ಯುಕ್ತರಾದ ಯಾವ ಭಕ್ತ
ರು ನಿನ್ನನ್ನು ಉಪಾಸನೆಮಾಡುತ್ತಾರೆಯೋ, ಮತ್ತು ನಾಕ
ವಿಲ್ಲದವನು ಕಾಣಲ್ಪಡದವನು ಯೆಂಬವರು ಯಾರೋ, ಅವ
ರೊಳಗೆ ಯೋಗವನ್ನು ಹೆಚ್ಚಾಗಿ ಬಲ್ಲವರಾರು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಮನಸ್ಸನ್ನು ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಮಾಡಿಸಿ ಶ್ರೇಷ್ಠವಾ
ದ ವಿಶ್ವಾಸದೊಡನೆಕೂಡಿದವರಾಗಿ ಯಾವಾಗಲೂ ಭಕ್ತಿಯು
ಳ್ಳವರಾಗಿ ನನ್ನನ್ನು ಯಾರು ಭಜಿಸುವರೋ, ಅವರು ನನಗೆ
ವಿಹಿತರು ಸಮ್ಪತ್ತರು.

೩. ಮತ್ತು ನಾವಿಲ್ಲದೆ, ತೋರಿಸಕೂಡದೆ, ಕಾಣಕೂಡದೆ,
ಯೆಲ್ಲಾಕಡೆ ಇರುವಂಥಾ ಧ್ಯಾನಿಸಕೂಡದೆ, ಯೆಲ್ಲಾಕ್ಕೂ
ಮೇಲಾಗಿಯೂ ಚಲಿಸದೆ ಯಾವಾಗಲೂ ಇರುವಂಥಾದ್ದ
ನ್ನು ಯಾರು ಪುಪಾಸನೆ ಮಾಡುತ್ತಾರೋ,

೪. ಮತ್ತು ಇಂದ್ರಿಯಗ್ರಾಮವನ್ನು ಚನ್ನಾಗಿ ಸ್ವಾಧೀ
ನಮಾಡಿಕೊಂಡು ಯೆಲ್ಲಾ ದರಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿವುಳ್ಳವರಾ
ಗಿ ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಿಗೂ ಮೇಲೆನಿಸುವದರಲ್ಲಿಯೇ ಆಸ
ಕ್ತಿಯುಳ್ಳವರು ಯಾರೋ ಅವರು ನನ್ನನ್ನೇ ಹೊಂದುವರು.

೫. ಆದರೆ ಕಾಣಬಾರದವಸ್ತುವಿನಲ್ಲಿ ತಗಲಿದ ಮನಸ್ಸು
ಳ್ಳವನಿಗೆ ಬಹಳ ಹೆಚ್ಚಾದ ಕಷ್ಟವು ಉಂಟಾಗುವದು, ದೇಹ
ಧಾರಿಗಳಿಂದ ಕಾಣಕೂಡದ ಮಾರ್ಗವು ದುಖ್ವದಿಸುವದ
ಲ್ಲವೆ.

ENGLISH.

ARJUN.

¹Of those thy servants who are
always thus employed, which know
their duty best? those who worship
thee as thou now art; or those who
serve thee in thy invisible and incor
ruptible nature?

KRISHNA.

²Those who having placed their
minds in me, serve me with constant
zeal, and are endued with steady
faith, are esteemed the best devoted.

^{3&4}They too who, delighting in the
welfare of all nature, serve me in my
incorruptible, ineffable, and invisible
form; omnipresent, incomprehen
sible, standing on high, fixed and im
moveable, with subdued passions
and understandings, the same in all
things, shall also come unto me.

⁵Those whose minds are attached
to my invisible nature have the great
er labour to encounter; because an
invisible path is difficult to be found
by corporeal beings.

SANSKRIT.

೭. ಯೇತುಸರ್ವಾಣಿಕರ್ಮಾಣಿಮಯಿ
ಸನ್ಯಸ್ಯಮತ್ಪರಾಃ | ಅನನ್ಯೋನ್ಮಿವಯೋ
ಗೇನಮಾಂಧ್ಯಾಯಂತಲುಪಾಸತೇ ||

೮. ತೇಭಾಮಹಂಸಮುದ್ಧರ್ತಾಮೃತ್ಯು
ಸಂಸಾರ ಸಾಗರಾಃ | ಭಾಮಿ ನಚಿರಾತ್ಪಾ
ಥಮಯ್ಯಾವೇಶಿತಜೀತಸಾಂ ||

೯. ಮಯೇವ ಮನಃಪತ್ಯಮಯಿ
ಬುದ್ಧಿಂನಿವೇಶಯ | ನಿಸಿದ್ಯಸಿಮಯೇವಲ
ತಲೂರ್ಧ್ವಂನಸಂಕಯಃ ||

೧೦. ಅಥಚಿತ್ತಂಸಮಾಧಾತುಂ ನಕೋ
ಽಪಿಮಯಿಸ್ಥಿರಂ | ಅಭ್ಯಾಸಯೋಗೇನತತೋ
ಮಾಮಿಥ್ಯಾಪ್ತಂಧನಂಜಯ ||

೧೧. ಆಭ್ಯಾಸೇವ್ಯಸಮಧೋನಿಮತ್ಯ
ರ್ದ್ರಪರಮೋಭವ | ಮದರ್ಥಮುಕ್ತಾಸ್ತೇಕು
ರ್ವೇನ್ಸಿದ್ಧಿಮವಾಪ್ಸ್ಯಸಿ ||

೧೨. ಅಭೈತದವ್ಯಕಕ್ಲೋಸಿ ಕರ್ತುಮ
ಮೋಗಮಾತ್ರಿತಃ | ಸರ್ವಕರ್ಮಫಲತ್ಯಾಗಂ
ತತ್ಕುರುಯತಾತ್ಮವಾ ||

೧೩. ಶ್ರೇಯೋಹಿಂಜ್ಞಾನ ಮಭ್ಯಾಸಾ
ಕ್ ಜ್ಞಾನಾದ್ಯಾನಂವಿಹಿತ್ಯತೇ | ಧ್ಯಾನಾತ್ಕರ್ಮ
ಫಲತ್ಯಾಗಸ್ತಾಗಾಘಾಂತಿರನಂತರಂ ||

೧೪. ಅದ್ವೇಷಾ ಸರ್ವಭೂತಾನಾಂ ಮೈ
ತ್ರೈಕರುದ್ಧವಚ | ನಿರ್ಮಮೋನಿರಹಂಕಾ
ರಸ್ಸಮದುಃಖಸುಖೋಕ್ಷಮಾ ||

೧೫. ಸಂತುಪ್ತಸ್ಸತತಂಯೋಗೀಯತಾ
ತ್ಪಾದೃಢಚಿತ್ತಯಃ | ಮಯ್ಯರ್ಪಿತಮನೋ
ಬುದ್ಧಿಯೋಮದ್ಭಿಕ್ತಸ್ಸಮೇಪ್ರಿಯಃ ||

CANARESE.

೭. ಆದರೊಂದ ಯೆಲ್ಲಾ ಕ್ರಿಯೆಗಳನ್ನು ನನ್ನಲ್ಲಿಯೇ
ಕೇರಿಸಿ ನನ್ನವರಾಗಿ ಬೇರೊಂದನ್ನು ಯೇನಿಸದ ಭಕ್ತಿಯೋ
ಗದಿಂದ ನನ್ನನ್ನು ಧ್ಯಾನಿಸುವರಾಗಿ ಉಪಾಸನೆ ಮಾಡುವವ
ರು ಯಾರೋ,

೮. ಅಂಥ ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸುಳ್ಳವರಿ
ಗೆ ನಾನು ಮೃತ್ಯು ಸಂಸಾರ ಸಮುದ್ರದಿಂದ ಜಾಗ್ರತೆ
ಯಾಗಿ ಚನ್ನಾಗಿ ಯೆತ್ತುವವನು, ಯೆಲೇ ಪಾರ್ಥನೇ.

೯. ನನ್ನಲ್ಲಿಯೇ ಮನಸ್ಸನ್ನು ನಿಲ್ಲಿಸು, ನನ್ನಲ್ಲಿಯೇ
ಬುದ್ಧಿಯನ್ನು ಹೊಗಿಸು, ಇದರಮೇಲೆ ಸಂಕಯವಿಲ್ಲ, ನನ್ನ
ಲ್ಲಿಯೇ ಇರುವಿ,

೧೦. ಹಾಗೆ ಚಿತ್ತವನ್ನು ನನ್ನಲ್ಲಿ ಸ್ಥಿರವಾಗಿ ಸಮಾಧಾನದ
ದಿಸುವದಕ್ಕೆ ಕತ್ತಿಯಿಲ್ಲದವನಾಗುವಿ. ಯೆಲೇ ಅರ್ಜುನನೇ,
ಅಭ್ಯಾಸಯೋಗದಿಂದ ನನ್ನನ್ನು ಕೇರುವದಕ್ಕೆ ಇಚ್ಛಿಸು.

೧೧. ಅಭ್ಯಾಸಿಸುವದರಲ್ಲಿ ಸಮರ್ಥನಾಗದೆ ಇರುವಿ ಆದ
ರೆ ನನ್ನ ಕ್ರಿಯೆಗಳೇ ಶ್ರೇಷ್ಠವೆಂದು ಯೇನಿಸುವವನಾಗು,
ಹಾಗೆಯೇ ನನಗೋಸ್ಕರವಾದರೂ ಕರ್ಮಗಳನ್ನು ಮಾಡಿ
ಮೋಕ್ಷನಿಧಿಯನ್ನು ಹೊಂದುವಿ.

೧೨. ಅದನ್ನಾದರೂ ಮಾಡುವದಕ್ಕೆ ಅಕರ್ತನಾಗುವಿ ಆ
ದರೆ ನನ್ನ ಭಕ್ತಿಯೋಗವನ್ನು ಹೊಂದಿ ದೈವ್ಯ ಮನಸ್ಸು
ಳ್ಳವನಾಗಿ ಯೆಲ್ಲಾ ಕರ್ಮ ಫಲಗಳನ್ನು ಬಿಟ್ಟುಬಿಡು.

೧೩. ಬಿಲಿಅಭ್ಯಾಸಕ್ಕಿಂತ ಜ್ಞಾನದೊಡ್ಡದು, ಜ್ಞಾನಕ್ಕಿಂ
ತ ಧ್ಯಾನವು ವಿಕೇವವು, ಧ್ಯಾನಕ್ಕಿಂತಲೂ ಕರ್ಮಫಲತ್ಯಾಗ
ಹೆಚ್ಚು, ಅನಂತರದಲ್ಲಿ ಆ ತ್ಯಾಗದಿಂದ ಕಾಂತಿಯು.

೧೪. ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿಯೂ ದ್ವೇಷವಿಲ್ಲದವನು,
ಕರುಣೆಯು, ಸ್ನೇಹಭಾವವುಳ್ಳವನು, ಆಹಂಕಾರ ಮಮಕಾ
ರ ವಿಲ್ಲದವನು, ಸುಖದುಃಖಗಳು ಸಮವಾದವನು, ತಾಳಿಮೆ
ಯುಳ್ಳವನು,

೧೫. ಯಾವಾಗಲೂ ಸಂತೋಷವುಳ್ಳವನು, ಯೋಗಿ
ಯು, ಸ್ವಾಧೀನವಾದ ಮನಸ್ಸುಳ್ಳ, ಧೃಢವಾದ ನಿಶ್ಚಯ
ವುಳ್ಳವನು, ನನ್ನಲ್ಲಿಯೇ ಅರ್ಪಿಸಲ್ಪಟ್ಟ ಚಿತ್ತವು
ಬುದ್ಧಿಯುಳ್ಳವನು, ಯಾವನೋ ಆತನೇ ನನ್ನ ಭಕ್ತನು,
ನನಗೆ ಪ್ರಿಯನು.

ENGLISH.

6 They also who, preferring me, leave
all works for me, and, free from the
worship of all others, contemplate
and serve me alone,

7 I presently raise them up
from the ocean of this region of mor-
tality, whose minds are thus attached
to me. 8 Place then thy heart on
me, and penetrate me with thy un-
derstanding, and thou shalt, without
doubt, hereafter enter unto me.

9 But if thou shouldst be unable,
at once, steadfastly to fix thy mind
on me, endeavour to find me by
means of constant practice.

10 If after practice thou art still
unable, follow me in my works su-
preme; for by performing works for
me, thou shalt attain perfection.

11 But shouldst thou find thyself
unequal to this task, put thy trust in
me alone, be of humble spirit, and
forsake the fruit of every action.

12 Knowledge is better than prac-
tice, meditation is distinguished from
knowledge, forsaking the fruit of
action from meditation, for happiness
hereafter is derived from such for-
saking.

13 & 14 He my servant is dear unto
me, who is free from enmity, the
friend of all nature, merciful, exempt
from pride and selfishness, the same
in pain & pleasure, patient of wrongs,
contented, constantly devout, of sub-
dued passions, and firm resolves, and
whose mind and understanding are
fixed on me alone.

SANSKRIT.

೧೫. ಯಸ್ಯಾನ್ಯೋದ್ವಿಜತೇಲೋಕೋ
ತೋನಾನ್ಯೋದ್ವಿಜತೇಚಯಃ | ಹರ್ಷಾ ಮ
ರ್ದ-ಭಯೋದ್ವಿಗ್ಲಮು-ಕ್ತೋಯಸ್ಯಚ
ಮೇಪ್ರಿಯಃ ||

೧೬. ಅನವೇಕ್ಷ ಕುಚಿದ್-ಕ್ಷ ಉದಾಸೀ
ನೋಗತವ್ಯಥಃ | ಸರ್ವಾರಂಭ ಪರಿತ್ಯಾಗೀ
ಯೋಮದ್ಭಕ್ತಸ್ಯಮೇಪ್ರಿಯಃ ||

೧೭. ಯೋನಹೃದ್ಯತಿನದ್ವೀಪ್ತಿನಕೋ
ಚತಿ ಸಾಂಕ್ಷತಿ | ಕುಭಾಕುಭ ಪರಿತ್ಯಾಗೀ ಭಕ್ತಿ
ಮಾರ್ಗಯಸ್ಯಮೇಪ್ರಿಯಃ ||

೧೮. ಸಮತ್ಯಕ್ತಾಶ ಮಿತ್ರೇಚ ತಥಾ
ಮಾನಾಪಮಾನಯೋಃ | ತೀತೋಷ್ಣ ಸುಖ
ದುಃಖೈರಮಸ್ಯಸ್ಯಂಗವಿವರ್ತಿತಃ ||

೧೯. ತುಲ್ಯನಿಂದಾ ಸ್ತುತಿಮೌನೀ ಸಂ
ತುಷ್ಟೋಯೇನಕೇನಚಿತ್ | ಅನಿಕೇತಸ್ಯಿರಮ
ತಿಭಕ್ತಿಮಾರ್ಗಮೇಪ್ರಿಯೋನರಃ ||

೨೦. ಯೇತುಧರ್ಯಾಮೃತಮಿದಮು
ಭೋಕ್ತಂ ಪರ್ಯುಪಾಸತೆ | ತ್ರದಧಾನಾಮ
ತಪರಮಾಭ್ಯಾಸ್ತೇತೀವಮೇಪ್ರಿಯಾಃ ||

CANARESE.

೧೫. ಯಾವಾತನ ದೆಕೆಯಿಂದ ಜನವು ಭಯಪಡದೋ
ಜನದದೆಕೆಯಿಂದ ಯಾವಾತನು ಭಯಪಡನೋ ಮತ್ತು ಸಂ
ತೋಷ, ಕೋಪ, ಭಯ, ಇವಗಳ ಹೆಜ್ಜೆ ಕೆಗಲೆಂದ ಬಿಡುವು
ಹಿಡುವನು ಯಾವನೋ ಆತನೇ ನನ್ನ ಪ್ರಿಯನು.

೧೬. ಅವೇಕ್ಷೆಯಿಲ್ಲದವನು, ಕುಚಿಯುಳ್ಳವನು, ಸಮ
ಭೇದ, ಪಕ್ಷಪಾತಯಿಲ್ಲದವನು, ವ್ಯಥೆಯಿಲ್ಲದವನು, ಯೆ
ಲ್ಲಾ ಪ್ರಾರಂಭಗಳನ್ನು ಬಿಟ್ಟುಬಿಡುವವನು, ಯಾವನೋ ಆ
ತನೇ ನನ್ನ ಭಕ್ತನು ನನಗೆ ಪ್ರಿಯನು.

೧೭. ಯಾವಾತನು ಸಂತೋಷಿಸನು, ದ್ವೇಷಿಸನು, ಅಳ
ನು, ಅನೇಕ್ಷಿಸನು, ಮೇಲೂಕೀಡುಗಳನ್ನು ಬಿಟ್ಟುಬಿಡುವವನು,
ಮತ್ತು ಭಕ್ತಿಯುಳ್ಳವನು, ಯಾವನೋ ಆತನೇ ನನ್ನ ಪ್ರಿ
ಯನು.

೧೮. ತತ್ಪ್ರವಿನ್ಯಿಯೂ, ಮಿತ್ರನಲ್ಲಿಯೂ, ಸಮಖ
ದ್ವಿಯುಳ್ಳವನು, ಹಾಗೆ ಮಾನಾಪಮಾನಗಳಲ್ಲಿಯೂ, ತೀತ,
ಉಷ್ಣ, ಸುಖ, ದುಃಖಗಳಲ್ಲಿಯೂ ಸಮಖದ್ವಿಯುಳ್ಳವನು
ಸಂಗವಿಲ್ಲದವನು.

೧೯. ನಿಂದೆಯಲ್ಲಿಯೂ, ಸ್ತುತಿಯಲ್ಲಿಯೂ, ವೊಂದೇ
ರೀತಿಯುಳ್ಳವನೂ, ಮೌನವುಳ್ಳವನು, ದೊರಕದಷ್ಟರಿಂದ
ಲೇ ಸಂತೋಷಪಡುವವನು, ಇದು ನನ್ನ ಮನೆ ಅನ್ನದವ
ನು, ಸ್ಥಿರವಾದ ಬುದ್ಧಿಯುಳ್ಳವನು, ಭಕ್ತಿಯುಳ್ಳವನು, ಇಂ
ಥಾ ಮನುಷ್ಯನು ನನ್ನ ಪ್ರಿಯನು.

೨೦. ಧರ್ಮಸ್ವರೂಪವಾದ ಮತ್ತು ಮೋಕ್ಷದಿವಯ
ವಾದ ಇದನ್ನು ಹೇಳಲ್ಪಟ್ಟಮೇಲಾಗಿ ಯಾರು ವುಪಾಸನೇ
ಮಾಡುವರೋ ಅವರೇ ವಿಶ್ವಾಸಉಳ್ಳವರು ನನ್ನನ್ನೇ ತ್ರೇ
ದ್ಯನೆಂದು ಯೆಣಿಸುವ ಭಕ್ತರು ನನಗೆ ಅತ್ಯಂತಪ್ರಿಯರು.

ENGLISH.

¹⁵He also is my beloved of whom mankind are not afraid, and who of mankind is not afraid; and who is free from the influence of joy, impatience, and the dread of harm,

¹⁶He my servant is dear unto me who is unexpected, just and pure, impartial, free from distraction of mind, and who hath forsaken every enterprize.

¹⁷He also is worthy of my love, who neither rejoiceth nor findeth fault; who neither lamenteth nor coveteth, and, being my servant, hath forsaken both good and evil fortune.

^{18&19}He also is my beloved servant, who is the same in friendship and in hatred, in honor and in dishonor, in cold and in heat, in pain and pleasure; who is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, and pleased with whatever cometh to pass; who owneth no particular home, and who is of a steady mind.

²⁰They who seek this *Amrēta* of religion even as I have said, and serve me faithfully before all others, are, moreover, my dearest friends.

LECTURE XIII.

EXPLANATION OF THE TERMS KSHETRA
AND KSHETRA-GNA.

కు ది ము ర నే లి అ థా య.

SANSKRIT.

అర్జున యవాహః.

౧. ప్రశ్నాశిం పురుషంజీవజ్జేత్రం
క్షేత్రజ్ఞమేవహ | ఏతద్వేదితుమిష్టామి
జ్ఞానంజ్ఞేయంజగేకవ||

శ్రీభగవానువాహః.

౨. ఇదంశరణంశాంతేయక్షేత్రమి
త్యభిదియ్యతే | ఏతద్వేదిత్యంతప్రా
కుక్షేత్రజ్ఞఃశివోద్యతః||

౩. క్షేత్రజ్ఞంజాబిమాందిధి సర్వజ్ఞే
త్రైమభారత | క్షేత్రక్షేత్రజ్ఞయో
జ్ఞానాయత్తద్జ్ఞానమతమమ||

౪. తక్షేత్రంయజ్ఞయాదృశ్యయద్వి
శాయత్తయక్ | సజయ్యోయత్ప్ర
భావత్తత్సమాగేనమేక్రమః||

౫. ఋషిభిర్మహాగౌతమంభూషణ
విద్యోపనిషత్ | బ్రహ్మసూత్రపద్య
క్షేపవేదముద్భవిస్త్రితః||

CANARESE.

అర్జున వాక్య.

౧. యేలే కేకవనే, ప్రశ్నాశియన్న, పురుషన
న్న, క్షేత్రవన్న, క్షేత్రజ్ఞవన్న, మత్తు జ్ఞానవన్న,
జ్ఞేయవన్న, శిశియలిప్థయిసుత్తేనే.

భగవద్వాక్య.

౨. యేలే కుంకికమారనే, ఈ శరణవు క్షేత్ర
సిందు జేల్లల్పడువదు, ఈ శరణవన్న యావాతను అ
రియుత్తానో అవన్న క్షేత్రజ్ఞసిందు కాస్త్రజ్ఞ
రు జేల్లవరు.

౩. యేలే భారతనే, యేల్లా శరణగల్గియూ క్షే
త్రజ్ఞనాగుచు నన్ను శిశి. క్షేత్రక్షేత్రజ్ఞరజ్ఞానవు
యావదో ఆ జ్ఞానవు నన్న మత్తు.

౪. ఆ క్షేత్రవు యావదు, యేంథాద్దు, యావరి
శివుల్లద్దు, హ్యగే శిశియతక్కద్యో. మత్తు ఆక్షేత్ర
జ్ఞను యావను, యేంథా మహిమేయుల్లవనో, అద
న్న నన్న సంజ్ఞేరవాక్యదింద కేల్ల.

౫. ఋషి ఋషి నానా భందస్సుగళిందలూ, ఋషిగ
ళిందలూ, జేతుమంతగళాగి నిక్షయిసల్పట్టి బ్రహ్మ
సూత్రపదగళిందలూ, బహు ప్రశారవాగి స్తోత్ర
మాదల్పట్టితు.

ENGLISH.

ARJUN.

"I now am anxious to be informed,
O Keshob! what is Prākṛēśē, who
is Pōrōrōsh; what is meant by the
words Kshētrā and Kshētrā-gnā, and
what by Gnān and Gnēyā.

KRISHNA.

"Learn that by the word Kshētrā
is implied this body, and that he who
is acquainted with it is called Kshē-
trā gnā. "Know that I am that
Kshētrā-gnā in every mortal frame.
The knowledge of the Kshētrā and
the Kshētrā-gnā is by me esteemed
Gnān or wisdom.

"Now hear what that Kshētrā or
body is, what it resembleth, what are
its different parts, what it proceedeth
from, who he is who knoweth it, and
what are its productions. "Each
hath been manifoldly sung by the
Rēēshēēs in various measures, and in
verses containing divine precepts,
including arguments and proofs.

SANSKRIT.

೬. ಮಹಾಭೂತಾನ್ಯಹಂಕಾರೋಬುದ್ಧಿರ
ವ್ಯಕ್ತಮೇವಚ | ಇಂದ್ರಿಯಾಣಿ ದಕೈಕಂಚ
ಮಂಚಚೇಂದ್ರಿಯಗೋಚರಾಃ ||

೭. ಇಚ್ಛಾ ದ್ವೇಷಂಸುಖಂದುಃಖಂಸಂಘಾ
ತಕ್ಷೇತನಾಧೃತಿಃ | ಏತತ್ಕ್ಷೇತ್ರಂಸಮಾನೇ
ನಸವಿಕಾರಮುದಾಹೃತಂ ||

೮. ಅಮಾನಿತ್ವ ಮದಂಭಿತ್ವ ಮಹಿಂಸಾ
ಕ್ಷಾಂತಿರಾರ್ಜುನಂ | ಆಚಾರ್ಯೋಪಾಸನಂ
ಕೌಚಂಸ್ಥೈರ್ಯಮಾತ್ಮನಿಗ್ರಹಃ ||

೯. ಇಂದ್ರಿಯಾರ್ಥೇದುರ್ವೈರಾಗ್ಯಮು
ನಹಂಕಾರವಚ | ಜನ್ಮಮೃತ್ಯುಜರಾವ್ಯಾಧಿ
ದುಃಖ ದೋಷಾನುದರ್ಶನಂ ||

೧೦. ಅಸಕ್ತಿರನಭಿವ್ಯಂಗ್ಯಃಪುತ್ರದಾರಗೃ
ಹಾದಿಃ | ನಿತ್ಯಂಜನಮಚಿತ್ತತ್ವಮಿದ್ವಾನಿ
ದ್ವೀಪವತ್ತಿಮು ||

೧೧. ಮಯಿಜಾನನ್ಯಯೋಗೇನ ಭಕ್ತಿ
ರವ್ಯಭಿಚಾರಿಣೀ | ವಿಧಿರ್ದೇಶ ಸೇವಿತ್ವಮರತಿ
ಜನನಂಸದಿ ||

೧೨. ಅಧ್ಯಾತ್ಮಜ್ಞಾನಾನ್ಯತ್ಯವಂತತ್ವಜ್ಞಾ
ನಾರ್ಥದರ್ಶನಂ | ಏತಕ್ಜ್ಞಾನಮಿತಿಪ್ರೋ
ಕ್ತಮಜ್ಞಾನಮದತೋನ್ಯಥಾ ||

೧೩. ಜ್ಞೇಯಂಯತ್ಪ್ರಪ್ತವತ್ಪ್ರಾಪ್ತಮಿ
ತ್ಯಜ್ಞಾತ್ವಾಮೃತಮುಕ್ತುತೇ | ಅನಾದಿಮತ್ಪರಂ
ಬ್ರಹ್ಮನಸತ್ತನ್ನಾಸದುಚ್ಯತೇ ||

೧೪. ಸರ್ವತಃ ಪಾಣಿಪಾದಂ ತತ್ಸರ್ವ
ತೋಕ್ಷಿಕಿರೋಮುಖಂ | ಸರ್ವತಃ ಕ್ರೂರಿಮು
ಶ್ಲೋಕೇನರ್ವಮಾವೃತೈಶ್ಚಿತ್ತಿ ||

CANARESE.

೬. ಮಹಾ ಭೂತಂಗಳು ಅಹಂಕಾರವು, ಬುದ್ಧಿಯು,
ಅವ್ಯಕ್ತವು, ಹನ್ನೊಂದು ಇಂದ್ರಿಯಗಳು, ಇಂದ್ರಿಯಗ
ಳಿಗೆ ಗೋಚರವಾಗುವವು ಅಯಿದು.

೭. ಇಚ್ಛೆಯೂ, ದ್ವೇಷವೂ, ಸುಖವೂ, ದುಃಖವೂ,
ಸಂಘಾತವೂ, ಜ್ಞಪ್ತಿಯೂ, ಭೈರವ್ಯವೂ, ಇದು ಸವಿಕಾರ
ವಾದ ಕ್ಷೇತ್ರವು ಸಮಾನದಿಂದ ಹೇಳಲ್ಪಡುವದು.

೮. ಕೋವಿಲ್ಲದೆ ತಂಭವಿಲ್ಲದೆ ಇರುವಿಕೆಯೂ, ಅಹಿಂ
ಸೆಯೂ, ಕಾಳಿಮೆಯೂ, ಜ್ಞಾನಸಾಧನವೂ, ಗುರುಕೇನೆ
ಯೂ, ಕುಚಿಯೂ, ಸ್ಥಿರವಾದ ಬುದ್ಧಿಯೂ, ಮನೋಜ
ಯವೂ.

೯. ಇಂದ್ರಿಯಗಳ ವಿಷಯದಲ್ಲಿ ವೈರಾಗ್ಯವು, ಅಹಂ
ಕಾರವಿಲ್ಲದೇ ಇರೋಣವು, ಹುಟ್ಟು, ಸಾವು, ಮುಳುಗುವುದು, ರೋ
ಗ, ದುಃಖ, ಇವಗಳ ದೋಷವನ್ನು ಅರಿಮೋಣವು.

೧೦. ಮಕ್ಕಳಲ್ಲಿ, ಹೆಂಡತಿಯಲ್ಲಿ, ಮನೆಮೊದಲಾದವುಗಳ
ಲ್ಲಿ, ಮೋಹವು, ಆಸಕ್ತಿಯು, ಯಿಲ್ಲದೆ ಇರೋಣವು, ಇವು
ವಾದ ಲಾಭದಲ್ಲಿಯೂ, ಅನಿವಾರ್ಯವಾದ ನಷ್ಟದಲ್ಲಿಯೂ,
ಯಾವಾಗಲೂ ಸುಖವಾದ ಚಿತ್ತವು,

೧೧. ನನ್ನಲ್ಲಿ ಅನನ್ಯಯೋಗದಿಂದ ಅವ್ಯಭಿಚಾರ ಭ
ಕ್ತಿಯು, ಜನದ ಗುಂಪಿನಲ್ಲಿ ಕೇರದೆ, ಜನವಿಲ್ಲದ ಪ್ರದೇಶದ
ಲ್ಲಿ ಇರುವಿಕೆ.

೧೨. ಅಧ್ಯಾತ್ಮಜ್ಞಾನದಲ್ಲಿ ನಿತ್ಯತ್ವವೂ, ತತ್ವಜ್ಞಾನ
ದ ಅರ್ಥದರ್ಶನವೂ, ಇದು ಜ್ಞಾನವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿ
ತು. ಇದಕ್ಕಿಂತ ಮೇಲೆ ಆದದ್ದೇ ಅಜ್ಞಾನವು.

೧೩. ಜ್ಞೇಯವಾಗದೋ ಅದನ್ನು ಹೇಳುತ್ತೇನೆ, ಯಾವ
ದನ್ನು ಶಿಕ್ಷೆ ಮೋಕ್ಷವನ್ನು ಹೊಂದುವರು, ಅದು ಆದಿಯಿ
ಲ್ಲದ ಪರಬ್ರಹ್ಮವು, ಇಲ್ಲವೆಂದು ಉಂಟೆಂದು ಹೇಳಲ್ಪಡದು

೧೪. ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಕೈಕಾಲುಗಳಲ್ಲೆಲ್ಲಾ
ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಕಣ್ಣು ತಲೆ ಮುಖವುಳ್ಳಂಥಾದ್ದು,
ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಕಿವಿಯುಳ್ಳಂಥಾದ್ದು, ಶೋಕದಲ್ಲಿ
ಯೆಲ್ಲವನ್ನೂ ಅಕ್ರಮಿಸಿಕೊಂಡು ಇರುವದು.

ENGLISH.

⁶This *Kshētrā* or body, then, is made up of the five *Māhābhōt* (elements), *Ahānkār* (self-conceitedness), *Bōddhē* (understanding), *Avyaktam* (invisible spirit), the eleven *Eēndrēya* (organs), and the five *Eēndrēya-gōchār* (faculties of the five senses); ⁷with *Ecchā* and *Dwēsha* (love and hatred), *Sookh* and *Dookh* (pleasure and pain), *Ghētānā* (sensibility), and *Dhrēṭē* (firmness). Thus have I made known unto thee what that *Kshētra* or body is, and what are its component parts.

^{8&9}*Gnān*, or wisdom, is freedom from self-esteem, hypocrisy and injury; patience, rectitude, respect for masters and teachers, chastity, steadiness, self-constraint, disaffection for the objects of the senses, freedom from pride, and a constant attention to birth, death, decay, sickness, pain and defects; ¹⁰exemption from attachments and affection for children, wife, and home; a constant evenness of temper upon the arrival of every event, whether longed for or not;

¹¹A constant and invariable worship paid to me alone; worshipping in a private place, and a dislike to the society of man; ^{12a}a constant study of the superior spirit; and the inspection of the advantage to be derived from a knowledge of the *Tāttvā* or first principle.

This is what is distinguished by the name of *Gnān*, or wisdom, *Agnān*, or ignorance, is the reverse of this.

¹³I will now tell thee what is *Gnēya*, or the object of wisdom, from understanding which thou wilt enjoy immortality. It is that which hath no beginning, and is supreme, even *Brāhm*, who can neither be called *Sāt* (ens) nor *Asāt* (non ens).

¹⁴It is all hands and feet; it is all faces, heads, and eyes; and, all ear, it sitteth in the midst of the world possessing the vast whole.

SANSKRIT.

೧೬. ಸರ್ವೇಂದ್ರಿಯಗುಣಾಭಾಸಂ ಸ
ವೇಂದ್ರಿಯವಿವರ್ಜಿತಂ | ಅಸತ್ತಂಸರ್ವ-
ಭೃಕ್ಷೈವನಿರ್ಗುಣಂ ಗುಣಭೋಕ್ತೃಽಪಿ ||

೧೭. ಬಹಿರಂತಃಕ ಭೂತಾನಾಮಚರಂಚರ
ಮೇವಚ | ಸೂಕ್ಷ್ಮತ್ವಾತ್ಪ್ರದವಿಕ್ಷೇಯಂ ದೂರ
ಸ್ಥಂಜಾಂತಿಕೇಚತಃ ||

೧೮. ಅವಿಭಕ್ತಂಚ ಭೂತೇಷುವಿಭಕ್ತಮಿವಚ
ಸ್ಥಿತಂ | ಭೂತಭತ್ವೇಚತಜ್ಞೇಯಂ ದ್ರವಿ
ಷ್ಯಪ್ರಭವಿಷ್ಯಚ ||

೧೯. ಜ್ಯೋತಿರಾಮಿತಜ್ಯೋತಿಸ್ತಮ
ಸಃಪರಮುಚ್ಯತೇ | ಜ್ಞಾನಂಜ್ಞೇಯಂಜ್ಞಾನ
ಗಮ್ಯಂಹೃದಿಸರ್ವಸ್ಯ ನಿಷ್ಕೃತಂ ||

೨೦. ಇತಿಕ್ಷೇತ್ರಂ ತದಾಜ್ಞಾನಂಜ್ಞೇಯಂ
ಜೋಕ್ತಂ ಸಮಾಸತಃ | ಮದ್ಭಕ್ತ್ಯಪ್ರದವಿಜ್ಞಾ
ಯಮದ್ಭಾವಾಯೋಪಪದ್ಯತೇ ||

೨೧. ಪ್ರಕೃತಿಂ ಪುರುಷಂ ಚೈವ ವಿಧೃನಾ
ದೀಲುಭಾವಮಿ | ವಿಕಾರಾಂತ್ ಸುಣಾಂಶ್ಚೈವ ವಿದ್ಧಿ
ಪ್ರಕೃತಿಸಂಭವಾ ||

೨೨. ಕಾರ್ಯಕಾರಣಕರ್ತೃತ್ವೇ ಹೇತುಃ
ಪ್ರಕೃತಿರುಚ್ಯತೇ | ಪುರುಷಃ ಸ್ವಬುದ್ಧುಃ
ನಾಂಭೋಕ್ತೃತ್ವೇ ಹೇತುರುಚ್ಯತೇ ||

೨೩. ಪುರುಷಃ ಪ್ರಕೃತಿಸ್ಥೋಹಿ ಭುಂಕ್ತೇ
ಪ್ರಕೃತಿರ್ಜಾಗುರಾಣಾ | ಕಾರಣಂ ಗುಣಾಂ
ಗೋಸ್ಯ ಸದನಮೋನಿಷ್ಠಸ್ತನು ||

CANARESE.

೧೬. ಮತ್ತು ಯೆಲ್ಲಾ ಇಂದ್ರಿಯಂಗಳ ಗುಣಂಗಳಹಾಗಿ
ತೋರಿ ಯೆಲ್ಲಾ ಇಂದ್ರಿಯಂಗಳನ್ನು ಬಿಟ್ಟು ಇರುವದು,
ಯಾವದರ ತಗುಲುವಿಕೆಯೂ ಇಲ್ಲದೇ ಯೆಲ್ಲವನ್ನು ವಹಿಸಿ
ಇರುವದು ಗುಣವನ್ನು ಹೊಂದದೆ ಗುಣಗಳನ್ನು ಅನುಭವಿ
ಸುತ್ತಾ ಇರುವದು.

೧೭. ಚರಿಸದೇ ಇರುವ ಮತ್ತು ಚರಿಸುವ ಭೂತಗಳ
ಹೊರಗೂ ವೊಳಗೂ, ಬಹಳ ಸೂಕ್ಷ್ಮವಾಗಿ ಇರುವದರಿಂದ
ತಿಳಿಯಕೂಡದ್ದಾಗಿ ಅದು ದೂರವಾಗಿದ್ದು ಸಮೀಪದಲ್ಲಿಯೆ

೧೮. ಭೂತಗಳಲ್ಲಿ ವಿಂಗಡಿಸಕೂಡದಹಾಗಿ ಮತ್ತು ವಿಂಗಡ
ವಾಗಿಯೇ ಇರುವದು, ಭೂತಗಳ ಭರಿಸಿ ನುಂಗುವದೂ ಹು
ಟ್ಟಿಸುವದೂ ಅದೇ ಜ್ಞೇಯವು.

೧೯. ಬೆಳಕುಗಳಿಗೆಲ್ಲಾ ದೀಪವಾಗಿರುವ ಅದು ಕತ್ತಲಿಗೆ
ಹೊರಗಾಗಿವೆಯೆಂದು ಹೇಳಲ್ಪಡುವದು. ಜ್ಞಾನವೂ, ಜ್ಞೇ
ಯವೂ ಜ್ಞಾನದಿಂದ ಹೊಂದತಕ್ಕದ್ದು ಯೆಲ್ಲದರ ಹೃದ
ಯದಲ್ಲಿ ಇರುವಂಥಾದ್ದು.

೨೦. ಈ ಪ್ರಕಾರವಾಗಿ ಕ್ಷೇತ್ರವೂ ಹಾಗೆಯೇ ಜ್ಞಾನ
ವೂ, ಜ್ಞೇಯವೂ ಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿತು. ನನ್ನ ಭ
ಕ್ತರು ಇದನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದು ನನ್ನ ಭಾವವನ್ನು ಹೊಂ
ದುತ್ತಾರೆ.

೨೧. ಪ್ರಕೃತಿಯು, ಪುರುಷನು ಯೆಂಬ ಯೆಕಡು ತ
ತ್ವಗಳನ್ನು ಅನಾದಿಯಾದವಗಳೆಂದು ತಿಳಿ. ವಿಕಾರಗಳನ್ನು,
ಗುಣಗಳನ್ನು ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದವಗಳೆಂದು ತಿಳಿ.

೨೨. ಕಾರ್ಯ, ಕಾರಣ, ಕರ್ತೃತ್ವಗಳ ವಿಷಯದಲ್ಲಿ
ಪ್ರಕೃತಿಯು ಹೇತುವೆಯೆಂದು ಹೇಳಲ್ಪಡುವದು. ಸುಖ
ದುಃಖಗಳ ಅನುಭವ ವಿಷಯದಲ್ಲಿ ಪುರುಷನು ಹೇತುವೆಂದು
ಹೇಳಲ್ಪಡುವನು.

೨೩. ಪುರುಷನು ಪ್ರಕೃತಿಯಲ್ಲಿ ಕೇರಿ ಇರುವವನಾ
ದರಿಂದ ಆ ಪ್ರಕೃತಿಯು ವಿಕೆಯಿಂದ ಹುಟ್ಟಿದ ಗುಣ
ಗಳನ್ನು ಅನುಭವಿಸುವನು ಇವನಿಗೆ ವೊಳ್ಳೇದಾದ ಅಲ್ಲದಾದ
ಯೋನಿಯ ಜನ್ಮಗಳ ವಿಷಯದಲ್ಲಿ ಗುಣಂಗಳನೆ ಕಾರಣವು

ENGLISH.

16 Itself exempt from every organ, it is the reflected light of every faculty of the organs. Unattached, it containeth all things; and without quality it partaketh of every quality.

17 It is the inside and the outside, and it is the moveable and immoveable of all nature. From the minuteness of its parts it is inconceivable. It standeth at a distance, yet it is present. 18 It is undivided, yet in all things it standeth divided. It is the ruler of all things: it is that which now destroyeth, and now produceth.

19 It is the light of lights, and it is declared to be free from darkness. It is wisdom, that which is the object of wisdom, and that which is to be obtained by wisdom; and it presideth in every breast.

20 Thus hath been described together what is *Kshētrā* or body, what is *Gnān* or wisdom, and what is *Gnēyā* or the object of wisdom. He my servant who thus conceiveth me obtaineth my nature.

21 Learn that both *Prākṛētā* and *Pūrōṣā* are without beginning. Know also that the various component parts of matter and their qualities are co-existent with *Prākṛētā*.

22 *Prakṛētee* is that principle which operateth in the agency of the instrumental cause of action.

Pūrōṣā is that *Hētō* or principle which operateth in the sensation of pain and pleasure.

23 The *Pūrōṣā* resideth in the *Prakṛētee*, and partaketh of those qualities which proceed from the *Prakṛētee*. The consequences arising from those qualities, are the cause which operateth in the birth of the *Poorōosh*, and determineth whether it shall be in a good or evil body.

SANSKRIT.

೨೩. ಉಚ್ಛ್ರಾಂತಮುಖಾಚ ಭರ್ತಾ
ಭೋಕ್ತಾಮಹೇಶ್ವರಃ | ಪರಮಾತ್ಮೇತಿಜಾಪುಷ್ಯ
ಕ್ಷೋದೇಹೇ ಸ್ಥಿರ್ಭುರುದ್ಯಪರಃ ||

೨೪. ಯದ್ವಿವಂವೇತ್ತಿ ಪುರುಷಂ ಪ್ರಕೃತಿಂ
ಚ ಸುಕೃತ್ ಸ್ವಹ | ಸರ್ವಭಾವತಃ ಮಾನೋ
ವಿನವಭಾಯೋ ಭಜಾಯತೇ ||

೨೫. ಭ್ಯಾನಿನಾತ್ಮನಿವಶ್ಯಂತಿ ಕೇಚಿದಾ
ತ್ವಾನಮಾತ್ಮನಾ | ಅನ್ಯೇನಾಂ ಬ್ರಹ್ಮೇನಯೋ
ಗೇನ ಕಮಯೋಗೇನ ಜಾಪತೇ ||

೨೬. ಅನ್ಯೇತ್ವೇನೈವ ಜಾನಂತಃ ಕೃತ್ವಾ
ನ್ಯೋಭ್ಯುಪಾಸತಃ | ತೇವಿಜಾತಿತರಂತ್ಯೇನ
ಮೃತ್ಯುಂಕ್ರುತಿವರಾಯಣಾಃ ||

೨೭. ಯವತ್ಸಂಜಾಯತೇಕಿಂಚಿತ್ ಸತ್ವಂ
ಸ್ಥಾವರಜಂಗಮಂ | ಜೇತ್ರಜೇತ್ರಜ್ಞಸಂ
ಯೋಗಾತ್ತದ್ವಿದ್ಧಿಭರತರ್ಥಭಿ ||

೨೮. ಸಮಂಸರ್ವೇಷು ಭೂತೇಷು ತಿ
ದ್ವಂತಂ ಪರಮೇಶ್ವರಂ | ವಿನಶ್ಯತ್ ಸ್ವವಿನಶ್ಯಂ
ತಂಯುಃ ಪಶ್ಯತಿ ಸಪಶ್ಯತಿ ||

೨೯. ಸಮಂಸರ್ವೇಷು ಸರ್ವತ್ರ ಸಮವ
ಸ್ಥಿತಮಿಶ್ವರಂ | ನಹಿನಸ್ತಾತ್ರೈವಾತ್ಮಾನಂತ
ತೋಯಾತಿ ಪರಾಂಗತಿ ||

೩೦. ಪ್ರಕೃತೈಶ್ಚೈತಕೃತ್ಯಾಣಿ ಕ್ರಿಯಾ
ಮಾಣಾನಿ ಸರ್ವಾಃ | ಯಃ ಪಶ್ಯತಿ ತದಾತ್ಮಾನ
ಮಕರ್ತಾರಂ ಸಪಶ್ಯತಿ ||

೩೧. ಯದಾ ಭೂತವೃಥಗ್ಭಾವಮೇಕಸ್ಯ
ಮನುಪಶ್ಯತಿ | ತತ್ಪ್ರವಚವಿಸ್ತಾರಂ ಬ್ರಹ್ಮಸಂ
ಪದ್ಯತೇತದಾ ||

CANARESE.

೨೩. ನೋಡುವವನಾಗಿಯೂ, ತಿಳಿಯುವವನಾಗಿಯೂ,
ವೊಡೆಯನಾಗಿಯೂ, ಅನುಭವಿಸುವವನಾಗಿಯೂ, ಇರುವ
ಮಹೇಶ್ವರನು ಈ ದೇಹದಲ್ಲಿ ಪರಮಪುರುಷನೆಂದೂ, ಪರ
ಮಾತ್ಮನೆಂದೂ ಹೇಳಲ್ಪಡುವನು.

೨೪. ಈ ಪ್ರಕಾರ ಪ್ರಕೃತಿಯನ್ನು, ಪುರುಷನನ್ನು,
ಗುಣಗಳನ್ನು ಸಹ ಯಾವಾತನು ತಿಳಿಯುತ್ತಾನೋ ಆತನು
ಹಾಗೆ ಇದ್ದಾಗ್ಯೂ ಪುನಃ ಹುಟ್ಟನು.

೨೫. ಕೆಲವರು ಭ್ಯಾನದಿಂದಲೇ, ಆತ್ಮದಲ್ಲಿ ಆತ್ಮದಿಂದ
ಆತ್ಮನನ್ನು ಕಾಣುತ್ತಾರೆ. ಮತ್ತು ಕೆಲವರು ಸಾಂಖ್ಯಯೋ
ಗದಿಂದಲೂ, ಬೇರೆ ಕೆಲವರು ಕಮಯೋಗದಿಂದಲೂ
[ಕಾಣುತ್ತಾರೆ.]

೨೬. ಈ ಕ್ರಮವನ್ನು ಅರಿಯದಂಥಾ ಬೇರೆ ಕೆಲವರು
ಬೇರೆ ಜನರಿಂದ ಕೇಳಿ ಪುನಃ ನೆನಪು ಮಾಡುತ್ತಾರೆ, ಅಂಥಾ ವೈ
ದಿಕರೂ ಮೃತ್ಯುವನ್ನು ದಾಟುವರು.

೨೭. ಯೇಲೇ ಭರತಕುಶೋತ್ತಮನೇ, ಸ್ಥಾವರ ಜಂಗಮ
ವಾದ ಸತ್ವವು ಯಾವತ್ತೂ ಜೇತ್ರ, ಜೇತ್ರಜ್ಞರ ಕೂಡುವಿ
ಕೆಯಿಂದ ಅದು ಸ್ವಲ್ಪ ಹುಟ್ಟುವದೆಂದು ತಿಳಿ.

೨೮. ನಾಕೊಂದುವ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ
ಸಂಯುಕ್ತವಾಗಿ ನೆಲೆಗೊಂಡಿರುವ ಪರಮೇಶ್ವರನನ್ನು ನಾಕಿಲ್ಲದ
ವನುಯೆಂದು ಯಾವನು ತಿಳಿಯುವನೋ ಅವನೇ ತಿಳಿಯು
ತ್ತಾನೆ.

೨೯. ಈಶ್ವರನನ್ನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಸಮವಾ
ಗಿರುವಾತನೆಂದು ನೋಡಿ ತನ್ನಿಂದ ತನ್ನನ್ನು ಕಡಿದರೆ ತರು
ವಾಯ ಕ್ರೀಡುವಾದ ಗತಿಯನ್ನು ಹೊಂದುವನು.

೩೦. ಯೆಲ್ಲಾ ಕರ್ಮಗಳೂ ಪ್ರಕೃತಿಯಿಂದಲೇ ಮಾಡಲ್ಪಡುತ್ತವೆಯೆಂದು ಯಾವಾತನು ತಿಳಿಯುವನೋ ಆತನು
ಹಾಗೆಯೇ ತನ್ನನ್ನು ಕರ್ತೃಮಾಡದಾತನೆಂದು ತಿಳಿಯುವನು.

೩೧. ಯಾವಾಗ ಭೂತಗಳ ಬೇರೆ ಭಾವವನ್ನು ಮೊದಲೇ
ಕಡೆಯಲ್ಲಿರುವದಾಗಿ ಕಾಣುವನು ಆವಿಸ್ತಾರವಾದ ಬ್ರಹ್ಮನು
ನು ತರುವಾಯ ಹೊಂದುವನು.

ENGLISH.

23 *Pooroosh* is that superior being, who is called *Maheshwar*, the great God, the most high spirit, who in this body is the observer, the director, the protector, the partaker.

24 He who conceiveth the *Pooroosh* and the *Prakreetee*, together with the *Gûṇ* or qualities, to be even so as I have described them, whatever mode of life he may lead, he is not again subject to mortal birth.

25 Some men, by meditation, behold, with the mind, the spirit within themselves; others, according to the discipline of the *Sāṅkhya* (contemplative doctrines), and the discipline which is called *Karma-yōg* (practical doctrines); 26 Others again, who are not acquainted with this, but have heard it from others, attend to it. But even these, who act but from the report of others, pass beyond the gulf of death.

27 Know, O chief of the race of *Bhārat*, that every thing which is produced in nature, whether animate or inanimate, produced from the union of *Kshetra* and *Kshetragña*, matter and spirit. 28 He who beholdeth the Supreme Being alike in all things, whilst corrupting, itself uncorrupting; 29 And conceiving that God in all things is the same, doth not of himself injure his own soul, goeth the journey of immortality.

30 He who beholdeth all his actions performed by *Prakreetee*, nature, at the same time perceiveth that the *Atma* or soul is inactive in them.

31 When he beholdeth all the different species in nature comprehended in one alone, and so from it spread forth into their vast variety, he then conceiveth *Brahm*, the Supreme Being.

SANSKRIT.

32. ಅನಾದಿಶ್ವಾನ್ವಿಸ್ತುತಾಶ್ವಾತ್ಮನಃ
ಮಾತ್ರಾಯಮವ್ಯಯಃ | ಶರೀರಸ್ಮಿಂಶ್ಚಾಂ
ತೇಯನಕರೋತಿನಲಿಪ್ಯತೇ ||

33. ಯಥಾಸರ್ವಗತಂಸಂಕ್ಷಾಪ್ಯ ದಾಕಾ
ಶಂನೋಪಲಿಪ್ಯತೇ | ಸರ್ವತ್ರಾಪಸ್ಥಿತೋದೇ
ಹೇತಥಾಶ್ವಾನೋಪಲಿಪ್ಯತೇ ||

34. ಯಥಾಪ್ರಕಾಶಮಶ್ವೇಶಃಕೃತ್ಸ್ನಂ
ಲೋಕಮಿಮಂರಂಭಿ | ಜೇತ್ರಜೇತ್ರೀ ತಥಾ
ಕೃತ್ಸ್ನಂಪ್ರಕಾಶಯತಿಭಾರತ ||

35. ಜೇತ್ರಜೇತ್ರಜ್ಞಯೋರೇವ ಮಂ
ತರಂಜ್ಞಾನಚಕ್ಷುಃ | ಭೂತಪ್ರಕೃತಿಮೋ
ಕ್ಷಂಚಯೇವಿದುರ್ಯಾಂತೀಶೇವರಂ ||

CANARESE.

32. ಯೇಲೇ ಕುಂತೀ ಕುಮಾರನೇ, ಈ ಪರಮಾತ್ಮನು
ಆದಿಯಿಲ್ಲದವನು, ಅಂತವಿಲ್ಲದವನು, ಸುಣವಿಕಾರವಿಲ್ಲದವನು,
ಆದದರಿಂದ ಶರೀರಗಳಲ್ಲಿ ಇರುವನಾದಾಗ್ಯೂ ಮಾರುವವನಲ್ಲ,
ಲೇಪಹೊಂದುವವನಲ್ಲ.

33. ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಇರುವ ಆಕಾಶವು ಸೂ
ಕ್ಷ್ಮತ್ವವುಳ್ಳ ಕಾರಣ ಲೇಪಹೊಂದದೇ ಹಾಗೆ ಇರುವದೋ
ಹಾಗೆ ಯೆಲ್ಲಾ ಶರೀರದಲ್ಲಿ ಇರುವ ಆತ್ಮನು ನಿರ್ಲಿಪ್ತನು.

34. ಯೇಲೇ ಭಾರತನೇ, ವೊಬ್ಬನಾದ ಸೂರ್ಯನು ಈ
ಯೆಲ್ಲಾ ಲೋಕವನ್ನು ಹಾಗೆ ಪ್ರಕಾಶಿಸುವನೋ ಹಾಗೆ
ಯೇ ಜೇತ್ರಿಯು ಯೆಲ್ಲಾ ಜೇತ್ರವನ್ನು ಪ್ರಕಾಶಿಸು
ವನು.

35. ಈಪ್ರಕಾರ ಜೇತ್ರಜೇತ್ರಜ್ಞರ ಅಂತರಾಂತರವ
ನ್ನು ಮತ್ತು ಭೂತಗಳ ಪ್ರಕೃತಿಯು ಮೋಕ್ಷದ ಪದ್ಧತಿ
ಯನ್ನು ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ಯಾರು ತಿಳಿಯುವರೋ
ಅವರು ಶ್ರೇಷ್ಠವಾದ [ಮೋಕ್ಷಪದವಿಯನ್ನು] ಹೊಂದು
ವರು.

ENGLISH.

32 This supreme spirit and in-
corruptible Being, even when it is
in the body, neither acteth, nor is it
affected, because its nature is without
beginning and without quality.

33 As the all-moving *Akās*, or ether,
from the minuteness of its parts, pas-
seth every where unaffected, even so
the omnipresent spirit remaineth in
the body unaffected. 34 As a single
sun illuminateth the whole world,
even so doth the spirit enlighten
every body.

35 They who, with the eye of wis-
dom, perceive the body and the spirit
to be thus distinct, and that there
is a final release from the animal
nature, go to the Supreme.

LECTURE XIV.

OF THE THREE GOON OR QUALITIES.

ಹ ದಿ ನಾ ಲ್ಲ ನೇ ಅ ಧಾ ಯ.

SANSKRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಪರಂಭೂಯೈ ಪ್ರನಕ್ಷ್ಯಾಮಿ ಜ್ಞಾನಾ
ನಾಂಜ್ಞಾನಮುತ್ತಮಂ | ಯದ್ಜ್ಞಾತ್ವಾ ತ್ವಾ ಮನ
ಯಃ ಸ್ವರೈವೇಶರಾಂಭಿದ್ಧಿಮಿತ್ಯೋಗತಾಃ ||

೨. ಇದಂಜ್ಞಾನಮುಪಾತ್ರಿತ್ಯಮಮಸಾ
ಧರ್ಮ್ಯಮಾಗತಾಃ | ಸರ್ಗೇಭಿನೋಪಜಾ
ಯಂತೇ ಪ್ರಸ್ರಯೇನ ವ್ಯಥಂಶಿಹ ||

೩. ಮಮಯೋನಿರ್ಮಹದ್ಬ್ರಹ್ಮ ತಸ್ಮಿನ್
ಗರ್ಭೇಂದಧಾಮ್ಯಹಂ | ಸಂಭವಸ್ವರೈವಾ
ತಾನಾಂತತೋಭವತಿಭಾರತ ||

೪. ಸರ್ವಯೋನಿದುಕೌಂತೇಯಮು
ತೇಯಸ್ಸಂಭವಂತಿಯಾಃ | ತಾನಾಂ ಬ್ರ
ಹ್ಮಮಹದ್ಯೋನಿರಹಂ ಬೀಜಪ್ರದಃ ಪಿತಾ ||

೫. ಸತ್ವಂ ರಜಸ್ತಮಾಕುಸುಣಾಃ ಪ್ರಕೃ
ತಿಸಂಭವಾಃ | ನಿಬಿಧಂತಿಮಹಾಬಾಹೋದೇಹೇ
ದೇಹಿನಮವ್ಯಯಂ ||

೬. ತತ್ರ ಸತ್ವಂ ನಿರ್ಮಲತ್ವಾತ್ಪ್ರಸಾ
ಕಮ್ಭಾಮಯಂ | ಸುಖಸಂಗೇನ ಬಿಭಾಷಿಜ್ಞಾ
ನಸಂಗೇನ ಚಾನಘ ||

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯಾವದನ್ನು ತಿಳಿದು ಮನುಗಲ್ಲೆಲ್ಲರು ಪರಮವಾದ
ಸಿದ್ಧಿಯಲ್ಲಿ ಸೇರಿದಾರೋ ಆ ಸರ್ವೋತ್ತಮವಾದ ಶ್ರೇಷ್ಠ
ಜ್ಞಾನವನ್ನು ನಾನು ಇನ್ನೂ ಚೆನ್ನಾಗಿ ಹೇಳಿಕೊಡುತ್ತೇನೆ.

೨. ಈ ಜ್ಞಾನವನ್ನು ಆಶ್ರಯಿಸಿ ನನ್ನ ಹೋಲಿಸಿಕೆಯ
ನ್ನು ಹೊಂದಿ ಅವರು ಸೃಷ್ಟಿಕಾಲದಲ್ಲಿ ಆದಾಗ್ಯೂ ಹುಟ್ಟಿ
ರು, ಪ್ರಸ್ರಯದಲ್ಲಿ ವ್ಯಥೆಪಡರು.

೩. ಯೆಲೇ ಭಾರತನೇ, ದೊಡ್ಡ ಬ್ರಹ್ಮನೇ ನನ್ನ ಗರ್ಭ
ವು, ಅದರಲ್ಲಿ ನಾನು ವೀರ್ಯವನ್ನು ಇಡುವೆನು, ಯೆಲ್ಲಾ
ಭೂತಗಳ ಸೃಷ್ಟಿಯು ಅದರ ದೆಹಿಯಿಂದಲೇ ಆಗುವದು.

೪. ಯೆಲೇ ಕುಂತೀರುತ್ರನೇ, ಯೆಲ್ಲಾ ಗರ್ಭಗಳಲ್ಲಿ
ಯಾವ ಮೂರ್ತಿಗಳು ಹುಟ್ಟುವವೋ ಅವುಗಳಿಗೆ ದೊಡ್ಡ
ಗರ್ಭವು ಬ್ರಹ್ಮನೇ ಬೀಜವನ್ನು ಕೊಡುವ ತಂದೆಯೂ
ನಾನೇ.

೫. ಪ್ರಕೃತಿಯ ದೆಹಿಯಿಂದ ಹುಟ್ಟಿದ ಸತ್ವರಜಸ್ತಮ
ಯೆಂಬ ಗುಣಗಳು ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ನಾಕಲ್ಲಿದ ಈ
ದೇಹಿಯನ್ನು ದೇಹದಲ್ಲಿ ಕಟ್ಟಿಹಾಕುವವು.

೬. ಈ ಗುಣಗಳೊಳಗೆ ಸತ್ವಗುಣವು ನಿರ್ಮಲತ್ವದ
ದೆಹಿಯಿಂದ ಪ್ರಸಾಕವೂ ಸ್ವಸ್ಥವೂವುಳ್ಳದ್ದಾಗಿ ಸುಖಜ್ಞಾ
ನಗಳ ಅಪೇಕ್ಷೆಯಿಂದ ಕಟ್ಟಿಹಾಕುವದು; ಯೆಲೇ ಪಾದರಂ
ತನೇ.

ENGLISH.

KRISHNA.

¹I will now reveal unto thee a most sublime knowledge, superior to all others, which having learnt, all the *Mōṇē's* have passed from it to supreme perfection. ²They take sanctuary under this wisdom, and being arrived to that virtue which is similar to my own, they are not disturbed on the day of the confusion of all things, nor born again on their renovation.

³The great *Brāhm* is my womb. In it I place my foetus; and from it is the production of all nature.

⁴The great *Brāhm* is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.

⁵There are three *Gōṇ* or qualities arising from *Prākṛētēś* or nature: *Sātvaś* truth, *Rājāś* passion, and *Tāmāś* darkness; and each of them confineth the incorruptible spirit in the body. ⁶The *Sātvaś-Gōṇ*, because of its purity, is clear and free from defect, and intwineth the soul with sweet and pleasant consequences, and the fruit of wisdom.

SANSKRIT.

೭. ರಜೋರಾಗಾತ್ಮಕಂವಿದ್ಧಿ ತೃಷ್ಣಾಸಂಕ
ಸಮುದ್ಭವಂ | ತಂನಿಬಧಾಶಿಕೌಂತೇಯಕರ್ತೃ
ಸಂಗೇನದೇಹಿನಂ ||

೮. ತಮಸ್ತ್ವಜ್ಞಾನಜಂವಿದ್ಧಿ ಮೋಹನಂಸ
ವಾದೇಹಿನಾಂ | ಪ್ರಮಾದಾಲಸ್ಯನಿದ್ರಾಭಿ
ಸ್ತಂನಿಬಧಾಶಿಕಾರತ ||

೯. ಸತ್ಯಂಸುಖೇಸಂಜಯತಿರಜಃಕರ್ತೃಣಾ
ಭಾರತ | ಜ್ಞಾನಮಾವೃತೃಕುತಮಃ | ಪ್ರಮಾ
ದೇಸಂಜಯತುಕೃತ ||

೧೦. ರಜಸ್ತಮಕ್ತಾಭಿಭಾಯಸತ್ಯಂಭವತಿ
ಭಾರತ | ರಜಸ್ಸತ್ಯಂತಮ್ಕೈವತಮಸ್ಸತ್ಯಂ
ರಜಸ್ತಥಾ ||

೧೧. ಸರ್ವದ್ವಾರೇಷುದೇಹೇಸ್ಥಿ | ಪ್ರಸಾ
ತಲಬಜಾಯತೇ | ಜ್ಞಾನಂಯದಾತದವಿ
ದ್ಯಾದ್ವಿವೃದ್ಧಂಸತ್ಯಮಿತುಕೃತ ||

೧೨. ಶೋಭುಪ್ರವೃತ್ತಿರಾಂಭಃಕರ್ತೃಣಾ
ಮಕಮ್ಯಸ್ಪೃಹಾ | ರಜಸ್ತೋತಾನಿಜಾಯಂತೇ
ವಿವೃದ್ಧೈಭರತರ್ದಭ ||

೧೩. ಅಪ್ರಸಾಕೋಪ್ರವೃತ್ತಿಕ್ಷೃಪ್ರಮಾ
ದೋಮೋಹವೃತ | ತಮಸ್ಯೋತಾನಿಜಾಯಂ
ತೇವಿವೃದ್ಧೈಕುರುನಂದನ ||

೧೪. ಯದಾಸತ್ವೇಪ್ರವೃದ್ಧೈಕುಪ್ರಳ
ಯಂಯಾತಿರೇಹಭೃತ್ | ತದೋತ್ತಮವಿಜಾಂ
ಶೋಕಾನಮಲಾ | ಸ್ಪೃತಿವದ್ಯತೇ ||

೧೫. ರಜಸಿಪ್ರಳಯಂಗತ್ವಾ ಕರ್ತೃಸಂಗ
ಮುಜಾಯತೇ | ತಥಾಪ್ರಲೀನಸ್ತಮಸಿಮಾಧ
ಯೋನಿಮುಜಾಯತೇ ||

CANARESE.

೭. ರಾಜಸುಣುವು ರಾಗಕ್ಕೆ ಸಂಬಂಧವಾದದ್ದು ದಾಹವೆಂ
ಬ ದುರಾಕೆಯಿಂದ ಹುಟ್ಟಿದ್ದು ಯೆಂದು ತಿಳಿ ಅದು ಕಮ-
ಸಂಬಂಧದಿಂದ ದೇಹಿಯನ್ನು ಕಟ್ಟಿಹಾಕುವದು.

೮. ಯೆಲೇ ಭರತಕುಶೋತ್ತಮನೇ, ತಾಮಸ ಸುಣುವು
ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟುವಂಥಾದ್ದೆಂದು ತಿಳಿ. ಇದು ಯೆಲ್ಲಾ
ಪ್ರಾಣಿಗಳನ್ನು ಮೋಹಗೊಳಿಸುವಂಥಾದ್ದು, ಮರವೆಯೂ,
ಆಲಸ್ಯವೂ, ನಿದ್ರೆಯೂ, ಇವಗಳಿಂದ ಆಜೀವನನ್ನು ಕಟ್ಟಿ
ಹಾಕುವದು.

೯. ಸಾತ್ವಿಕವು ಸುಖದಲ್ಲಿ, ರಾಜಸವು ಕಮದಲ್ಲಿ
ಪ್ರಸಿದ್ಧಿಯಾಗಿದೆ; ಯೆಲೇ ಭಾರತನೇ, ತಮೋಸುಣುವು
ಜ್ಞಾನವನ್ನು ಮುಚ್ಚಿಕೊಂಡು ಮರವೆಯಲ್ಲಿ ಕೂಡಿಸುವದೆಂ
ದು ಪ್ರಸಿದ್ಧಿಯಾಗಿದೆ.

೧೦. ರಜಸ್ಸು ತಮಸ್ಸುಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ಸತ್ಯ
ಯೂ, ರಜಸ್ಸು ಸತ್ಯಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ತಮ
ಸೂಸ್ಸು, ತಮಸ್ಸು ಸತ್ಯಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ರಜಸೂಸ್ಸು
ವುಂಟಾಗುತ್ತದೆ.

೧೧. ಈ ದೇಹದಲ್ಲಿ ಯೆಲ್ಲಾ ದ್ವಾರಗಳಲ್ಲಿಯೂ ಪ್ರಸಾ
ತವೂ, ಜ್ಞಾನವೂ, ಯಾವಾಗ ಹೆಚ್ಚಾಗಿ ಹುಟ್ಟುವದೋ ಆ
ವಾಗ ಸತ್ಯಸುಣುವು ವೃದ್ಧಿಯೆಂದು ತಿಳಿಯುವಟ್ಟಿತು.

೧೨. ಶೋಭತ್ವದಲ್ಲಿ ಪ್ರವೇಶವೂ, ಲಾಕೀಕ ಕಮ-
ಗಳ ಆರಂಭವೂ, ತಾಶ್ಚೆಯಿಲ್ಲದಿರುವಿಕೆಯೂ, ಆಕೆಯೂ,
ಇವುಗಳು ರಜೋಸುಣುವು ವೃದ್ಧಿಯಲ್ಲಿ ಹುಟ್ಟುವದು; ಭರ
ತಶ್ರೇಷ್ಠನೇ.

೧೩. ಅಪ್ರಸಾತವೂ, ಅಪ್ರವೇಶವೂ, ಮರವೆಯೂ,
ಮೋಹವೂ, ಇವುಗಳು ತಮೋಸುಣುವು ವೃದ್ಧಿಯಲ್ಲಿ ಹುಟ್ಟು
ವವು; ಕುರುನಂದನನೇ.

೧೪. ಯಾವಾಗ ಸತ್ಯಸುಣುವು ಹೆಚ್ಚಾದ ವೇಳೆಯಲ್ಲಿ
ಮನುಷ್ಯನು ಮರಣಹೊಂದುವನೋ ಆವಾಗ ಉತ್ತಮವ
ನ್ನು ತಿಳಿದವರ ನಿರ್ಮಲಗಳಾದ ಶೋಕಗಳನ್ನು ಹೊಂದು
ವನು.

೧೫. ರಜೋಸುಣು (ಹೆಚ್ಚಾದ) ವೇಳೆಯಲ್ಲಿ ಮರಣವ
ನ್ನು ಹೊಂದಿ ಕಮ-ಸಂಬಂಧ ಉಳ್ಳವರಲ್ಲಿ ಹುಟ್ಟುವನು,
ಹಾಗೆಯೇ ತಮೋಸುಣು ಹೆಚ್ಚಾದವೇಳೆಯಲ್ಲಿ ಲಯಹೊಂ
ದಿದವನು ಮೂಢಜಾತಿಯಲ್ಲಿ ಹುಟ್ಟುವನು.

ENGLISH.

7The *Rājā-Gōṣṇ* is of a passionate nature, arising from the effects of worldly thirst, and imprisoneth the soul with the consequences produced from action; 8The *Tāmā-Gōṣṇ* is the offspring of ignorance, and the confounder of all the faculties of the mind; and it imprisoneth the soul with intoxication, sloth, and idleness.

9The *Sātvā-Gōṣṇ* prevaileth in felicity, the *Rājā* in action, and the *Tāmā*, having possessed the soul, prevaileth in intoxication. 10When the *Tāmā* and the *Rājā* have been overcome, then the *Sātvā* appeareth, when the *Rājā* and the *Satva*, the *Tama*; and when the *Tama* and the *Satva*, the *Raja*.

11When *Gnān* or wisdom, shall become evident in this body at all its gates, then shall it be known that the *Satva-Gōṣṇ* is prevalent within. 12The love of gain, industry, and the commencement of works; intemperance, and inordinate desire, are produced from the prevalence of the *Raja-Gōṣṇ*, 13whilst the tokens of the *Tama-Gōṣṇ* are gloominess, idleness, sottishness, and distraction of thought. 14When the body is dissolved whilst the *Satva-Gōṣṇ* prevaileth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the *Most High*. 15When the body findeth dissolution whilst the *Raja-Gōṣṇ* is predominate, the soul is born again amongst those who are attached to the fruits of their actions. So, in like manner, should the body be dissolved whilst the *Tama-Gōṣṇ* is prevalent, the spirit is conceived again in the wombs of irrational beings.

SANSKRIT.

CANARESE.

ENGLISH.

೧೬. ಕರ್ತೃಣುಸ್ತೃತಸ್ಯಾಹುಸಾಸ್ತಿವಿ
ಕಂನಿರ್ದುಲಂ ಫಲಂ | ರಜಸಸ್ತು ಫಲಂ ದುಃಖಮು
ಜ್ಞಾನಂತಮಸ್ಯಫಲಂ ||

೧೭. ಸತ್ವಾತ್ಸಂಜಾ ಯತೇಜ್ಞಾನಂ ರಜ
ಸೋಲೋಭ್ಯವಚ | ಪ್ರಮಾದಮೋಹಾತ
ಮಸೋಭವತೋಜ್ಞಾನಮೇವಚ ||

೧೮. ಉಧ್ವಾಂಗಚ್ಛಂತಿ ಸತ್ವಸ್ಥಾನಮು
ಧೈತಿವ್ಯಂತಿರಾಜಸಾಃ | ಜಘಂನ್ಯಗುಣಾವೃತ್ತಿ
ಸ್ಥಾ ಅಧೋಗಚ್ಛಂತಿತಾಮಸಾಃ ||

೧೯. ನಾನ್ಯಂಗುಣೇಭ್ಯಃಕರ್ತಾರಂಯು
ದಾ ದ್ರವ್ಯಾನುಪಕೃತಿ | ಗುಣೇಭ್ಯಃ ಪರಂವೇ
ತ್ತಿಮದ್ಭಾವಂಸೋಧಿಗಚ್ಛತಿ ||

೨೦. ಗುಣಾನೇತಾನತೀತ್ಯತ್ರಿಗದೇಹೀ
ದೇಹಸಮುದ್ಭವಾಃ | ಜನ್ಯಮೃತ್ಯು ಜರಾ
ದುಃಖೈರ್ವಿಮುಕ್ತೋಮೃತಮಕುತೇ ||

ಅರ್ಜುನ ಉವಾಚ.

೨೧. ಕೈಲಿಂಗಳೈಸ್ತ್ರೀಗುಣಾನೇತಾ
ನತೀತೋಭವತಿ ಪ್ರಭೋ | ಕಿಮಾಜಾರ್ಗಕಥಂ
ಜೈತಾಂಸ್ತ್ರೀಗುಣಾನತಿವರ್ತತೇ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೨೨. ಪ್ರಸಾತಂಜಪ್ರಸೃತ್ತಿಂಜಮೋ
ಹಮೇವಚಪಾಂಡವ | ನದ್ವೇಷ್ಟಿಸಂಪ್ರಸೃ
ತ್ತಾನಿನಿವೃತ್ತಾನಿಶಾಂಕ್ಷತಿ ||

೨೩. ಉದಾಸೀನ ವದಾಸೀನೋ ಗುಣೈ
ಯೋನವಿಜಾಲೃತೇ | ಗುಣಾವರ್ತಂತ
ಇತ್ಯೇವಯೋವತಿವ್ಯತಿನೆಂಗತೇ ||

೧೬. ಸುಕೃತಕರ್ಮದ ನಿರ್ಮಲವಾದ ಫಲವು ಸಾತ್ವಿ
ಕವೂ, ರಾಜಸಗುಣದ ಫಲವು ದುಃಖವೂ, ತಮೋಗುಣದ
ಫಲವು ಅಜ್ಞಾನವೂಯೆಂದು ಹೇಳುತ್ತಾರೆ.

೧೭. ಸಾತ್ವಿಕದಿಂದ ಜ್ಞಾನವು, ರಾಜಸಗುಣದಿಂದ ಲೋ
ಭವು ಹುಟ್ಟುವದು, ಮರವೆಯೂ, ಮೋಹವೂ, ಅಜ್ಞಾನ
ವೂ, ತಮೋಗುಣದಿಂದ ಹುಟ್ಟುವವು.

೧೮. ಸತ್ವದಲ್ಲಿದ್ದವರು ಮೇಲಕ್ಕೇರುವರು, ರಾಜಸರು
ಮಧ್ಯದಲ್ಲಿ ನಿಲ್ಲುವರು, ಕಡೆದಾದ ಗುಣದ ವ್ಯಾಪಾರದಲ್ಲಿ
ರುವವರಾದ ತಾಮಸರು ಕೆಳಗಿನ ಲೋಕವನ್ನೇ ಹೊಂದು
ವರು.

೧೯. ತ್ರಿಯೈಗಳನ್ನು ನಡಗುವವನು ಗುಣಗಳಿಂದ ವಿ
ಪ್ಲವಾಗುವದಿಲ್ಲವೆಂದು ನೋಡಿ ಗುಣಗಳಿಗಿಂತ ಉತ್ತಮವಾದ
ದ್ದುಂಟೆಂದು ತಿಳಿದ ಜ್ಞಾನಿಯು ನನ್ನ ಸ್ವಭಾವದಲ್ಲಿ ಕೇ
ರುತ್ತಾನೆ.

೨೦. ದೇಹದಲ್ಲಿ ಹುಟ್ಟಿದ ಈ ಮೂರು ಗುಣಗಳ ಆಚೆ
ಹೋದ ದೇಹಿಯು ಹುಟ್ಟು, ಸಾವು, ಮರಣ, ದುಃಖ
ಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟವನಾಗಿ ಅಮೃತವನ್ನು ಪುಣ್ಯವಾಗುತ್ತಾನೆ.

ಅರ್ಜುನ ವಾಕ್ಯ.

೨೧. ಯೆಲೇ ಕರ್ತನೇ, ಈ ಮೂರು ಗುಣಗಳನ್ನು
ದಾಟಿದವನಿಗೆ ಯೇನು ಗುರುತು, ಅವನು ಯೆಂಥಾ ಅಜಾರ
ದವನು, ಅವನು ಹಾಗೆ ಆ ಮೂರು ಗುಣಗಳ ಆಚೆ ಹೋ
ಗುತ್ತಾನೆ.

ಭಗವದ್ವಾಕ್ಯ.

೨೨. ಯೆಲೇ ಪಾಂಡವನೇ, ಪ್ರಸಾತ, ಪ್ರಸೃತ್ತಿ
ಮೋಹ ಇವುಗಳು ಇದ್ದಾಗ ದ್ವೇಷಿಸಬೇಡವೋ, ಹೋದಾಗ
ಅಪೇಕ್ಷಿಸಬೇಡವೋ ;

೨೩. ಕೂತುಕೊಳ್ಳದವನ ಹಾಗೆ ಕೂತು ಗುಣಗಳಿಂದ
ಚಲಿಸಲ್ಪಡದೆ ಗುಣಗಳಿದ್ದಾಗ ಮೆದುಕೊಂಡು ನಿಶ್ಚಲನಾಗಿ
ನಿಂತವನು ;

16The fruit of good works is called pure and holy; the fruit of the *Raja-Goon* is pain; and the fruit of the *Tama-Goon* is ignorance. 17From the *Satwa* is produced wisdom, from the *Raja* covetousness, and from the *Tama* madness, distraction, and ignorance. 18Those of the *Satwa-Goon* mount on high, those of the *Raja* stay in the middle, whilst those abject followers of the *Tama-Goon* sink below.

19When he who beholdeth perceiveth no other agent than these qualities, and discovereth that there is a being superior to them, he at length findeth my nature; 20and when the soul hath surpassed these three qualities, which are co-existent with the body, it is delivered from birth and death, old-age and pain, and drinketh of the water of immortality.

ARJUN.

21By what tokens is it known that a man hath surpassed these three qualities? What is his practice? What are the means by which he overcometh them.

KRISHNA.

22He, O son of *Pāṇḍo*, who despiseth not the light of wisdom, the attention to worldly things, and the distraction of thought when they come upon him, nor longeth for them when they disappear; 23who, like one who is of no party, sitteth unagitated by the three qualities; who, whilst the qualities are present, standeth still and moveth not ;

SANSKRIT.

—೦೪. ಸಮದುಃಖಃ ಸುಖಃ ಸ್ವಸ್ಥಃ ಸಮ
ತೋಷ್ಠಾತ್ಯಕಾಂಚನಃ | ತುಲ್ಯಪ್ರಿಯಾಪ್ರಿ
ಯೋಧೀರಸ್ತುಲ್ಯನಿಂದಾತ್ಯಸಂಸ್ತುತಿಃ ||

—೦೫. ಮಾನಾಪಮಾನಯೋಸ್ತುಲ್ಯಸ್ತು
ತೋಮಿತ್ರಾಂವಕ್ಷಯೋಃ | ಸರ್ವಾಂಭವ
ರಿತ್ಯಾಗೀಗುಣಾಶೀತಸ್ಸಲುಚ್ಯತೇ ||

—೦೬. ಮಾಂಚಯೋವ್ಯಭಿಜಾರೇಣಭ
ಕ್ತಿ ಯೋಗೀನ ಸೇವತೆ | ಸಗುಣಾಸ್ಸ ಮತೀ
ತೈಶಾನ್ಯಾಬ್ರಹ್ಮಭಾಯಾಯಕಲ್ಪತೇ ||

—೦೭. ಬ್ರಹ್ಮಸೋಹಿವ್ರತಿಪ್ಪಾಪಮಮೃ
ತಸ್ಯಾ ವ್ಯಯಸ್ಯುಚ | ಕಾತ್ವತಸ್ಯುಚ ಧರ್ಮ
ಸ್ಯಗುಣಸೈಶಾಂತಿಕಸ್ಯುಚ ||

CANARESE.

—೦೪. ಸುಖ ದುಃಖಗಲ್ಲ ಸಮನಾ, ಸ್ವಸ್ಥನಾ ; ಹೆಂ
ಚು, ಕಲ್ಪು, ಭಂಗಾರ ಸಮವೆಂಬುವನಾ ; ಪ್ರಿಯ ಅಪ್ರಿಯ
ಗಳು ಸಮವೆಂಬುವನಾ ; ಭದ್ರನಾ ತನಗಾಗುವ ನಿಂದೆ ಸ್ತು
ತಿಗಳನ್ನು ಸಮವೆಂದೆಣಿಸುವವನಾ ;

—೦೫. ಮಾನಾಪಮಾನಗಳಲ್ಲಿಯೂ, ಮಿತ್ರ ಶತ್ರುಗಳ
ಲ್ಲಿಯೂಸಮನಾ, ಯೆಲ್ಲಾ ಕೆಲಸಗಳಲ್ಲಿ ಫಲದ ಅನಿಷ್ಟೆಯ
ನ್ನು ಬಿಟ್ಟವನು ಯಾವನೋ ಅವನಿಗೆ ಗುಣಗಳ ಆಚೆ ಹೋ
ದವನೆಂದು ಹೆಸರುಂಟು.

—೦೬. ಯಾವಾತನು ಅವ್ಯಭಿಜಾರವೆಂಬ ಭಕ್ತಿಯೋಗ
ದಿಂದ ನನ್ನನ್ನು ಸೇವಿಸುವನೋ ಆತನು ಈ ಗುಣಗಳ ಆಚೆ
ಹೋದವನಾಗಿ ಬ್ರಹ್ಮಭಾವಕ್ಕೆ ಸಿದ್ಧವಾಗುವನು.

—೦೭. ಹ್ಯಾಗಂದರೆ ಬ್ರಹ್ಮಕೃತ್ಯ, ಕೇಡಿಲ್ಲದ ಅಮೃ
ತಕೃತ್ಯ, ಕಾತ್ವತವಾದ ಧರ್ಮಕೃತ್ಯ, ಮುಖ್ಯಕಾರಣವಾದ
ಸುಖಕೃತ್ಯ, ನಾನೀ ಅತ್ರಯನಾಗಿದ್ದೇನೆ.

ENGLISH.

²⁴who is self-dependent and the same in ease and pain, and to whom iron, stone, and gold are as one; firm alike in love and dislike, and the same whether praised or blamed; ²⁵the same in honor and disgrace; the same on the part of the friend and the foe, and who forsaketh all enterprize; such a one hath surmounted the influence of the qualities. ²⁶And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities, is formed to be absorbed in *Brahm*, the Supreme.

²⁷I am the emblem of the immortal, and of the incorruptible; of the eternal, of justice, and of endless bliss.

LECTURE XV. OF POOROOSHOTTAMA.

ಹ ದಿ ನೈ ದ ನೇ ಅ ಧಾ ಯ.

SANSKRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಉಧ್ವ-ಮೂಲಮಧ್ಯಾಖ್ಯಾತಮ್
ಪ್ರಾಕುರವ್ಯಯಂ! ಧಂದಾಂಸಿ ಯಸ್ಯ ಪ
ರ್ಣಾನಿಯಸ್ತಂವೇದಸವೇದವಿಕ್ ||

೨. ಅಧಕ್ಷೋಧ್ವಂ ಪ್ರಸೃತಾಸ್ತಸ್ಯ
ಕಾಬಾಗುಣಪ್ರವೃದ್ಧಾವಿದ್ಯಯ ಪ್ರವಾಳಾಃ |
ಅಧಕ್ಷಮೂಲಾನ್ಯನುಸಂತಾನಿಕರ್ತಾನುಬಂಧಿ
ನಿಮನುಷ್ಯತೋಕೇ ||

೩. ನರಾಪಮನ್ಯೋ ಹತಘೋರಲಭ್ಯಂ
ನಾಂತೋನಜಾದಿನೇಚಸಂಪ್ರತಿಷ್ಠಾ | ಅತ್ವ
ತ್ಥಮೇನಂ ಸುಖರೂಢಮೂಲಮಸಂಗತೇ |
ಉದ್ರಾಧೇನಭಿತ್ವಾ ||

೪. ತತ್ತ್ವಪದಂತತ್ವರಿಮಾರ್ಗತತ್ತ್ವಯಂ
ಸ್ವಿಗತಾನುವತಂತಿಭೂಯಃ | ತಮೇವ
ಜಾದ್ಯಂಪುರುಷಂ ಪ್ರಪದ್ಯೋಯತಃ ಪ್ರವೃ
ತ್ತಿಪ್ರಸೃತಾಪುರಾಣೇ ||

೫. ನಿರ್ಮಾ ನಮೋಹಾಜಿ ತಸಂಗದೋ
ಪಾಅಧ್ಯಾತ್ಮನಿತ್ಯಾವಿನೃತತಾತಾಃ | ದ್ವಂ
ದೈವೀ ಮುಕ್ತಾಃ ಸುಖ ದುಃಖ ಸಂಜ್ಞೈರ್ಗ-
ಭಂತ್ಯಮೂಢಾಃ ಪದಮನ್ಯಯಂತಕ್ ||

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಬೇರು ಮೇಲೆಯೂ ಕೊಂಬೆಗಳು ಕೆಳಗೂ ಇರುವ
ವೊಂದು ಕಾತ್ವತವಾದ ಅತ್ವತ್ಥಮರ ವುಂಟೆಂದೂ, ಹಂದ
ಸ್ವಗಲು ಅದರ ಯೆಲೆಗಳಾಗಿವೆಯೆಂದೂ, ಸಮಾಚಾರ
ವುಂಟು ಇದನ್ನು ತಿಳಿದವನೇ ವೇದ ತಿಳಿದಿದ್ದಾನೆ.

೨. ಸುಣಗಲಿಂದ ಬೆಳೆದವುಗಳೂ ವಿಷಯಗಲಿಂದ ಚೆಗಿ
ತವುಗಳೂ ಅದ ಅದರ ಕೊಂಬೆಗಳು ಮೇಲಕ್ಕೂ ಕೆಳಗೂ
ವಿಸ್ತರಿಸಿ ಅವೆ ಅದರ ಬೇರುಗಳು ಮನುಷ್ಯತೋಕದಲ್ಲಿ ಕ
ಮದಸಂಬಂಧ ಉಳ್ಳವಗಳಾಗಿ ಕೆಳಕ್ಕೆ ವಿಸ್ತರಿಸಿ ಅವೆ.

೩. ಅದರ ರೂಪವೂ ಅದಿ, ಅಂತ್ಯವೂ, ನಿಲ್ಲುವಿಕೆಯೂ,
ಇಹದಲ್ಲಿ ಗ್ರಹಿಸಕೂಡದಹಾಗಿ ಇರುತ್ತದೆ. ದೃಢವಾಗಿ ಬೇ
ರೂರಿದ ಈ ಅತ್ವತ್ಥಮರವನ್ನು ನಿರಾಕೆಯೆಂಬ ದೃಢವಾದ
ತತ್ತ್ವದಿಂದ ಕಡಿದು,

೪. ಅಮೇಲೆ ಯಾವದರಲ್ಲಿ ಕೇರಿದವರು ಇನ್ನು ತಿರುಗದೆ
ಇರುತ್ತಾರೋ ಆ ಸ್ಥಾನವನ್ನು ಹುಡುಕಬೇಕು. ಪೂರ್ವದ
ಪ್ರಕೃತಿಯು ಯಾವನಿಂದ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟಿತೋ ಆ ಅದಿ
ಪುರುಷನ ಕಡೆಗೆ ನಾನು ಮಾರ್ಗವನ್ನು ಹಿಡಿಯುತ್ತೇನೆ.

೫. ಗರ್ವ ಮೋಹಗಲ್ಲಿಲ್ಲದವರೂ, ಆಸಕ್ತಿಯೆಂಬ ದೋ
ಷವನ್ನು ಜಯಿಸಿದವರೂ, ಅಧ್ಯಾತ್ಮನಲ್ಲಿ ಸ್ಥಿರಾದವರೂ,
ಇಷ್ಟೇ ಯನ್ನು ಬಿಟ್ಟವರೂ, ಸುಖ ದುಃಖಗಳೆಂಬ ಇಕ್ಕಟ್ಟು
ಗಲಿಂದ ಬಿಡಲ್ಪಟ್ಟವರೂ, ಇಂಥಾ ಜ್ಞಾನವಂತರು ನಾಕವಿ
ಲ್ಲದ ಆ ಸ್ಥಾನವನ್ನು ಹೊಂದುವರು.

ENGLISH.

KRISHNA.

¹The incorruptible being is likened unto the tree *Aswatthā*, whose root is above and whose branches are below, and whose leaves are the *Vēds*. He who knoweth that, is acquainted with the *Vēds*. ²Its branches growing from the three *Goon* or qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high and some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action. ^{3&4} Its form is not to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this *Aswatthā*, whose root is so firmly fixed, with the strong axe of disinterest, from that time that place is to be sought from whence there is no return for those who find it; and I make manifest that first *Pooroosh* from whom is produced the ancient progression of all things. ⁵ Those who are free from pride and ignorance, have prevailed over those faults which arise from the consequences of action, have their minds constantly employed in watching over and restraining the inordinate desires, and are freed from contrary causes, whose consequences bring both pleasure and pain, and no longer confounded in their minds, and ascend to that place which endureth for ever.

SANSKRIT.

೬. ನತದ್ಭಾಸ ಯತೇಸೂರೋ ನತ
ಕಾಂಕೋನಪಾವತಃ | ಯದ್ಭಕ್ತ್ಯಾನಿನತಕಂ
ತೇತದ್ಭಾಸವರಮುಮು||

೭. ಮಮೈವಾಂಕೋಜವಲೋಕೇಜೀವಭಾ
ತಃಸನಾತನಃ | ಮನ್ಯದ್ಭಾಸಿಂಧ್ರಿಯಾ
ಸೇಪ್ರಕೃತಿಸ್ಥಾನಿಕದೇಶಿ||

೮. ಕೋರಂ ಯದವಾಪೋತಿ ಯಜ್ಞಾ
ಪೃತ್ಯಾತ್ರಾಸುತೀತ್ವರಃ | ಗೃಹೀತ್ವೇತಾನಿಸಂ
ಯಾತಿವಾಯುಗಂಧಾನಿವಾತಯಾತ್||

೯. ಶ್ರೋತ್ರಂಚಕ್ಷುಃಸ್ಪರ್ಶನಂಚರಸ
ನಂಪ್ರಾಣಮೇವಚ | ಅಧಿಪ್ತಾಯಮನಶ್ಚಾ
ಯಂವಿದಯಾನುವಸೇವತಿ||

೧೦. ಉತ್ಕ್ರಾಂತಂತ್ಯಾತಂವಾಪಿಭುಂಜಾ
ನಂವಾಗುಣಾನಿವೃತಂ | ವಿಮುಖಾನಾನುವತ್ಯಂ
ತಿವತ್ಯಂತಿಜ್ಞಾನಚಕ್ಷುಃ||

೧೧. ಯತಂತೋಮೋಗಿನ್ಶಕ್ತ್ಯನಂ ವ
ತ್ಯಂತಾತ್ಮನ್ಯವಸ್ಥಿತಂ | ಯತಂತೋವ್ಯಕ್ತಂ
ತಾತ್ಮಾನೋನೈವಂವತ್ಯಂತ್ಯಜೇತನಃ||

೧೨. ಯದಾದಿತ್ಯಗತಂತೇಜೋಜಗದ್ಭಾ
ಸಮತೇಖಿಲಂ | ಯಜ್ಞಂ ಮಸಿಯಜ್ಞಾ
ಗೌತತೇಜೋವಿದ್ಧಿಮಾಮಕಂ||

೧೩. ಗಾಮಾವಿತ್ಯಚಭಾತಾನಿ ಧಾರಯಾ
ಮ್ಯತಮೋಜಸಾ | ಪೃಥ್ವಾ ಮಿಜೋದಧೀಃಸ
ರಾಷ್ಟ್ರೋಪೋಭಾತಾಪ್ರಸಾತ್ಯಕಃ||

೧೪. ಅಹಂವೈತ್ಯಾನರೋಭಾತಾಪ್ರಾಪ್ರಾ
ನೇನಾಂದೇಹಮಾಶ್ರಿತಃ | ಪ್ರಾಣಾಪಾನಸ
ಮಾಯುಕ್ತೈರಜಾಮ್ಯಂನಂಚತುರ್ಥಂ||

CANARESE.

೬. ಆ ಸ್ಥಾನದಲ್ಲಿ ಸೂರ್ಯನು ಪ್ರಕಾಶಿಸನು, ಚಂದ್ರ
ನೂ ಇಲ್ಲ, ಅಗ್ನಿಯೂ ಇಲ್ಲ, ಯಾವ ಸ್ಥಾನವನ್ನು ಹೊಂ
ದಿ ತಿರುಗೋ ಅದೇ ನನ್ನ ಕ್ರೇದ್ಯವಾದ ಸ್ಥಾನವು.

೭. ನನ್ನದು ಮೊಂಡು ಭಾಗವು ಜೀವಲೋಕದಲ್ಲಿ ಯೆಂ
ದಿಗೂ ಜೀವಿಸಿವಂಥಾದ್ದಾಗಿ ಪ್ರಕೃತಿಯಲ್ಲಿರುವ ಮಂಜೇಂ
ದ್ರಿಯಗಳನ್ನೂ ಅವುಗಳಿಗೆ ಕೂಡಿ ಆರನೇದಾಗಿರುವ ಮನ
ಸ್ಸನ್ನೂ ಯೆಳೆಯುತ್ತದೆ.

೮. ಈತ್ವರನು ಯಾವ ಕೋರವನ್ನು ಹೊಂದುತ್ತಾನೋ
ಯಾವದಿಂದ ಹೊರಡುತ್ತಾನೋ ಅದರಲ್ಲಿ ಘುಲಿಯು
ಮಂಜುಳಗಳನ್ನು ತಮ್ಮ ಸ್ಥಾನಗಳಿಂದ ಕೊಂಡುಹೋಗುವ
ಪ್ರಕಾರ ಆ ಆರನ್ನು ಹಿಡುಕೊಂಡು ಪ್ರವೇಶಿಸುತ್ತಾನೆ.

೯. ಕಿವಿ, ಕಣ್ಣು, ಚರ್ಮ, ನಾಲಿಗೆ, ಮೂಸು, ಮನ
ಸ್ಸು, ಇವುಗಳ ಮೇಲಾಗಿದ್ದು ಈತನು ವಿಷಯಗಳನ್ನು ಅನು
ಭವಿಸುವನು.

೧೦. ಅವನು ಹೊರಡುವದನ್ನಾಗಲಿ, ಇರುವದನ್ನಾಗಲಿ,
ಸುಣಗಲಿಂದ ಕೂಡಿಕೊಂಡುಅನುಭವಿಸುವದನ್ನಾಗಲಿ, ಮೂ
ಢರು ನೋಡುವದಿಲ್ಲ ಜ್ಞಾನದ ಪ್ರಪ್ತಿಯುಳ್ಳವರು ನೋಡು
ತ್ತಾರೆ.

೧೧. ಪ್ರಮತ್ತಮಾಡುವ ಮೋಗಿಗಳು ಆತ್ಮದಲ್ಲಿ ಇ
ರುವ ಈತನನ್ನು ಕಾಣುವರು ತುದ್ಧಾತ್ಮರಲ್ಲದ ಅವಿವೇಕಿಗಳು
ಪ್ರಮತ್ತಮಾದಿದಾಗ್ಯೂ ಈತನನ್ನು ಕಾಣಲಾರರು.

೧೨. ಸೂರ್ಯ, ಚಂದ್ರ, ಅಗ್ನಿಗಳಲ್ಲಿ ಕೇರಿ ಜಗತ್ತಿ
ಗೆಲ್ಲಾ ಪ್ರಕಾಶಕೊಡುವ ತೇಜಸ್ಸು ಯಾವದೋ ಆ ತೇಜ
ಸ್ಸೇ ನನ್ನ ಸಂಬಂಧವಾದದ್ದೆಂದು ತಿಳಿ.

೧೩. ನಾನು ಭೂಮಿಯನ್ನು ಪ್ರವೇಶಿಸಿ ಪ್ರಾಣಿಗಳನ್ನು
ಕತ್ತಿಯಿಂದ ಧರಿಸುವೆನು, ರಸಾತ್ಮಕವಾದ ಚಂದ್ರನಾಗಿ ಯೆ
ಲ್ಲಾ ಗಿಡಗಳನ್ನು ಬಲವಡಿಸುವೆನು.

೧೪. ನಾನು ಅಗ್ನಿಯಾಗಿ ಪ್ರಾಣಿಗಳ ದೇಹವನ್ನು
ಹೊಂದಿ ಪ್ರಾಣ ಅಪಾನವಾಯುಗಳೊಡನೆ ಕೂಡಿಕೊಂಡ
ವನಾಗಿ ನಾಲ್ಕು ವಿಧವಾದ ಅನ್ನವನ್ನು ಜೀರ್ಣವಾಗ ಮಾಡು
ವೆನು.

ENGLISH.

6Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode.

7It is even a portion of myself that in this animal world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, that it may obtain a body, and that it may leave it again; and *Eeswar*, having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower.

9He presideth over the organs of hearing, seeing, feeling, tasting, and smelling, together with the mind, and attendeth to their objects.

10The foolish see it not, attended by the *Goon* or qualities, in expiring, in being, or in enjoying; but those who are endued with the eye of wisdom behold it. 11Those also who industriously apply their minds in meditation may perceive it planted in their own breasts, whilst those of unformed minds and weak judgments, labouring, find it not.

12Know that the light which proceedeth from the sun, and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine 13I pervade all things in nature, and guard them with my beams. I am the moon, whose nature it is to give the quality of taste and relish, and to cherish the herbs and plants of the field. 14I am the fire residing in the bodies of all things which have life, where, joined with the two spirits which are called *Prāṇ* and *Opān*, I digest the food which they eat, which is of four kinds.

SANSKRIT.

೧೫. ಸರ್ವಸ್ಯ ಚಾಹಂ ಹೃದಿನಿವಿ
ಬ್ರೂಮಿ ಮತ್ತಃಸ್ತುತಿಂ ಜ್ಞಾನಮಪೋಹನಂ
ಚ | ವೇದೈಶ್ಚ ಸರ್ವೈರಹಮೇವ ವೇದೋವೇ
ದಾಂತಕೃತ್ವೇದವಿದೇವಜಾಹಂ ||

೧೬. ದ್ವಾವಿಮೌ ಪುರುಷೌಲೋಕೇಕ್ಷರ
ಕ್ಷಾಕ್ಷರವಿವಚ | ಕ್ಷರಸ್ಸವಾಣಿ ಭಾತಾನಿ
ಕಾಪಿಸ್ತೋಕ್ಷರಉಚ್ಯತೇ ||

೧೭. ಉತ್ತಮಃ ಪುರುಷಸ್ತುತ್ಯಃ ಪರಮಾ
ಶ್ಲೋಕೋದಾಹೃತಃ | ಯೋಲೋಕತ್ರಯ
ಮಾವಿತ್ಯಬಿಭರ್ತ್ಯವ್ಯಯಕೃತ್ ||

೧೮. ಯಸ್ತಾತ್ಮರಮತೀತೋಹಮಕ್ಷರಾ
ದಪಿಜೋತ್ತಮಃ | ಅತೋಸ್ತೀತೋಕೇವೇದೇ
ಚ ಪ್ರಥಿತಃ ಪುರುಷೋತ್ತಮಃ ||

೧೯. ಯೋಮಾಮೇವಮಸಂಮುಖಾ
ಜಾನಾತಿ ಪುರುಷೋತ್ತಮಃ | ಸರ್ವವಿದ್ಭ
ಜತಿಮಾಂಸರವಭಾವೇನಭಾರತ ||

೨೦. ಇತಿಗುಹ್ಯತಮಂಕಾಸ್ತ್ರಮಿದಮು
ಕ್ತಮಯಾನಘ | ವ್ರತದ್ಭಧಾವಬುದ್ಧಿಮಾ
ನ್ಯಾತ್ಯತಕೃತ್ಯಕ್ಷಭಾರತ ||

CANARESE.

೧೫. ಯೆಲ್ಲ ದರ ಹೃದಯದಲ್ಲಿ ಇರುವಾತನು ನಾನೇ. ನ
ನ್ನ ಬೆಕೆಯಿಂದಲೇ ತಿಳಿವಳಿಕೆಯೂ, ಜ್ಞಾಪಕವೂ, ಅನುಮಾ
ನವೂ, ಯೆಲ್ಲಾ ವೇದಗಳಿಂದ ನಾನೇ ಅನುತಕ್ಕವನು,
ವೇದಾಂತಕಾಸ್ತ್ರವನ್ನು ಮಾಡಿದವನೂ ವೇದವನ್ನು ತಿಳಿ
ದವನೂ ನಾನೇ.

೧೬. ಲೋಕದೊಳಗೆ ಕ್ಷರನು, ಅಕ್ಷರನು, ಇವರಿಬ್ಬರು
ಪುರುಷರು ಭೂತಗಳೆಲ್ಲವು ಕ್ಷರಪುರುಷನಾಗಿರುತ್ತವೆ ಅವುಗ
ಳ ನೆತ್ತಿಯಲ್ಲಿ ನಿಂತವನೇ ಅಕ್ಷರನು.

೧೭. ಬೇರೆ ವ್ರತಮನಾದ ಪುರುಷನು ಪರಮಾತ್ಮನೆಂಬ
ಹೆಸರನ್ನು ಹೊಂದಿದ್ದಾನೆ ಈತನು ಮೂರುಲೋಕವನ್ನು
ಪ್ರವೇಶಿಸಿ ಧರಿಸುವನಾದ ನಿತ್ಯ ಈಶ್ವರನೇ.

೧೮. ನಾನು ಕ್ಷರವನ್ನು ದಾಟಿ ಅಕ್ಷರನಿಂತಲೂ ಉತ್ತ
ಮನಾಗಿರುವದರಿಂದ ವೇದದಲ್ಲಿಯೂ ಲೋಕದಲ್ಲಿಯೂ
ಉತ್ತಮಪುರುಷನೆಂಬ ಹೆಸರನ್ನು ಹೊಂದಿದ್ದೇನೆ.

೧೯. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನೇ, ಉತ್ತಮ ಪುರು
ಷನಾದ ನನ್ನನ್ನು ಮೋಹಪಡದೆ ತಿಳುಕೊಳ್ಳುವವನಾಗುವನೋ
ಆತನೇ ಸರ್ವಜ್ಞನು ಸರ್ವಪ್ರಕಾರದಿಂದ ನನ್ನನ್ನೇ ಹೊಂ
ದುವನು.

೨೦. ಅತಿಗುಹ್ಯವಾದ ಈ ಕಾಸ್ತ್ರವು ಈಪ್ರಕಾರ ನ
ನ್ನಿಂದ ಹೇಳಲ್ಪಟ್ಟಿತು; ಯೆಲೇ ಪಾಪರಹಿತನಾದ ಭಾರತ
ನೇ, ಇದನ್ನು ತಿಳಿದವನು ಬುದ್ಧಿಮಂಥನ ಮಾಡತಕ್ಕವನು
ಮಾಡಿದವನೂ ಆಗಿರುವನು.

ENGLISH.

¹⁵I penetrate into the hearts of all men : and from me proceed memory, knowledge, and the loss of both. I am to be known by all the *Vēds*, or books of divine knowledge : I am he who formed the *Vēdant*, and I am he who knoweth the *Vēds*.

¹⁶There are two kinds of *Pooroosh* in the world, the one corruptible, the other incorruptible. The corruptible *Pooroosh* is the body of all things in nature ; the incorruptible is called *Koothasta*, or he who standeth on the pinnacle. ¹⁷There is another *Pooroosh* most high, the *Paramatma* or supreme soul, who inhabiteth the three regions of the world, even the incorruptible *Eeswar*. ¹⁸Because I am above corruption, so also am I superior to incorruption ; wherefore in this world, and in the *Vēds*, I am called *Poorooshōttama* ¹⁹The man of a sound judgment, who conceiveth me thus to be the *Poorooshōttama*, knoweth all things, and serveth me in every principle.

²⁰Thus, O *Arjoon*, have I made known unto thee this most mysterious *Sastra* ; and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.

LECTURE XVI.

OF GOOD AND EVIL DESTINY.

ಕು ದಿ ನಾ ರ ನೇ ಅ ಧಾ ಗ್ಯ ಯ.

SANSKRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಅಭಯಂಸತ್ವಗಂಕುಧಿಜ್ಞಾನಯೋಗಮ್ಯವಸ್ಥಿತಿಃ | ದಾನಂದಮಕ್ತಯಜ್ಞತ್ವಸ್ಯಾಧ್ಯಾಯಸ್ತವಲಜ್ಜವಂ ||

೨. ಅಹಿಂಸಾಸತ್ಯಮಕ್ರೋಧಃತ್ಯಾಗಃ ಕಾಂತಿರವೈಕುನಂ | ದಯಾಭೂತೇದ್ವಿತೀಯೇ ಉತ್ಪನ್ನಮಾತೃವಂಹ್ರೀರಹಾಪಲಂ ||

೩. ತೇಜಃಕ್ಷಮಾಧೃತಿಃಕೌಚಮಶ್ರೋಹೋನಾತಿಮಾನಿತಾ | ಭವಂತಿಸಂಪದಂದೈವೀ ಮುಖಿತಸ್ಯಭಾರತ ||

೪. ದಂಭೋದರ್ಪೋಭಿಮಾನಶ್ಚಕ್ರೋಧಃಪಾರುದ್ಯಮೇವಚ | ಅಜ್ಞಾನಂಜಾಭಿಜಾತಸ್ಯಪಾರ್ಥಸಂಪದಮಾಸುರೀಂ ||

೫. ದೈವೀಸಂಪದ್ವಿಮೋಕ್ಷಾಯನಿಬಂಧಾಯಾಸುರೀಮತಾ | ಮಾತುಚಃಸಂಪದಂದೈವೀಮುಖಿತೋನಿಪಾಂಡವ ||

೬. ದ್ವೌಘಾತಸಗೌತೋಕೇಸ್ತ್ರಿಕದೈವತಸುರವೃವಚ | ದೈವೋವಿಸ್ತರಾಃಪ್ರೋಕ್ತೌತಸುರಂಪಾರ್ಥಮೇತ್ರೂ ||

CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಅಭಯವೂ, ಸತ್ವಗುಣಕುಧಿಯೂ, ಜ್ಞಾನಯೋಗದ ಸ್ಥಿತಿಯೂ, ದಾನವೂ, ಇಂದ್ರಿಯನಿಗ್ರಹವೂ, ಯಜ್ಞವೂ, ವೇದಾಭ್ಯಾಸವೂ, ತಪಸೂಸ್ಸ, ಪೂಜೈನತೆಯೂ

೨. ಅಹಿಂಸೆಯೂ, ಸತ್ಯವೂ, ಕೋಪವಿಲ್ಲದೆ ಯಿರುವಿಕೆಯೂ, ತ್ಯಾಗವೂ, ಕಾಂತಿಯೂ, ದಾಕ್ಷಿಣ್ಯವೂ, ಪ್ರಾಣಿಗಳ ವಿಷಯದಲ್ಲಿ ದಯೆಯೂ, ವಿಷಯಲಂಚಟಿ ವಿಲ್ಲದಿರುವಿಕೆಯೂ, ಮೃದುವಾದ ಮನಸೂಸ್ಸ, ನಾಚಿಕೆಯೂ, ನಿಶ್ಚಂಚಲವೂ,

೩. ತೇಜಸೂಸ್ಸ, ಶಾಶ್ವತವೂ, ಭೈರವ್ಯವೂ, ಕುಚೆಯೂ, ಶ್ರೋಹವಿಲ್ಲದ ಮನಸೂಸ್ಸ, ಬಹುಮಾನದ ನಿರಾಕೆಯೂ; ಯೆಲೇ ಅಜ್ಞಾನನೇ, ಈ ಗುಣಂಗಳು ದಿವ್ಯಗತಿಗಾಗಿ ಹುಟ್ಟಿದವನಿಗೆ ಲುಂಟಾಗುವವು.

೪. ದಂಭವೂ, ದರ್ಪವೂ, ಗರ್ವವೂ, ಕೋಪವೂ, ಕಾರ್ಣ್ಯವೂ, ಅಜ್ಞಾನವೂ; ಯೆಲೇ ಕುಂತಿ ಪುತ್ರನೇ, ಇವು ಅಸುರಗತಿಗಾಗಿ ಹುಟ್ಟಿದವನಿಗೆ [ಆಗುವವು.]

೫. ದಿವ್ಯಗತಿಯು ಮೋಕ್ಷಕ್ಕೋಸ್ಕರವೂ ಅಸುರಗತಿಯು ಬಂಧನಕ್ಕೋಸ್ಕರವೂ ಯೆಂದು ಯೇನಿಸಲ್ಪಡುತ್ತದೆ ಪಾಂಡವನೇ ನೀನು ಅಶ್ವತ್ಥಾಮನೇ ದಿವ್ಯಗತಿಗಾಗಿ ಹುಟ್ಟಿದಿ.

೬. ಶೋಕದಲ್ಲಿ ಭೂತಗಳ ಸೃಷ್ಟಿಯು ದೇವ ಸಂಖ್ಯೆ ಅಸುರ ಸಂಖ್ಯೆವೆಂದು ಯೆರಡು ವಿಧವು; ಯೆಲೇ ಕುಂತಿ ಕುಮಾರನೇ, ನನ್ನದಾದ ದೇವಸಂಖ್ಯೆಧವು ವಿಸ್ತಾರವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿತು, ಅಸುರ ಸಂಖ್ಯೆಧವನ್ನು ಕೇಳು.

ENGLISH.

KRISHNA.

1, 2 & 3 The man who is born with divine destiny is endued with the following qualities : exemption from fear, a purity of heart, a constant attention to the discipline of his understanding ; charity, self-restraint, religion, study, penance, rectitude, freedom from doing wrong, veracity, freedom from anger, resignation, temperance, freedom from slander, universal compassion, exemption from the desire of slaughter, mildness, modesty, discretion, dignity, patience, fortitude, chastity, unrevengfulness, and a freedom from vain-glory : 4 whilst those who come into life under the influence of the evil destiny, are distinguished by hypocrisy, pride, presumption, anger, harshness of speech, and ignorance.

5 The divine destiny is for *Moksh* or eternal absorption in the divine nature ; and the evil destiny confineth the soul to mortal birth. Fear not, *Arjoon*, for thou art born with the divine destiny before thee.

6 Thus there are two kinds of destiny prevailing in the world. The nature of the good destiny hath been fully explained. Hear what is the nature of the evil.

SANSKRIT.

೭. ಪ್ರವೃತ್ತಿಂಚನಿವೃತ್ತಿಂಚಜನಾನವಿದು
ರಾಸುರಾಃ! ನಕೌಚಂನಾಚಿಜಾಚಾರೋನನ
ತ್ಯಂತೇಮವಿದ್ಯತೇ||

೮. ಅಸತ್ಯಮಪ್ರತಿವೃತ್ತೇಜಗದಾಹುರ
ನೀತ್ವರಂ! ಅವರಸ್ಪರಸಂಭೂತಂಕಿಮನ್ಯ
ತ್ವಾಮಹೈತುಕಂ||

೯. ಏತಾಂಧೃಷ್ಟಿಮವದ್ವಭ್ಯನಮ್ನಾತ್ಯಾ
ನೋಲಬುದ್ಧಯಃ! ಪ್ರಭವಂತ್ಯುಗ್ರಕ
ರ್ತಾಃಕ್ಷಯಾಯಜಗತೋಹಿತಾಃ||

೧೦. ಕಾಮಮಾತ್ರಿತ್ಯದುಃಪುರಂದಂ
ಭಮಾನಮದಾನ್ವಿತಾಃ! ಮೋಹಾದ್ರೋ
ತ್ವಾಸದ್ಗಾಹಾಪ್ರವರ್ತಂತೇಕುಚೇವತಾಃ

೧೧. ಚಿಂತಾ ಮಮೋಯಾಂಚ ಪ್ರಶ್ನ
ಯಾಂತಾಮುಪಾತ್ರಿತಾಃ! ಕಾಮೋಪಭೋ
ಗವರಮಾನ್ವಿತಾವದಿನ್ವಿತಾಃ||

೧೨. ಆಕಾ ಪಾಕ ತತ್ತ್ವಬದ್ಧಾಃ ಕಾಮ
ಕ್ರೋಧಪರಾಯಣಾಃ! ಈಹಂತೇಕಾಮಭೋ
ಗಾರ್ಥಮನ್ಯಾಮೇನಾರ್ಥಕ ಸಂಚಯಾಃ||

೧೩. ಇದಮದ್ಯಮಯಾಲಬ್ಧಮಿದಂಪ್ರಾ
ಪ್ತಿಮನೋರಥಂ! ಇದಮಸ್ತೀದಮಮೀಭ
ವಿದ್ಯುತಿಪುನರ್ಥಕಂ||

೧೪. ಅಸೌ ಮಯಾ ಹತಃಕತ್ರ ಹೃದಿ
ದೈವಜಾವರಾಢಿ! ಈತ್ವರೋಹಮಹಂಭೋ
ಗೇಸಿದೋಹಂಬಲವಾತ್ಸುಖೀ||

೧೫. ಆಘೋಭಿಜನಾನಸ್ತಿಕೋನೋ
ಸ್ತಿ ಸದೃಶೋಮಯಾ! ಯಕ್ಷೋದಾಸ್ಯಾಮಿ
ಮೋದಿದ್ಯೋತೃಜ್ಞಾನವಿಮೋಹಿತಾಃ||

CANARESE.

೭. ಅಸುರ ಸಂಬಂಧಿಗಳಾದ ಜನರು ಮಾಡತಕ್ಕದ್ದನೂ,
ಬಿಡತಕ್ಕದ್ದನೂ, ಅರಿಯರು; ಅವರಲ್ಲಿ ಕುಚೇತ್ಸವೂ, ಆ
ಜಾರ್ಯವೂ, ಸತ್ಯವೂ ಯಿಲ್ಲ.

೮. ಅವರು ಈಶೋಕ್ತಕ್ಕೆ ಸತ್ಯವೂ ಪ್ರತಿವೈಯೂ
ಈತ್ವರನೂ ಇಲ್ಲವೆಂದೂ ಅದು ತನ್ನದಕ್ಕೆ ಹುಟ್ಟಿತೆಂದು
ಅದರಕಾರಣವು ಕಾಮದಲ್ಲಿಯೇ ಇರುತ್ತದೆಂದೂ ಹೆಳುತ್ತಾರೆ

೯. ಇಂಥಾ ದೃಷ್ಟಿಯನ್ನು ಹೊಂದಿ ಕೆಟ್ಟ ಸ್ವಭಾವ
ವೂ, ಅಲ್ಪಬುದ್ಧಿಯೂ, ಕಪಟವಾದ ಕಮೇಗಲೂ ಪುಳ್ಳ
ವರಾಗಿಯೂ, ಜಗತ್ತನ್ನು ಕೆಡಿಸುವದರಲ್ಲಿಯೇ ಸಂತೋಷ
ವಡುವವರಾಗಿಯೂ ಹುಟ್ಟುತ್ತಾರೆ.

೧೦. ಅವರು ಪೂರ್ವಿಯಾಗದ ಕಾಮವನ್ನೂ ದಂಭ
ಮಾನ ಮದಗಳನ್ನೂ ಹೊಂದಿ ಹಿಡಿಯಲಿಕ್ಕೆ ಅಯೋಗ್ಯ
ವಾದವುಗಳನ್ನು ಮೋಹದಿಂದ ಗ್ರಹಿಸಿ ಅಕುಧವೇ ವ್ರತ
ವೆಂದುಕೊಂಡು ವ್ರವರ್ತಿಸುತ್ತಾರೆ.

೧೧. ಪಾರವಿಲ್ಲದೆ ಪ್ರಳಯ ಪರಿಯಂತ್ರವಾದ ಚಿಂತೆ
ಯನ್ನು ಹೊಂದಿ ಕಾಮಕ್ಕೆ ತಕ್ಕ ಭೋಗವೇ ಕ್ರೋಧವು ಹೀ
ಗೆಂದು ನಿಶ್ಚಯಿಸುವರು.

೧೨. ಆಕೆಗಳೆಂಬ ನೂರಾರು ಹಗ್ಗಗಳಿಂದ ಕಟ್ಟಲ್ಪಟ್ಟವ
ರಾಗಿ ಕಾಮದಲ್ಲಿಯೂ, ಕ್ರೋಧದಲ್ಲಿಯೂ, ಆಸಕ್ತಿಯು
ಳ್ಳವರಾಗಿ ಕಾಮಕ್ಕೆ ತಕ್ಕ ಭೋಗಗಳಿಗೋಸ್ಕರ ಅನ್ಯಾಯ
ದಿಂದ ದ್ರವ್ಯ ಸಂಪಾದನೆಗಳನ್ನು ಮಾಡುತ್ತಿರುವರು.

೧೩. ಇದು ಈಗ ನ್ನಿಂದ ಸಂಪಾದಿಸಲ್ಪಟ್ಟಿತು, ಖೇ
ಕಾದ ಇದನ್ನು ಸಂಪಾದಿಕೇನು, ನನಗೆ ಈ ದ್ರವ್ಯವಿದೆ, ತಿ
ರಿಗೆ ಈ ಧನವೂ ಸಂಪಾದನೆ ಆಗುತ್ತೆ.

೧೪. ಈ ಹಗೆಯವನು ನ್ನಿಂದ ಕೊಲ್ಲಲ್ಪಟ್ಟನು, ಮಿ
ಕ್ಕ ಹಗೆಯವರನ್ನೂ ಕೊಲ್ಲ ತ್ತೇನೆ, ನಾನೇ ಈತ್ವರನು,
ನಾನೇ ಭೋಗವುಳ್ಳವನು, ನಾನು ಸಿದ್ಧನು, ನಾನು ಬಲವಂತ
ನು, ನಾನೇ ಸುಖವುಳ್ಳವನು.

೧೫. ನಾನು ಹೆಸರಾದವನು, ಬಳ್ಳಗವುಳ್ಳವನು ಆಗಿದ್ದೇ
ನೆ, ನನ್ನಹಾಗೆ ಮತ್ತಾರು, ಯಜ್ಞ ಮಾಡುತ್ತೇನೆ, ದಾನ
ಮಾಡುತ್ತೇನೆ, ಸಂತೋಷ ವಡುತ್ತೇನೆ ಯೆಂದು ಅಜ್ಞಾನದಿಂ
ದ ಮೋಹಿಸಲ್ಪಟ್ಟವರು [ಹೇಳುವರು.]

ENGLISH.

7Those who are born under the influence of the evil destiny know not what it is to proceed in virtue, or recede from vice; nor is purity, veracity, or the practice of morality to be found in them. 8They say the world is without beginning, and without end, and without an *Eeswar*; that all things are conceived by the junction of the sexes; and that love is the only cause. 9These lost souls, and men of little understandings, having fixed upon this vision, are born of dreadful and inhuman deeds for the destruction of the world.

10They trust to their carnal appetites, which are hard to be satisfied; are hypocrites, and overwhelmed with madness and intoxication. Because of their folly they adopt false doctrines, and continue to live the life of impurity. 11They abide by their inconceivable opinions, even unto the day of confusion, and determine within their own minds that the gratification of the sensual appetites is the supreme good. 12Fast bound by the hundred cords of hope, and placing all their trust in lust and anger, they seek by injustice the accumulation of wealth, for the gratification of their inordinate desires.

13“ This, to-day, hath been acquired by me. I shall obtain this object of my heart. This wealth I have, and this shall I have also.

14This foe have I already slain, and others will I forthwith vanquish. I am *Eeswar*, and I enjoy; I am consummate, I am powerful, and I am happy; 15I am rich, and I am endowed with precedence amongst men; and where is there another like unto me? I will make presents at the feasts and be merry.” In this manner do those ignorant men talk, whose minds are thus gone astray.

SANSKRIT.

೧೬. ಅನೇಕಜೆತ್ತದಿಭ್ರಾಂತಾ ಮೋಹಜಾ
ಲಸಮಾವೃತಾಃ | ದ್ರುಶ್ವಾಂತಾಮಭೋಗೇ
ದ್ವಪತಂತಿನರಕೇಕುರ್ಜಾ ||

೧೭. ಆತ್ಮಸಂಭಾವಿತಾಸ್ತಬ್ಧಾಧನಮಾನ
ಮಹಾವೃತಾಃ | ಯಜಂತೇನಾಮಯಕ್ಷೈಸ್ತೇ
ದಂಭೇನಾವಿಧಿಪೂರ್ವಕಂ ||

೧೮. ಅಹಂಕಾರಂ ಬಲದವಂ ಕಾಮಂ
ಕ್ರೋಧಂಚಸಂಕ್ರಾಂತಾಃ | ಮಾಮಾತ್ಮವರದೇ
ಜೇದುಪ್ರದ್ವಿದಂತೋಭ್ಯಸುಯಾಕಾಃ ||

೧೯. ತಾನಹಂದ್ವಿದತಃ ಕೃಪಾರಾಸಂಸಾ
ರೇದುನರಾಧಮಾಃ | ಜಿಪಾಮೃಜಸ್ತಮ
ಕುಭಾನಾಸುರೇವೈವಯೋನಿದು ||

೨೦. ಆಸುರೇಯೋನಿಮಾಪನ್ಯಾಮೂ
ಘಜನ್ಯಜನ್ಯನಿ | ಮಾಮುಪ್ರಾನ್ಯೈವಕೌಂ
ತೇಯತೋಯಾಂತ್ಯಧಮಾಂಗತಿಂ ||

೨೧. ತ್ರಿವಿಧಂನರಕಸ್ಯೋದಂದ್ವಾರಂನಾ
ಕನಮಾತ್ಮನಃ | ಕಾಮಕ್ರೋಧಸ್ತಧಾಶೋಭ
ಸ್ತಸ್ತಾದೇತಕ್ತ್ರಯಂತ್ಯಜೇತ್ ||

೨೨. ವೈಶ್ಯೇವಿಮುಕ್ತಃ ಕೌಂತೇಯ ತ
ಮೋದ್ವಾರೈಸ್ತಿಸ್ತ್ರಭಿರ್ನರಃ | ಆಚರತ್ಯಾ
ತ್ಮನಃ ತ್ರೇಯಸ್ತೋಯಾತಿಪರಾಂಗತಿಂ ||

೨೩. ಯಃ ಕಾಸ್ತದ್ವಿಮುಕ್ತಃ ಪ್ರಜ್ಞವ
ತಃ ತೇಕಾಮಕಾರತಃ | ನಸದ್ವಿಮವಾಪ್ನೋತಿ
ನಸುಖಂನರಾಂಗತಿಂ ||

CANARESE.

೧೬. ಅನೇಕವಾದ ಮನೋವಿಕಾರದಿಂದ ತಿರುಗುವವರೂ,
ಮೋಹವೆಂಬ ಬಲೆಯಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟವರೂ, ಕಾಮಕ್ಕೆ
ತಕ್ಕ ಭೋಗಗಳಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರೂ [೨೧] ಅಕುಚಿ
ಯಾದ ನರಕದಲ್ಲಿ ಬೀಳುವರು.

೧೭. ತಮ್ಮನ್ನು ತಾವೇ ಧುನದಿಸಿಕೊಳ್ಳುವವರೂ, ಸ್ತಂ
ಭದಹಾಗೆ ನಿಂತವರೂ, ಧನ, ಮಾನ, ಮದಗಲೊಡನೆ ಕೂ
ಡಿಕೊಂಡಿರುವವರೂ ಆ ಹೆಸರುಮಾತ್ರವುಳ್ಳ ಯಜ್ಞಗಳಿಂ
ದಲೂ, ತಂಭದಿಂದಲೂ, ಕಾಸ್ತ್ರಮರ್ಯಾದೆಯನ್ನು ಬಿ
ಟ್ಟು ಯಾಗ ಮಾಡುವರು.

೧೮. ಅಹಂಕಾರವನ್ನೂ, ಬಲವನ್ನೂ, ಸೊಕ್ಕನ್ನೂ,
ಕಾಮವನ್ನೂ, ಕ್ರೋಧವನ್ನೂ, ಹೊಂದಿದವರಾಗಿ ತಮ್ಮ
ದೇಹದಲ್ಲಿಯೂ ಬೇರೆ ದೇಹಗಳಲ್ಲಿಯೂ ನನ್ನನ್ನು ದ್ವೇ
ಷಿಸಿ ಅಸಾಯೆ ಮಾಡುತ್ತಾರೆ.

೧೯. ಕ್ರೂರರೂ ಮನುಷ್ಯರೊಳಗೆ ಅಧಮರೂ, ಅ
ಮಂಗಳರೂ, ಅದ ಆ ದ್ವೇಷಿಗಳನ್ನು ಅಸುರ ಸಂಭಂಧವಾ
ದ ಗರ್ಭಗಳೆಂಬ ಸಂಸಾರಗಳಲ್ಲಿ ಯಾಕಾಗಲೂ ಹೊಗಿಸು
ತ್ತಿರುವೆನು,

೨೦. ಅಸುರ ಸಂಭಂಧವಾದ ಗರ್ಭವನ್ನು ಹೊಂದಿದ
ಮಾಘರು ಜನ್ಮಜನ್ಮದಲ್ಲಿಯೂ ನನ್ನನ್ನು ಕೇರದೆಯೇ;
ಯೆಲೇ ಕುಂತಿ ಪುತ್ರನೇ, ಆಮೇಲೆ ಅಭೋಗತಿಯನ್ನು
ಹೊಂದುವರು.

೨೧. ಕಾಮ, ಕ್ರೋಧ, ಹಾಗೆಯೇ ಲೋಭ, ಈಮೂ
ರು ವಿಧವಾದ ನರಕದ ಬಾಗಿಲು ಆತ್ಮದ ನಾಕವನ್ನು ಮಾಡು
ವಂಥಾದ್ದು ಆದಕಾರೂ ಈ ಮೂರನ್ನು ಬಿಡಬೇಕು.

೨೨. ಯೆಲೇ ಕುಂತಿ ಪುತ್ರನೇ, ತಾಮಸಗಳಾದ ಈ
ಮೂರು ಬಾಗಿಲುಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಮನುಷ್ಯನು ಆಮೇಲೆ
ಆತ್ಮದ ಮೇಲುಗಳನ್ನು ಆಚರಿಸುವನು, ಅನಂತರದಲ್ಲಿ ತ್ರೇ
ದ್ವವಾದ ಗತಿಯನ್ನು ಪಡೆಯುವನು.

೨೩. ಕಾಸ್ತ್ರಮಾರ್ಗವನ್ನು ಬಿಟ್ಟು ಇಚ್ಛೆ ಬಂದಹಾ
ಗೆ ಯಾವನು ನಿಯಮಿತಾನೆಯೋ ಅವನು ಕಾರ್ಯಸಿದ್ಧಿಯ
ನ್ನು ಹೊಂದುವನು, ಸುಖವೂ ಯಿಲ್ಲ, ತ್ರೇದ್ವವಾದ ಗತಿ
ಯೂ ಇಲ್ಲ.

ENGLISH.

16Confounded with various thoughts
and designs, they are entangled in
the net of folly; and being firmly at-
tached to the gratification of their
lusts, they sink at length into the
Narak of impurity. 17Being self-
conceited, stubborn, and ever in
pursuit of wealth and pride, they
worship with the name of worship
and hypocrisy, and not according to
divine ordination; 18and placing all
their trust in pride, power, ostenta-
tion, lust, and anger, they are over-
whelmed with calumny and detrac-
tion, and hate me in themselves and
others: 19wherefore I cast down up-
on the earth those furious abject
wretches, those evil beings who thus
despise me, into the wombs of evil
spirits and unclean beasts.

20Being doomed to the wombs of
Asours from birth to birth, at length
not finding me, they go unto the most
infernal regions. 21There are these
three passages to *Narak* (or the in-
fernal regions:) lust, anger, & avarice,
which are the destroyers of the
soul; wherefore a man should avoid
them; 22for, being freed from these
gates of sin, which arise from the in-
fluence of the *Tama-Goon*, he ad-
vanceth his own happiness; and at
length he goeth the journey of the
Most High. 23He who abandoneth
the dictates of the *Sāstra* to follow
the dictates of his lusts, attaineth
neither perfection, happiness, nor the
regions of the Most High.

SANSKRIT.

—೦೮ ಶಸ್ತ್ರಾಸ್ತ್ರಾಸ್ತ್ರಂ ಪ್ರಮಾಣಂ ತೇ ಕಾ
ರಾ್ಯ ಕಾರ್ಯವ್ಯವಸ್ಥಿತಾಃ | ಜ್ಞಾತ್ವಾ ಸ್ತ್ರಾಸ್ತ್ರಂ
ವಿಧಾನೋಕ್ತಂ ಕರ್ಮ ಕರ್ತುಮಿಹಾರ್ಹಸಿ ||

CANARESE.

—೦೮. ಆದರಂದ ಯಾವದನ್ನು ಮಾಡಬೇಕೋ ಯಾ
ವದನ್ನು ಬಿಡಬೇಕೋ ಯೆಂಬ ವಿಷಯದಲ್ಲಿ ಕಾಸ್ತ್ರನೇ
ನಿನಗೆ ಪ್ರಮಾಣವು ಕಾಸ್ತ್ರಕ್ರಮದಲ್ಲಿ ಹೇಳಿದ ಕರ್ಮ
ವನ್ನು ತಿಳಿಕೊಂಡಮೇಲೆ ಮಾಡಬಹುದು.

ENGLISH.

24 Wherefore, O Arjoon, having made thyself acquainted with the precepts of the *Sāstra*, in the establishment of what is fit and unfit to be done, thou shouldst perform those works which are declared by the commandments of the *Sāstra*.

LECTURE XVII.

OF FAITH DIVIDED INTO THREE SPECIES.

ಹ ದಿ ನೇ ಳ ನೇ ಅ ಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ವ್ರಾಸ್ತ್ರಗುಣಿಮೃತಸ್ಸೌಜ್ಯಯಜಂ
ಶೇತ್ರಧ್ಯಯಾನ್ವಿತಾಃ | ಶೇಖಾನಿವೃತ್ತಕಾ
ಕೃಷ್ಣಸತ್ವಮಾಹೋರಜಸ್ತಮಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

—೦. ತ್ರಿವಿಧಾಭವತಿ ತ್ರೈದಧಿಭೇದಾನ್ಮಾ
ಸೃಭಾವಜಾಃ | ಸಾವಿತ್ರಿಕೇ ರಾಜಸೀಜ್ಞಾನಾತಾ
ಮಸೀಜೇತಿತಾಂ ತ್ರಯಾಣಾ ||

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೇ ಶ್ರೀಕೃಷ್ಣನೇ, ಕಾಸ್ತ್ರಮಾರ್ಗವನ್ನು
ಬಿಟ್ಟು ಭಕ್ತಿಯಿಂದ ಕೂಡಿಕೊಂಡವರಾಗಿ ಯಾರು ಆರಾಧಿ
ಸುವರೋ ಅವರ ಸ್ಥಿತಿ ಯೆಂಥಾದ್ದು ಸಾವಿತ್ರಿಕವೋ, ಜರಾ
ಸವೋ, ತಾಮಸವೋ.

ಭಗವದ್ವಾಕ್ಯ.

—೦. ಮನುಷ್ಯರಿಗೆ ಭಕ್ತಿಯು ಸೃಭಾವದಿಂದ ಹುಟ್ಟಿದ್ದು
ಆ ಭಕ್ತಿಯು ಸಾವಿತ್ರಿಕ ಭಕ್ತಿ, ರಾಜಸ ಭಕ್ತಿ, ತಾಮಸ ಭಕ್ತಿ,
ಯೆಂದು ಮೂರು ಪ್ರಕಾರವಾಗಿರುವದು ಅದನ್ನು ಕೇಳು.

ARJOON.

1 What is the guide of those men, who, although they neglect the precepts of the *Sāstra*, yet worship with faith? Is it the *Satwa*, the *Raja*, or the *Tama-Goon*.

KRISHNA.

2 The faith of mortals is of three kinds, and is produced from the constitution. It is denominated after the three *Goan*, *Sātwa*, *Rājas*, or *Tāmas*. Hear what these are.

SANSKRIT.

3. ಸತ್ವಾನುರೂಪಸತ್ಯಸ್ಯಕ್ರದ್ಧಾಭ
ವಶಿಭಾರತ | ತ್ರದ್ಧಾಮಯೋಯಂ ಪುರು
ಷೋಯೋಯುಕ್ತದ್ಧಗಿಸ್ತವನಃ ||

೪. ಯಜಂತೇಸಾತ್ವಿಕಾದೇವಾನ್ಯಜ್ಞರಕ್ಷಾಂ
ಸಿರಾಜಸಾಃ | ಪ್ರೀತಾಃ ಭೂತಗಣಾಂಶ್ಚಾ
ನ್ಯೈಯಜಂತೇತಾಮಸಾಜನಾಃ ||

೫. ಅಹಾಸ್ತ್ರವಿಹಿತಂಘೋರತಪಃಯಂತೇ
ಯೇತಪೋಜನಾಃ | ದಂಭಾಹಂಕಾರನಯು
ಕ್ತಾಕಾಮರಾಜಬಲಾನ್ವಿತಾಃ ||

೬. ಕರ್ತೃಯಂತಃಕರಣಸ್ಥಂಭಾತಗ್ರಾ
ಮಮುಚೇತಸಃ | ಮಾಂಜೈವ್ಯಾಂತಃಕರಣಸ್ಥಂ
ತಾನ್ವಿಧ್ಯಾಸುರಭಿಶ್ಚಯಾಃ ||

೭. ಆಹಾರಸ್ತಪಿಸತ್ಯಸ್ಯ ತ್ರಿವಿಧೋಭ
ವಿತಿಪ್ರಿಯಃ | ಯಜ್ಞಸ್ತಪಸ್ತಧಾ ದಾನಂತೇ
ದಾಂಭೇದಮಿದಂತ್ರಯಾಃ ||

೮. ಆಯುಃಸತ್ಯಬಲಾಶೋಗ್ಯ ಸುಖ
ಪ್ರೀತಿವಿವರ್ಧನಾಃ | ರಸ್ಯಾಃಸಿಗ್ಧಾಃಸಿಂಧಿರಾ
ಹೃದ್ಯಾಃಪ್ರಾಣಾಃಸಾತ್ವಿಕಪ್ರಯಾಃ ||

೯. ಕಟಿವಸ್ತುಲವಣಾತ್ಯುಪ್ಪಶೀರ್ಷಣರಾ
ಕ್ಷವಿದಾಹಿನಃ | ಆಹಾರಾರಾಜಸಗೋಪ್ತಾದುಖ
ಶೋಕಾಮಯಪ್ರದಾಃ ||

೧೦. ಯಾತಯಾಮಂಗತರಸಂಪೂತಿವರ್ಯ
ಪಿತಂಚಯತ್ | ಉಘ್ನೈವ್ಯಮಪಿಜಾಮೇಧ್ಯಂ
ಭೋಜನಂತಾಮಸಪ್ರಿಯಂ ||

೧೧. ಅಫಲಾಕಾಂಕ್ಷೆಭಿರೃಜ್ಞೋವಿಧಿವೃ
ಷ್ಟೋಯುಷಜ್ಯೋತಿಃ | ಯುಪ್ಪವ್ಯಮೇವೇತಿಸಮ
ನಗಸಮಾಧಾಯಸಸಾತ್ವಿಕಃ ||

CANARESE.

3. ಯೇಲೇ ಅಜ್ಞಾನೇ, ಯಲ್ಲಾ ಜನಕಾಃ ಸ್ವಭಾವ
ಕೈ ತಕ್ಕ ಭಕ್ತಿಯು ಹುಟ್ಟಿತಲಿದೆ, ತ್ರದೈತುಂಬಿದ ಪುರು
ಷನು ಯಂಥದಲ್ಲ ತ್ರದೈಯಿಡುತ್ತಾನೋ ಅಂಥವನೇ ಆ
ಗಿರುವನು.

೪. ಸಾತ್ವಿಕ ಸುಣುವುಳ್ಳವರು ದೇವತೆಗಳನ್ನು ಆರಾಧಿಸು
ತ್ತಾರೆ, ರಾಜಸ ಸುಣುವುಳ್ಳವರು ಯಜ್ಞರನ್ನೂ, ರಾಕ್ಷಸರ
ನ್ನೂ, ಮಿಕ್ಕಾದ ತಾಮಸಸುಣುವುಳ್ಳವರು ಪ್ರೀತಗಳ
ನ್ನೂ, ಭೂತನಮೂಹವನ್ನೂ, ಆರಾಧಿಸುತ್ತಾರೆ.

೫. ಕಾಸ್ತ್ರ ಸಮೃತ್ತವಾಗದ ಅಘೋರತಪಸ್ಸನ್ನು ಮಾಡು
ತು ತಪಸ್ಸಿಗಳು ದಾಂಭಿಕವಾದ ಗರ್ವದೊಡನೆ ಕೂಡಿಕೊಂ
ಡಿರುವವರೂ, ಮತ್ತು ಕಾಮ, ಮೋಹಗಳ ಬಲದೊಡನೆ ಕೂ
ಡಿಕೊಂಡಿರುವವರೂ ಆಗಿ

೬. ಕರಣದಲ್ಲಿರುವ ವಂಚಭೂತಗಳ ಸುಂದನ್ನೂ, ವೊ
ಲಗಿನ ಕರಣದಲ್ಲಿರುವ ನನ್ನನ್ನೂ ಪಿಡಿಸುವರು. ಅಂಥವರ
ನ್ನು ನಿಶ್ಚಯವಾಗಿ ಅನುಕರಿಸಿರುತ್ತೀರಿ.

೭. ಆಹಾರ, ಯಜ್ಞ, ತಪಸ್ಸು, ದಾನ, ಮೊದಲಾದವುಗಳ
ಸಹ ಮೂರು ವಿಧವಾಗಿ ಆಯಾಜನಿಗೆ ಪ್ರಿಯವಾಗಿರು
ತ್ತವೆ ಅವುಗಳ ಈ ಭೇದವನ್ನು ಕೇಳು.

೮. ಆಯುಷ್ಯವೂ, ಸತ್ಯವೂ, ಬಲವೂ, ಆಶೋಗ್ಯ
ವೂ, ಸುಖವೂ, ಪ್ರೀತಿಯೂ, ಇವುಗಳನ್ನು ಬೆಳೆಸುವವುಗಳ
ಲೂ, ರಸವುಳ್ಳವುಗಳೂ, ಸುಣುಪಾದವುಗಳೂ, ಸ್ಥಿರವಾದ
ವುಗಳೂ, ಮನೋಹರವಾದವುಗಳೂ, ಆಗಿರುವ ಆಹಾರಗಳ
ಸತ್ಯಸುಣುವುಳ್ಳವನಿಗೆ ಪ್ರಿಯವಾಗುವೆ.

೯. ಪೈ, ಹುಳಿ, ಉಪ್ಪು, ಜಹುಬಿಸಿ, ಖಾರ, ಉರಿ, ದಾ
ವರ ಹುಟ್ಟಿಸುವ ಈ ಆಹಾರಗಳು ರಾಜಸಸುಣುವುಳ್ಳವನಿಗೆ
ಇಷ್ಟವಾದವುಗಳು ; ದುಖವನ್ನೂ, ಗೋಳಾಟವನ್ನೂ,
ಶೋಕವನ್ನೂ, ಉಂಟುಮಾಡುವವು.

೧೦. ಸಮಯಮಾರಿ, ಹುಳಿಹಿಡಿದು, ಕಂಪಾಗಿ ತಂಗಳು
ಆದದ್ದು ಯಾವದೋ ಯೆಂಜಲಾದ ಅವಿವಿತ್ರವಾದ ಆ
ಭೋಜನವು ತಾಮಸಸುಣುವುಳ್ಳವನಿಗೆ ಪ್ರಿಯವಾದದ್ದು.

೧೧. ಫಲದ ಆಕೆಯಿಲ್ಲದ ಯಜ್ಞಗಳನ್ನು ಕಾಸ್ತ್ರವುಕಾ
ರವಾಗಿ ಹೀಗೆಯೇ ಮಾಡಬೇಕೆಂದು ಮನಸ್ಸನ್ನು ಸಮಾಧಾ
ನ ಪಡಿಸಿ ಯಾವಾತನು ಮಾಡುವನೋ ಆತನು ಸಾತ್ವಿಕಸು
ಣುವುಳ್ಳವನು.

ENGLISH.

3The faith of every one is a copy
of that which is produced from the
Satwa-Goon. The mortal *Pooroosh*
being formed with faith, of whatever
nature he may be, with that kind of
faith is he endued. 4Those who are
of the disposition which ariseth from
the *Satwa-Goon* worship the *Devs* ;
those of the *Raja-Goon* the *Yakshas*
and the *Rakshas* ; and those of the
Tama-Goon worship the departed
spirits and the tribe of *Bhōōts*.

5Those men who perform severe
mortifications of the flesh, not autho-
rized by the *Sāstra*, are possessed of
hypocrisy and pride, and overwhelm-
ed with lust, passion, and tyrannic
strength. 6Those fools torment the
spirit that is in the body, and myself
also who am in them. Know what
are the resolutions of those who are
born under the influence of the evil
spirit.

7There are three kinds of food
which are dear unto all men. Wor-
ship, zeal, and charity are each of
them also divided into three species.
Hear what are their distinctions.

8The food that is dear unto these
of the *Satwa-Goon* is such as in-
creases their length of days, their
power and their strength, and keeps
them free from sickness, happy and
contented. It is pleasing to the pa-
late, nourishing, permanent, and
congenial to the body. 9It is neither
too bitter, too sour, too salt, too hot,
too pungent, too astringent, nor too
inflammable. The food that is covet-
ed by those of the *Raja-Goon* giveth
nothing but pain and misery. 10and
the delight of those in whom the
Tama-Goon prevaileth, is such as
was dressed the day before, and is
out of season ; hath lost its taste, and
is grown putrid ; the leavings of
others, and all things that are impure.

11That worship which is directed
by divine precept, and is performed
without the desire of reward, as ne-
cessary to be done, and with an at-
tentive mind, is of the *Satwa-Goon*.

SANSKRIT.

೧೦. ಅಭಿಸಂಧಾಯತುಫಲಂಛಂಭಾರ್ಥಮಪಿಚೈವಯುಕ್ | ಇಜ್ಯತೇಭರತಕ್ರೇದ್ಯತಂ ಯಜ್ಞಂವಿದ್ಧಿರಾಜಸಂ ||

೧೩. ವಿದ್ಧಿಹೀನಮಸೃಷ್ಟಾಂನಮಂತ್ರಹೀನಮದಕ್ಷಿಣಂ | ತ್ರದ್ಧಾವಿರಹಿತಂಯಜ್ಞಂ ತಾಮಸಂಕುಚಕ್ಷತೆ ||

೧೪. ದೇವದ್ವಿಜಸುರುಪ್ರಾಜ್ಞ ಪೂಜನಂ ಕೌಚಮಾರ್ಜವಂ | ಬ್ರಹ್ಮಚರ್ಯಮಹಿಂಸಾ ಚಕಾರೀರಂತಮುಚ್ಯತೇ ||

೧೫. ಅನುವೇಗಕರಂವಾಕ್ಯಂಸತ್ಯಂಪ್ರಿಯಹಿತಂಚಯುಕ್ | ಸ್ವಾಧ್ಯಾಯಾಭ್ಯಾಸನಂ ಚೈವವಾಚ್ಛಯಂತಮುಚ್ಯತೇ ||

೧೬. ಮನ್ಯಾ ಪ್ರಸಾದಸಾನ್ಮಯತ್ವಂ ಮೌನಮಾತ್ಮವಿನಿಗ್ರಹಃ | ಭಾವನಂಕುಧಿರಿತ್ಯೇತತ್ತಪೋಮಾನಮುಚ್ಯತೇ ||

೧೭. ತ್ರದ್ಧಯಾ ಪರಯಾತಪ್ತಂ ತಪಸ್ತ್ವತ್ತ್ರಿವಿಧಂಸರ್ವೈಃ | ಅಫಲಕಾಂಕ್ಷಾಭಿರುಕ್ತೈಸ್ಸಾನ್ವಿತಿಕಂಕುಚಕ್ಷತೆ ||

೧೮. ಸತ್ಕಾರಮಾನಪೂಜಾರ್ಥಂ ತಪೋದಂಭೇನಚೈವಯುಕ್ | ತ್ರಿಯತೇತದಿಹಪ್ರೋಕ್ತಂರಾಜಸಂಚಲಮಧೃವಂ ||

೧೯. ಮೂಢಗ್ರಾಹೇಣಾತ್ಮನೋಯೇಷೀತಯಾತ್ರಿಯತೇತಪಃ | ಪರಸ್ಯೋತ್ಸಾದನಾರ್ಥವಾತಪ್ತಾಮಸಮುದಾಹೃತಂ ||

೨೦. ದಾತವ್ಯಮಿತಿ ಯದ್ವಾನಂದಿಯ್ಯತೇನುಪಕಾರಿಣಿ | ವೇತೇಕಾಲೇಚಪಾತ್ರೇಚತದ್ವಾನಂಸಾತ್ವಿಕಸ್ತೃತಂ ||

೨೧. ಯತ್ಪ್ರತೃಪ್ಯಕಾರಾರ್ಥಂಫಲಮುದ್ದಿಶ್ಯವಾಪುನಃ | ದೀಯತೇಚಪರಿಕ್ಲಿಪ್ತಂ ತದ್ರಾಜಸಮುದಾಹೃತಂ ||

CANARESE.

೧೦. ಯೇತೇ ಭರತಕುಲ ಕ್ರೇದ್ಯತೇ, ಫಲವನ್ನು ಅಪೇಕ್ಷಿಸಿ ತಂಭಕೋಸ್ಕರವೇ ಯಾವದು ಮಾಡಲ್ಪಡುವದೋ ಆ ಯಜ್ಞವನ್ನು ರಾಜಸವೆಂದು ಶಿಲೈ.

೧೩. ಕಾಸ್ತ್ರಪದ್ಧತಿ ಅಲ್ಲದೆ, ಅನ್ಯದಾನ ವಿಲ್ಲದೆ, ಮಂತ್ರವಿಲ್ಲದೆ, ದಕ್ಷಿಣೆಯೂ ಇಲ್ಲದೆ, ಭಕ್ತಿಹೀನವಾದ ಯಜ್ಞವು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

೧೪. ದೇವತೆಗಳನ್ನಾ, ಬ್ರಾಹ್ಮಣರನ್ನಾ, ಸುರುಗಳನ್ನಾ, ಪ್ರಾಜ್ಞರನ್ನಾ, ಪೂಜಿಸುವದೂ, ಕುಚೆಯೂ, ಪೊಳ್ಳೇನಡತೆಯೂ, ವೇದವಿಚಾರಣೆಯೂ, ಹಿಂಸೆಮಾಡದಿರುವಿಕೆಯೂ, ಇದು ಕೀರ ಸಂಬಂಧವಾದ ತಪಸ್ಸೆಂದು ಹೇಳಲ್ಪಡುವದು.

೧೫. ಬೇಸುಕೆ ಹುಟ್ಟಿಸದಂಥಾ, ಸತ್ಯವಾದಂಥಾ, ಪ್ರಿಯವೂ ಹಿತವೂ ಆದಂಥಾ ವಾಕ್ಯವು, ವೇದದ ಅಭ್ಯಾಸವು, ಇದು ವಾಕ್ಯನಸಂಬಂಧವಾದ ತಪಸ್ಸೆಂದು ಹೇಳಲ್ಪಡುವದು.

೧೬. ಸ್ಥಿರಮನಸ್ಸಾ, ಕಾಂತತ್ವವೂ, ಮೌನವೂ, ಇಂದ್ರಿಯ ನಿಗ್ರಹವೂ, ಪರಿಕುಧವಾದ ಸ್ವಭಾವವೂ, ಇದು ಮನಸ್ಸಿನ ಸಂಬಂಧವಾದ ತಪಸ್ಸೆಂದು ಹೇಳಲ್ಪಡುವದು.

೧೭. ಫಲಾಪೇಕ್ಷೆ ಯಿಲ್ಲದ ಯೋಗ್ಯರಾದ ಜನಗಳಿಂದ ಕ್ರೇದ್ಯವಾದ ಭಕ್ತಿಯೊಡನೆ ಆ ಮೂರು ವಿಧವಾಗಿ ಮಾಡಲ್ಪಟ್ಟ ತಪಸ್ಸು ಸಾತ್ವಿಕವೆಂದು ಹೇಳಲ್ಪಡುವದು.

೧೮. ಸನ್ಮಾನ, ಫುನ, ಪೂಜ್ಯತೆ, ಇವಗಳಿಗೋಸ್ಕರ ತಂಭದಿಂದ ಯಾವ ತಪಸ್ಸು ಮಾಡಲ್ಪಡುವದೋ ಅದೀಗ ಚಲನೆಯುಳ್ಳ ಸ್ಥಿರವಲ್ಲದ ರಾಜಸವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

೧೯. ಮೂಢಬುದ್ಧಿಯಿಂದ ಸ್ವಂತಪೀಡೆಗೋಸ್ಕರವಾಗಿ ಲಿ ಮತ್ತೊಬ್ಬನನ್ನು ಕೆಡಿಸುವದಕ್ಕೋಸ್ಕರವಾಗಲಿ ಮಾಡಲ್ಪಟ್ಟ ತಪಸ್ಸಿಗೆ ತಾಮಸವೆಂದು ಹೆಸರು.

೨೦. ದಾನ ಮಾಡಬೇಕು ಯೆಂಬ ಮನಸ್ಸಿನಿಂದ ಉಪಕಾರ ಮಾಡದವನಿಗೆ ತಕ್ಕ ಸ್ಥಳದಲ್ಲಿಯೂ ತಕ್ಕ ಕಾಲದಲ್ಲಿಯೂ ತಕ್ಕ ಮನುಷ್ಯನಲ್ಲಿಯೂ ಕೊಡಲ್ಪಟ್ಟ ದಾನವು ಸಾತ್ವಿಕವೇ.

೨೧. ಯಾವ ದಾನವು ಫಲವನ್ನು ಅಪೇಕ್ಷಿಸುವ ಮನಸ್ಸಿನಿಂದ ಪ್ರತೃಪ್ಯಕಾರಕ್ಕೋಸ್ಕರ ಕರೆಕರೆಯಿಂದ ಕೊಡಲ್ಪಡುವದೋ ಅದು ರಾಜಸವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

ENGLISH.

12The worship which is performed with a view to the fruit, and with hypocrisy, is of the *Raja-Goon*.

13The worship which is performed without regard to the precepts of the law, without the distribution of bread, without the usual invocations, without gifts to the *Brāhmins* at the conclusion, and without faith, is of the *Tama-Goon*.

14Respect to the *Dēws*, to *Brāhmins*, masters, and learned men; chastity, rectitude, the worship of the Deity, and a freedom from injury, are called *bodily zeal*.

15Gentleness, justness, kindness, and benignity of speech, and attention to one's particular studies, are called *verbal zeal*.

16Content of mind, mildness of temper, devotion, restraint of the passions, and a purity [of soul], are called *mental zeal*.

17This threefold zeal being warmed with supreme faith, and performed by men who long not for the fruit of action, is of the *Satwa-Goon*.

18The zeal which is shewn by hypocrisy, for the sake of the reputation of sanctity, honor, and respect, is said to be of the *Raja-Goon*; and it is inconstant and uncertain.

19The zeal which is exhibited with self-torture, by the fool, without examination, or for the purpose of injuring another, is of the *Tama-Goon*.

20That charity which is bestowed by the disinterested, because it is proper to be given, in due place and season, and to proper objects, is of the *Satwa-Goon*.

21That which is given in expectation of a return, or for the sake of the fruit of the action, and with reluctance, is of the *Raja-Goon*.

SANSKRIT.

೧೦. ಅದೇಕಾಲೇಯದ್ವಾನಮಪಾತ್ರೇ
ಹೃತ್ವದೀಯತೇ | ಅಸತ್ಕೃತಮವಜ್ಞಾತಂ
ತ್ತಾಮಸಮುದಾಹೃತಂ ||

೧೧. ಹಿಂತತ್ಸದ್ವಿಶಿಷ್ಟೋಬ್ರಹ್ಮಣ
ಪ್ರಸಿದ್ಧಂಸ್ತುತಃ | ಬ್ರಾಹ್ಮಣಾಸ್ತೇನೇವ
ಕ್ಷಯಜ್ಞಾತದಿವ್ಯಾಃ ||

೧೨. ತಸ್ಯಾದೋಮಿತ್ಯುದಾಹೃತೃಯ
ಜ್ಞದಾನತಃಕ್ರಿಯಾಃ | ಪ್ರತೇತೇನಿ
ಧಾನೋತ್ತಾಸ್ತತಂಬ್ರಹ್ಮಾದಿನಾಂ ||

೧೩. ತದಿತ್ಯನಭಿಸಂಧಾಯಫಲಯಜ್ಞ
ತಃಕ್ರಿಯಾಃ | ದಾನಕ್ರಿಯಾತ್ವವಿಧಾಃ
ಕ್ರಿಯಂತೇಮೋಕ್ಷಕಾಂಕ್ಷಿಣಿ ||

೧೪. ಸದ್ಭಾವೇಸಾಧುಭಾವೇಚಸದಿತ್ಯೇ
ತತ್ಪ್ರಯುಜ್ಯತೇ | ಪ್ರತಸ್ತೇಕಮೇತ
ಧಾಸತ್ಯಜ್ಞಃಪಾಥಯುಜ್ಯತೇ ||

೧೫. ಯಜ್ಞೇತಬಿವಾಣೇಜಸ್ಥಿಸ್ತದಿತಿ
ಜೋಚ್ಯತೇ | ಕಮೇಜೈವತರ್ಥಯ್ಯಂ
ಸದಿತ್ಯೇವಾಭಿಧಿಯುತೇ ||

೧೬. ಅತ್ರದ್ಧಯಾಹುತಂದತ್ತಂ ತವ
ಸ್ತವಂಕೃತಂಚಯುಕ್ತ | ಅಸದಿತ್ಯುಜ್ಯತೇ
ಪಾರ್ಥನಚತತ್ಪ್ರತ್ಯಸೋಹ ||

CANARESE.

೧೦. ವೊಶೈದಾಗದ ವೇಕದಲ್ಲಿಯೂ ಕಾಲದಲ್ಲಿ
ಯೂ ಸನ್ತಾನಿಸದೆ ಅವಮಾನ ಪಡಿಸುವಹಾಗಿ ಅಯೋಗ್ಯ
ರಿಗೆ ಯಾವ ದಾನ ಮಾಡಲ್ಪಡುವದೋ ಅದು ಪಾಪಸಮೆ
ದು ಹೇಳಲ್ಪಡುವದು.

೧೧. ಹಿಂ, ತತ್, ಸತ್ ಯೆಂದು ಪರಬ್ರಹ್ಮಕ್ಕೆ ಮೂ
ರು ವಿಧ ಸುರುತು ಹೇಳಲ್ಪಟ್ಟಿತು ಅದರಿಂದ ಪುರಾಣದಲ್ಲಿ
ಬ್ರಾಹ್ಮಣರೂ ವೇದಗಳೂ ಯಜ್ಞಗಳೂ ನಿನಾಯಿಸಲ್ಪ
ಟ್ಟರು.

೧೨. ಅದುಕಾರಣ ಹಿಮೆಂದು ಉಚ್ಚರಿಸಿ ವೇದವಾದಿಗಳ
ಯಜ್ಞ, ದಾನ, ತಪಸ್ಸು, ಕ್ರಿಯೆ, ಇವುಗಳು ಕಾಸ್ತ್ರದ
ದೃಶಿಮೇರೆಗೆ ಯಾವಾಗಲೂ ನಡೆಯುತ್ತವೆ.

೧೩. ತತ್ಯೆಂದು ಹೇಳಿಕೊಂಡು ಫಲವನ್ನು ಆಲೋಚಿ
ಸಿದೆ ಮೋಕ್ಷವನ್ನು ಅವೇಕ್ಷಿಸುವವರು ಯಜ್ಞ ತಪಸ್ಸು ದಾನ
ಮೊದಲಾದ ಬೇರೆ ಬೇರೆ ಕ್ರಿಯೆಗಳನ್ನು ನಡೆಸುತ್ತಾರೆ.

೧೪. ಇರುವಿಕೆಯಲ್ಲಿಯೂ ವೊಶೈತನದಲ್ಲಿಯೂ
ಸತ್ಯೆಯೆಂಬ ಕಬ್ಬು ಪ್ರಯೋಗಿಸಲ್ಪಡುತ್ತದೆ; ಯೆಲೇ
ಕುಂತೀಕೃತನೇ ಹಾಗೆಯೇ ಸತ್ಯೆಯೆಂಬ ಕಬ್ಬು ವೊಶೈ
ಕಮವಿದಯದಲ್ಲಿ ಪ್ರಯೋಗಿಸಲ್ಪಡುತ್ತದೆ.

೧೫. ಯಜ್ಞದಲ್ಲಿ, ದಾನದಲ್ಲಿ, ತಪಸ್ಸಿನಲ್ಲಿ, ಸತ್ಯೆಯೆ
ಂಬ ಸ್ಥಿತಿಯು ಹೇಳಲ್ಪಡುತ್ತದೆ ಅದೇ ಅರ್ಥವಾದ ಕಮ
ವು ಸತ್ಯೆಯೆಂದು ಹೇಳಲ್ಪಡುತ್ತದೆ.

೧೬. ಭಕ್ತಿಹೀನತೆಯಿಂದ ಅಪಿಸಿದ್ಧಾ, ಕೊಟ್ಟದ್ದಾ,
ತಪಸ್ಸುಮಾದಿದ್ಧಾ, ಕ್ರಿಯೆನಡೆಸಿದ್ಧಾ ಯಾವದೋ ಅದ
ಕ್ಕೆ ಅಸತ್ಯೆಯೆಂದು ಹೆಸರು ಅದು ಇಹಕ್ಕಾ, ಪರಕ್ಕಾ,
ಅಲ್ಲದ್ದು,

ENGLISH.

22 That which is given out of place
and season, and to unworthy objects,
and, at the same time, ungraciously
and scornfully, is pronounced to be
of the *Tama-Goon*.

23 *Om*, *Tat*, and *Sat*,
are the three mystic characters used
to denote the Deity. By him in the
beginning were appointed the *Brāh-
mans*, the *Vēds*, and religion. 24 hence
the sacrificial, charitable, and zealous
ceremonies of the expounders of the
word of God, as they are ordained by
the law, constantly proceed after they
have pronounced *Om* !

25 *Tat* having been pronounced by
those who long for immortality, with-
out any inclination for a temporary
reward of their actions, then are per-
formed the ceremonies of worship
and zeal, and the various deeds of
charity.

26 The word *Sat* is used for quali-
ties which are true, and for qualities
that are holy. The word *Sat* is also
applied to deeds which are praise-
worthy. 27 Attention in worship, zeal,
and deeds of charity, are also called
Sat. Deeds which are performed
for *Tat* are also to be esteemed *Sat*.

28 Whatever is performed without
faith, whether it be sacrifices, deeds
of charity, or mortifications of the
flesh, is called *Asat*; and is not for
this world or that which is above.

LECTURE XVIII.

OF FORSAKING THE FRUITS OF ACTION
FOR OBTAINING ETERNAL SALVATION.

చ ది నే ం ట నే ల అ థా వ్య యః.

SANSKRIT.

అర్జున ఉవాచ॥

౧. సన్యాసస్యమహాభావోతత్త్వమి
త్యమిదేదితం॥ త్యాగస్యజహత్ప్రియైశ్చ
పృథక్కేనీదమావస॥

శ్రీభగవానువాచ॥

౨. కామ్యానాంకమేశాంస్యానం
సంన్యాసంకవయ్యోవిదుః॥ సుప్రకర్త్య
ఫలత్యాగప్రాప్తయశ్చ్యాగంవిజిజ్ఞాసాం॥

౩. త్యాజ్యంబోధితవర్తికైశ్చకమ
ప్రాశస్త్యమిహిహి॥ యజ్ఞదానశతపథకర్మ
నత్యాజ్యమితిజావశే॥

౪. శ్చైత్యంక్రుణామేతత్త్యాగభర
తనతమే॥ త్యాగిణోపరుదన్యాశ్చుక్రీ
విధేనప్రసాదేతః॥

౫. యజ్ఞదానశతపథకమనత్యాజ్యం
కావ్యమేతత్॥ యజ్ఞదానశతపథకవచా
వనానిముసేషిణాం॥

CANARESE.

అర్జున వాక్య.

౧. యేలే జ్ఞప్రియైశ్చనే, చరాక్రమకాలియే, కే
శిద్యేత్వన కేందవనే; సన్యాసపూ, త్యాగపూ, ఇవు
గల్గ స్వరూపవన్ను బేరే బేరే తిళియలిప్థ యిసుత్తేనే.

భగవద్వాక్య.

౨. అదేక్షితకర్మ కమేశగల్గ మాత్ర, బిరువదే స
న్యాసవేందు పందితరు తిళియువరు. యేల్ల కమేశ
గల్గ ఫలవన్ను బిరువదే త్యాగవేందు జ్ఞానిగల్గు బేళు
వరు.

౩. దోషదపింబహాగే కమేశవన్ను బిరువేకేందు
ప్రాజ్ఞరు కలవరు బేళువరు. యజ్ఞపూ, దానపూ,
తపస్సు, ఈ కమేశపు బిరువకర్మద్వల వేందు బేరే కల
వరు (బేళువరు.)

౪. యేలే భరతకల క్రేద్యనే, ఆ త్యాగద విద
యద్వల నిజ్జయవన్ను షొంద కేళు; యేలే పురుష
క్రేద్యనే, త్యాగపు మూరు ప్రశారవాగా బోగల్గే
కొల్లలపట్టు.

౫. యజ్ఞ, దాన, తపస్సు, ఈ కమేశపు బిరువకర్మ
ద్వల మాదతకర్మద్దే. యజ్ఞ, దాన, తపస్సు, ఇవగల్గు
పందితంగే పవిత్రమారువపుగల్గే.

ENGLISH.

ARJUN.

¹I wish much to comprehend the principle of *Sannyās*, and also of *Tyāg*, each separately.

KRISHNA.

²The bards conceive that the word *Sannyās* implieth the forsaking of all actions which are desirable; and they call *Tyāg*, the forsaking of the fruits of every action. Certain philosophers have declared that works are as much to be avoided as crimes, whilst others say that deeds of worship, mortifications, and charity should not be forsaken. ⁴Hear what is my decree upon the term *Tyāg*. *Tyāg*, or forsaking, is pronounced to be of three natures. ⁵But deeds of worship, mortification, and charity are not to be forsaken: they are proper to be performed. Sacrifices, charity, and mortifications are purifiers of the philosopher.

SANSKRIT.

೬. ವ್ರತಾನ್ಯಾತುಕಮಾಣಿಸಂಗಂ ತ್ಯಕ್ತ್ವಾ
ಫಲಾನಿಚ | ಕರ್ತವ್ಯಾನೀತಿಮೇಪಾರ್ಥ-
ನಿಶಿತಮತಮುತ್ತಮಂ ||

೭. ನಿಯತಸ್ಯತುಸ್ಯಾಸ್ಯಕರ್ಮಣೋ
ನೋಪಪದ್ಯತೇ | ಮೋಹಾತ್ಸ್ಯವಿಶ್ರಾಂತ್ಯಾ
ಗಮ್ಯತುಸ್ಯವಿಶ್ರಾಂತಿಃ ||

೮. ದುಷ್ಟಮಿತ್ಯೇವಯುಕ್ತಕರ್ಮಯುಕ್ತೇ
ಕಥಯಾತ್ಯಜೇತ್ | ಸಕೃತ್ಪಾರಾಜಸಂತ್ಯಾ
ಗಂನೈವತ್ಯಾಗಫಲಂಭೇತ್ ||

೯. ಕಾರ್ಯಮಿತ್ಯೇವಯುಕ್ತಕರ್ಮಯುಕ್ತಂ
ಕ್ರಿಯತೇಜುಃ | ಸಂಗಂತ್ಯಕ್ತ್ವಾಫಲಂಚೈ
ವಸತ್ಯಾಗಸಾತ್ವಿಕೋಮತಃ ||

೧೦. ನದ್ವೇಷ್ಯ ಕುತಲಂಕರ್ಮ ಕುತಲೇ
ನಾನುಪಜ್ಯತೇ | ತ್ಯಾಗೀಸತ್ವಸಮಾವಿಷ್ಟೋ
ಮೇಧಾವೀಛಂಸನಂತಯಃ ||

೧೧. ಸಹಿದೇಹಭೃತಾಕರ್ಮಂ ತ್ಯಕ್ತುಂ ಕ
ರ್ಮಣ್ಯೇದತಃ | ಯಸ್ತುಕರ್ಮಫಲ
ತ್ಯಾಗೀಸತ್ಯಾಗೀತ್ಯಭಿದಿಯತೇ ||

೧೨. ಅನಿದ್ವಮಿದ್ವಂ ಮಿತ್ರಂಚ ತ್ರಿವಿ
ಧಂಕರ್ಮಣಃಫಲಂ | ಭವತತ್ಯಾಗಿನಾಂಪ್ರೀ
ತ್ಯನತುಸಂನ್ಯಾಸಿನಾಂಕೃತಿಃ ||

೧೩. ಪಂಚೈತಾನಿಮಹಾಬಾಹೋಕಾರಣಾ
ನಿಭೋಧಮಿ | ಸಾಂಪ್ರೇ ಕೃತಾಂತೇಪ್ರೋ
ಕ್ತಾನಿಸಿದ್ಧಯೇಸರ್ವಕರ್ಮಣಾಂ ||

೧೪. ಅಧಿಷ್ಠಾನಂ ತಥಾಕರ್ತಾ ಕಾರಣಂಚ
ಪೃಥಗ್ವಿಧಂ | ವಿವಿಧಾಚಪೃಥಕ್ವೈಶ್ವಾದೈವಂ
ಜೈವಾತ್ರಪಂಚಮಂ ||

೧೫. ಕೋರವಾಜ್ಞಾನೋಭಿರಗತ್ಯುಕ್ತಪ್ರಾ
ರಥತೇನಃ | ನ್ಯಾಯ್ಯಂವಾವಿವರತಂವಾಪಂ
ಜೈತೇತಸ್ಯಜೇತಃ ||

CANARESE.

೬. ಈ ಕರ್ಮಗಳ್ಳು ಆದಾಗ್ಯಾ ಆಯೆನುತ್ಯಾ ಫಲಗ
ಳನುತ್ಯಾ ಬಿಟ್ಟು ಮಾಡತಕ್ಕವನಗ್ಳೆಂದು ಯೆತೇ ಪಾರ್ಥನೇ,
ನನ್ನ ಉತ್ತಮವಾದ ಮತವು ನಿತ್ಯಯಿಸಲ್ಪಟ್ಟಿತು.

೭. ನಿತ್ಯವಾಗಿ ಮಾಡತಕ್ಕ ಕರ್ಮದ ಬಿಡುವಿಕೆ ಸುಯಂ
ಲ್ಲ ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟಿದ ಅದರ ವಶ್ಯಾಗವು ತಾಮಸವೆಂ
ದು ಹೇಳಲ್ಪಟ್ಟಿತು.

೮. ಯಾವನು ಕರ್ಮವು ದುಷ್ಟವೇಯೆಂದು ಕೋರಕ್ಕೆ
ಕದ್ದವೆಂಬ ಭಯದ ದೆಕೆಯಿಂದ ಬಿಡುವನೋ ಅವನು ರಾಜ
ಸವೆಂಬ ತ್ಯಾಗವನ್ನು ಮಾಡಿ ತ್ಯಾಗದ ಫಲವನ್ನು ಹೊಂದ
ಲಾರನು.

೯. ಕ್ರಿಯೆನಡಿಸುವದೇ ಅವತ್ಯವೆಂಬ ಆಲೋಚನೆಯಿಂ
ದ ಆಯೆನುತ್ಯಾ ಫಲವನುತ್ಯಾ ಬಿಟ್ಟಮೇಲೆ ಯಾವ ಕ್ರಿಯೆ
ಯು ಸ್ಥಿರವಾಗಿ ನಡಿಸಲ್ಪಡುತ್ತದೆಯೋ ಅದು ಸಾತ್ವಿಕಗು
ಣದ ತ್ಯಾಗವೆಂದು ಯೆನಿಸಲ್ಪಡುತ್ತದೆ.

೧೦. ಸಾತ್ವಿಕಗುಣವನ್ನು ಹೊಂದಿದ ತ್ಯಾಗಿಯು ಬು
ದ್ಧಿವಂತನೂ ಸಂತಯ ಬಿಟ್ಟವನೂ ಆಗಿ ಕದ್ದವಾದ ಕರ್ಮ
ವನ್ನು ದ್ವೇಷಿಸನು, ಸುಖವಾದ ಕರ್ಮವನ್ನು ಅಪೇಕ್ಷಿಸನು

೧೧. ಕೋರಧಾರಿಗಳಿಗೆ ಕರ್ಮಗಳನ್ನು ಮಿಗದಹಾಗಿ ಬಿ
ಡುವದಕ್ಕೆ ಕರ್ತವ್ಯ. ಯಾವನು ಕರ್ಮಫಲದ ಬಿಡುವದಿವು
ಳವನೋ ಅವನೇ ತ್ಯಾಗಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೧೨. ಅನಿದ್ವವೂ, ಇದ್ವವೂ, ಮಿತ್ರವೂ, ಯೆಂಬ
ಮೂರು ವಿಧವಾದ ಕರ್ಮಫಲವು ಆಕೆಬಿಡದವರಿಗೆ ಸತ್ತಮೇ
ಲೆ ಸಿಕ್ಕುವದು, ಸಂನ್ಯಾಸಿಗಳಿಗೆ ಹ್ಯಾಗಾದರೂ ಸಿಕ್ಕುವದಿಲ್ಲ.

೧೩. ಯೆಲ್ಲ ಕರ್ಮಗಳ್ಳು ಸಿದ್ಧಿಗೋಸ್ಕರ ಕೊನೆಮುಟ್ಟಿ
ದ ಸಾಂಖ್ಯದಲ್ಲಿ ವಿವರಿಸಲ್ಪಟ್ಟ ಈ ಅಯಿದು ಕಾರಣಗಳ್ಳು
ನ್ನು ನ್ನಿಂದ ತಿಳುಕೋ ಮಹಾ ಭುಜನೇ.

೧೪. ಅಧಿಷ್ಠಾನವು, ಕರ್ತನು, ಬೇರೆ ಬೇರೆ ವಿಧವಾದ
ಕಾರಣವು, ನಾನಾವ್ರಕಾರವಾದ ಜೇವೈಯು, ಇಲ್ಲಿ ಅಯಿ
ದನೇದಾದ ದೈವವು.

೧೫. ಮನುಷ್ಯನು, ಕೋರ, ವಾಕ್ಯ, ಮನಸ್ಸು, ಇವಗ
ಳಿಂದ ಯಾವ ಕರ್ಮವನ್ನು ಪ್ರಾರಂಭಿಸುತ್ತಾನೋ ಅದು
ಸುಯಾದದ್ದಾದರೂ ಸುಯಿಲ್ಲದ್ದಾದರೂ ಅದಕ್ಕೆ ಈ
ಅಯಿದು ಕಾರಣಗಳು.

ENGLISH.

6It is my ultimate opinion and decree, that such works are absolute-ly to be performed, with a forsaking of their consequences and the pros-pect of their fruits. 7The retire-ment from works, which are appoint-ed to be performed, is improper. The forsaking of them through folly and distraction of mind, ariseth from the influence of the *Tamā-Gōṇ*.

8The forsaking of a work because it is painful, and from the dread of bodily affliction, ariseth from the *Rājā-Gōṇ*; and he who thus leaveth undone what he ought to do, shall not obtain the fruit of forsaking.

9The work which is performed because it is appointed and esteemed necessary to be done, and with a for-saking of the consequences and the hope of a reward, is, with such a forsaking, declared to be of the *Sātvā-Gōṇ*.

10The man who is possessed of the *Sātvā-Gōṇ* is thus a *Tyāgē*, or one who forsaketh the fruit of action. He is of a sound judgment, and exempt from all doubt; he complain-eth not in adversity, nor exulteth in the success of his undertakings.

11No corporeal being is able to-tally to refrain from works. He is properly denominated a *Tyāgē* who is a forsaker of the fruit of action.

12The fruit of action is threefold: that which is coveted, that which is not coveted, and that which is nei-ther one nor the other. Those who do not abandon works obtain a final release; not those who withdraw from action, and are denominated *Sānnyāsē*.

13Learn, O Arjoon, that for the accomplishment of every work five agents are necessary, as is further declared in the *Sānkhya* and *Vē-dānt-Sāstrs*:—14attention and su-pervision, the actor, the implements of various sorts, distinct and mani-fold contrivances, and lastly the favor of Providence. 15The work which a man undertaketh, either with his body, his speech, or his mind, whe-ther it be lawful or unlawful, hath these five agents engaged in the performance.

SANSKRIT.

೧೬. ತತ್ತ್ವಸಂಸತಿ ಕರ್ತಾರಮಾತ್ರಾ
ಸಂಕೇವಲತುಯಃ | ಪಕ್ಕತ್ಯಕೃತಬುದ್ಧಿತ್ವಾ
ನ್ಯಸಪಕ್ಕತಿದುರ್ದೃತಿಃ ||

೧೭. ಯಸ್ಯನಾಹಂಕೃತೋಭಾವೋ ಬು
ದ್ಧಿಯಸ್ಯನಲಿಪ್ಯತೇ | ಹತ್ವಾಪಿಸ್ವಾಮಾ
ಶ್ಲೋಕಾನಾಹಂತಿನಿಬಧ್ಯತೇ ||

೧೮. ಜ್ಞಾನಂಕ್ಷೇಯಂಚಜ್ಞಾತಾತ್ರಿವಿ
ಧಾ ಕರ್ಮಬೋಧನಾ | ಕರಣಂ ಕರ್ಮಕ
ರ್ತೇತಿ ತ್ರಿವಿಧಕರ್ಮಸಂಗ್ರಹಃ ||

೧೯. ಜ್ಞಾನಂಕರ್ಮಚಕರ್ತಾಚತ್ರಿ
ಧೈವಗುಣಭೇದತಃ | ಶ್ರೋಚ್ಯತೇ ಗುಣಸಂ
ಖ್ಯಾನಿಯಥಾವಭ್ರೂತಾನ್ಯಥಿ ||

೨೦. ಸರ್ವಭೂತೇದುಯೇನೈಕಂ ಭಾ
ವಮನ್ಯಯಮಿಷ್ಠತೇ | ಅವಿಭಕ್ತಂವಿಭಕ್ತೇದು
ತದ್ವ್ಯಾನಂದಿ ಸಾತ್ವಿಕಂ ||

೨೧. ಪೃಥಕ್ತ್ವೇನತುಯದ್ವ್ಯಾನಂದಾನಾ
ಭಾವಾ ಪೃಥಗ್ವಿಧಾಃ | ವೇತ್ತಿ ಸರ್ವೇದು
ಭೂತೇದುತದ್ವ್ಯಾನಂದಿರಾಜಸಂ ||

೨೨. ಯತ್ಪ್ರಕೃತ್ಯನೈವದೇಶಸ್ಥಿತಿ
ರೈವಸಕ್ತಮಹೈತುಕಂ | ಅತತ್ತ್ವಾರ್ಥವದಲ್ಪಂ
ಚತತ್ತಾಮಸಮುದಾಹೃತಂ ||

೨೩. ನಿಯತಂಸಂಗರಹಿತಮರಾಗದ್ವೇಷ
ತತ್ಕೃತಂ | ಅಫಲಪ್ರೀಪ್ಸನಾಕರ್ಮಯತ್ನ
ತಾನ್ವಿತ್ವಿಕಮುಜಗತೇ ||

೨೪. ಯತ್ಪ್ರಕಾರಮೇಪ್ಸನಾಕರ್ಮಸಾ
ಹಂಕಾರೇಣ ವಾಪ್ನುಃ | ತ್ರಿಯತೇ ಬಹುಶಾ
ಯಾನಂತರಾಜಸಮುದಾಹೃತಂ ||

೨೫. ಅನುಬಂಧಂಕ್ಷಯಯಿಸಾಮನೇ
ಕ್ಷಣಃ ಪಾರುಷಂ | ಮೋಹಾ ದಾರಭ್ಯತೇ ಕ
ರ್ಮತತ್ತ್ವಾಮಸಮುದಾಹೃತಂ ||

CANARESE.

೧೬. ಹೀಗಿರಲಾಗಿ ಯಾವನು ದುರ್ಬುದ್ಧಿಯಿಂದ ತಾ
ನೇ ಕೇವಲ ಕರ್ತನೆಂದು ತಿಳುಕೊಳ್ಳುತ್ತಾನೋ ಅವನು ಮತಿ
ಹೀನನಾಗಿ ಯೇನೂ ತಿಳುಕೊಳ್ಳುವದಿಲ್ಲ.

೧೭. ಯಾವನಾಗೆ ನಾನು ಮಾಡುವೆನೆಂಬ ಸ್ವತಂತ್ರಭಾ
ವವಿಲ್ಲವೋ ಮತ್ತು ಯಾವತನ ಬುದ್ಧಿಯು ಶೇಷವನ್ನು
ಹೊಂದದೋ ಆತನು ಈ ಜನಗಳನ್ನೆಲ್ಲಾ ಕೊಂದಾಗ್ಯ
ಕೊಲ್ಲುವದಿಲ್ಲ ಕಟ್ಟಲ್ಪಡನು.

೧೮. ಜ್ಞಾನವು, ಜ್ಞೇಯವು, ಪಂಜ್ಞಾತೃ, ಈ ಮೂರು
ವಿಧವು ಕರ್ಮವ್ಯಾಪಾರವು. ಕಾರಣ, ಕರ್ಮ, ಕರ್ತೃ,
ಈ ಮೂರು ವಿಧವು ಕರ್ಮಸಂಗ್ರಹವು.

೧೯. ಜ್ಞಾನವು, ಕರ್ಮವು, ಕರ್ತನು ಈ ಮೂರುವಿಧ
ವಾದ ಭೇದದಿಂದ ಗುಣಗಳ ಸಂಖ್ಯೆಗಳು ಹೇಳಲ್ಪಡುತ್ತವೆ
ಅವುಗಳನ್ನಾ ಯಥಾರ್ಥವಾಗಿ ಕೇಳು.

೨೦. ಬೇರೆಬೇರೆಯಾಗಿರುವ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ
ಬೇರೆಮಾಡಲ್ಪಡಕೂಡದಂಥಾ ನಾಕರಹಿತವಾದ ವೊಂದು ಭಾ
ವವು ಯಾವಜ್ಞಾನದಿಂದ ತಿಳಿಯಲ್ಪಡುತ್ತದೆಯೋ ಆ ಜ್ಞಾ
ನವು ಸಾತ್ವಿಕವೆಂದು ತಿಳಿ.

೨೧. ಯಾವ ಜ್ಞಾನವು ಬೇರೆಬೇರೆಯಾಗಿ ನಾನಾ ಭಾ
ವಗಳನ್ನು ಬೇರೆಬೇರೆ ವಿಧಗಳಾಗಿ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿ ಯೆ
ಣಿಸುವದೋ ಆ ಜ್ಞಾನವು ರಾಜಸವೆಂದು ತಿಳಿ.

೨೨. ಯಾವ ಜ್ಞಾನವು ನೊಂದರಲ್ಲೇ ಅದು ಯೆಲ್ಲಾ
ಯೆಂದೆಣಿಸಿ ಕಟ್ಟಲ್ಪಡದೆಯೋ ಯಾವನು ಹೇತುವಿಲ್ಲದೆ
ಯೂ ತತ್ತ್ವಾರ್ಥವಿಲ್ಲದೆಯೂ ಅಲ್ಪವಾಗಿದೆಯೋ ಅದ
ಕ್ಕೆ ತಾಮಸವೆಂದು ಹೆಸರು.

೨೩. ಸ್ಥಿರವಾಗಿಯೂ, ಆಕೆಯಿಲ್ಲದೆಯೂ, ರಾಗದ್ವೇ
ಷಗಳಿಲ್ಲದೆಯೂ, ಫಲದ ಅಪೇಕ್ಷೆಯಿಲ್ಲದೆಯೂ, ಮಾಡಿದ
ಕರ್ಮಕ್ಕೆ ಸಾತ್ವಿಕವೆಂದು ಹೆಸರು.

೨೪. ಯಾವ ಕರ್ಮವು ಆಕೆಯುಳ್ಳವನಿಂದ ಮತ್ತು
ಅಹಂಕಾರದೊಡನೆ ಕೂಡಿರುವವನಿಂದ ಬಹಳ ಪ್ರಯಾಸವಾ
ಗಿ ಮಾಡಲ್ಪಡುವದೋ ಅದು ರಾಜಸ ಕರ್ಮವೆಂದು ಹೇಳ
ಲ್ಪಡುವದು.

೨೫. ವೊಳ್ಳೆದನ್ನಾ, ಅಲ್ಲದ್ದನ್ನಾ, ಹಿಂಸೆಯನ್ನಾ,
ತನ್ನ ಕತ್ತಿಯನ್ನಾ ನೋಡದೆ ಯಾವ ಕರ್ಮವು ಆರಂಭಿಸ
ಲ್ಪಡುವದೋ ಅದು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

ENGLISH.

16He then who after this, because of the imperfection of his judgment, beholdeth no other agent than him-self, is an evil-thinker and seeth not at all. 17He who hath no pride in his disposition, and whose judgment is not affected, although he should destroy a whole world, neither killeth nor is he bound thereby.

18In the direction of a work are three things : *Gnān*, *Gnēyā*, and *Pūrēgnātā*. The accomplishment of a work is also threefold: the imple ment, the action, and the agent.

19The *Gnān*, the action, and the agent are each distinguished by the influence of the three *Gōḥn*. Hear in what manner they are declared to be after the order of the three *Gōḥn*.

20That *Gnān*, or wisdom, by which one principle alone is seen prevalent in all nature, incorruptible and infinite in all things finite; is of the *Sātva-Gōḥn*.

21That *Gnān*, or wisdom, is of the *Rājā-Gōḥn*, by which a man believeth that there are various and manifold principles prevailing in the natural world of created beings.

22That *Gnān*, or wisdom, which is mean, interested in one single object alone as if it were the whole, without any just motive or design, and with out principle or profit, is pronounced to be of the *Tāmā-Gōḥn*.

23The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or despite, by one who hath no regard for the fruit thereof, is of the *Sātva-Gōḥn*.

24The action which is performed by one who is fond of the gratifica tion of his lusts, or by the proud and selfish, and is attended with unremit ted pains, is of the *Rājā-Gōḥn*.

25The action which is undertaken through ignorance and folly, and without any foresight of its fatal and injurious consequences, is pronoun ced to be of the *Tāmā-Gōḥn*.

SANSKRIT.

—೬೬. ಮುಕ್ತಸಂಗೋನಹಂವಾದೀಧೃತ್ಯು
ತಾಸ್ತಹಮನ್ವಿತಃ | ಸಿದ್ಧಸಿದ್ಧೋನಿವಿ-
ಕಾರಂಕರ್ತಾಸಾತ್ವಿಕವುಚ್ಯತೇ ||

—೬೭. ರಾಗೇಕಮಫಲಪ್ರೀದಸ್ತುಬ್ಧೋ
ಹಿಂಸಾತ್ಮಕೋಽಪಚಿಃ | ಹರ್ಷೋಽನಿವಿತಃ
ಕರ್ತಾರಾಜಸ್ಯಪರಿರೀರ್ಷಿತಃ ||

—೬೮. ಅಯುಕ್ತಃ ಪ್ರಾಕೃತಸ್ತಬ್ಧಃ
ತೋ ನೈದೃಢ್ಯವ್ರತಿ ಕೋಲಸಃ | ವಿಮಾದೀದೀ
ಝೇನುತ್ಪ್ರೀಚಕರ್ತಾತಾಮಸುಚ್ಯತೇ ||

—೬೯. ಬುದ್ಧೇರ್ಭೇದಂಧೃತೇಶ್ಚೈವಗು
ಣತಃ ಸ್ತವಿಧಂತ್ರಣಾಃ | ಪ್ರೋಚ್ಯಮಾನ
ಮತೀದೇಣವಪುಧೃತ್ವೇನಧನಂಜಯ ||

30. ಪ್ರವೃತ್ತಿಂಚನಿವೃತ್ತಿಂಚಕಾರ್ಯಾಣಾ
ರೈಭಯಾಭಯೇ | ಬಂಧಮೋಕ್ಷಂಚಯಾ
ವೇತ್ತಿಬುದ್ಧಿ ಸ್ವಾಪಾರ್ಥಸಾತ್ವಿಕೇ ||

31. ಯಯಾಧರ್ಮಮಧರ್ಮೇಚಕಾ
ರೈಂಜಾರ್ಯಮೇವಚ | ಅಯಧಾವತ್ಪ್ರ
ಜಾನಾತಿಬುದ್ಧಿ ಸ್ವಾಪಾರ್ಥರಾಜಸೀ ||

32. ಅಧರ್ಮಂಧರ್ಮಮಿತಿಯಾಮು
ನ್ಯತೇತಮಸಾವೃತಾ | ಸರ್ವಾರ್ಥಾನಿವಿ
ತಾಂತ್ವಬುದ್ಧಿ ಸ್ವಾಪಾರ್ಥತಾಮಸೀ ||

33. ಧೃತ್ಯಾಯಯಾರ್ಥಾರಯತಮನಃ
ಪ್ರಾಣೇಂದ್ರಿಯಕ್ರಿಯಾಃ | ಯೇಗೇನಾವ್ಯ
ಭಿಜಾರಿಣ್ಯಾ ಧೃತಿಶ್ಚ ಸ್ವಾಪಾರ್ಥಸಾತ್ವಿಕೇ ||

CANARESE.

—೬೬. ಆಕಿಯಿಲ್ಲದವನೂ, ಅಹಂಕಾರವಿಲ್ಲದವನೂ, ಭೈ
ರೈಸಂತೋಷಗೊಂಡನೆ ಕೂಡಿಕೊಂಡಿರುವವನೂ, ಆದ
ರೂ ಆಗದಿದ್ದರೂ ವಿಚಾರವನ್ನು ಹೊಂದದಿರುವವನೂ, ಇಂ
ಥಾ ಕರ್ಮಕರ್ತನು ಸಾತ್ವಿಕನೆಂದು ಹೇಳಲ್ಪಡುವನು.

—೬೭. ಆಕಿಯುಳ್ಳವನೂ, ಕರ್ಮದ ಫಲವನ್ನು ಅಪೇಕ್ಷಿ
ಸುವವನೂ, ಶೋಭಿಯೂ, ಹಿಂಸೆಮಾಡುವವನೂ, ಕುಚೆಯಿ
ಲ್ಲದವನೂ, ಸಂತೋಷ ದುಖಗೊಂಡನೆ ಕೂಡಿಕೊಂಡಿರು
ವವನೂ, ಇಂಥಾ ಕರ್ಮಕರ್ತನು ರಾಜಸನೆಂದು ಹೇಳಲ್ಪ
ಡುವನು.

—೬೮. ಅಯೋಗ್ಯನೂ, ಲೌಕಿಕನೂ, ತನ್ನತಾನೆ
ಹೊಗಳಿಕೊಂಬುವವನೂ, ನಿರುತ್ತರಾದಿಯೂ, ನೀಚಕ
ರ್ಮನೂ, ಜಾನನಗಾರನೂ, ಖೇಸರಿಕೆ ಪಡುವವನೂ,
ಜಾಗ್ರತಿಯಿಲ್ಲದ ಯೋಚನೆಗಾರನೂ, ಇಂಥಾ ಕರ್ಮಕ
ರ್ತನು ತಾಮಸನೆಂದೆಣಿಸಿಕೊಂಬನು.

—೬೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬುದ್ಧಿಯ ಭೇದವನ್ನು
ಮತ್ತು ಭೈರೈದ ಭೇದವನ್ನು ಗುಣದ ದೆಹಿಯಿಂದ ಮೂರು
ವಿಧವಾಗಿ ಖೇರಿಖೇರಿ ಪ್ರಕಾರಗಳಿಂದ ಮಿಗದಹಾಗಿ ಹೇಳಲ್ಪ
ಡುವದನ್ನು ಕೇಳು.

30. ಹೋಗುವದರಲ್ಲಿಯೂ, ಹೋಗುವದರಲ್ಲಿಯೂ,
ಮಾಡತಕ್ಕದರಲ್ಲಿಯೂ, ಮಾಡಬಾರದರಲ್ಲಿಯೂ, ಭಯ
ದಲ್ಲಿಯೂ, ಅಭಯದಲ್ಲಿಯೂ, ಕಟ್ಟಲ್ಪಡುವದನ್ನು, ಬಿಡ
ಲ್ಪಡುವದನ್ನು ಯಾವ ಬುದ್ಧಿಯು ತಿಳಿಯುವದೋ ಆ ಬು
ದ್ಧಿಯು ಯೆಲೇ ಕಂತೀವುತ್ರನೇ ಸಾತ್ವಿಕವು.

31. ಯಾವ ಬುದ್ಧಿಯಿಂದ ಧರ್ಮವೂ, ಅಧರ್ಮವೂ,
ಮಾಡತಕ್ಕದ್ದೂ ಮಾಡಬಾರದ್ದೂ ಸುಯಾಗಿ ತಿಳಿಯುವದಿ
ಲ್ಲವೋ ಆ ಬುದ್ಧಿಯು ಯೆಲೇ ಪಾರ್ಥನೇ ರಾಜಸವು.

32. ಅಧರ್ಮವು ಧರ್ಮವೇಯೆಂದು ಹೇಳಿ ಯೆಲ್ಲಾ
ಕಾರ್ಯಗಳನ್ನು ಹಿಂದೆ ಮುಂದೆ ಮಾಡುವ ಕತ್ತಲೆಯುಳ್ಳ
ಬುದ್ಧಿಯು ; ಯೆಲೇ ಪಾರ್ಥನೇ, ತಾಮಸಗುಣವುಳ್ಳದ್ದಾ
ಗಿದೆ.

33. ಯಾವ ಭೈರೈದಿಂದ ಮನಸ್ಸು, ಪ್ರಾಣಗಳು,
ಇಂದ್ರಿಯವ್ಯಾಪಾರಗಳು ಮತ್ತೊಂದು ಕಡೆಗೆ ತಿರುಗದ
ಯೋಗದಿಂದ ನಿಲ್ಲಿಸಲ್ಪಡುವದೋ ಆ ಭೈರೈವು ; ಯೆಲೇ
ಪಾರ್ಥನೇ ಸಾತ್ವಿಕವು.

ENGLISH.

26The agent who is regardless of the consequences, is free from pride and arrogance, is endued with fortitude and resolution, and is unaffected whether his work succeed or not, is said to be of the *Satwa-Goon*.

27That agent is pronounced to be of the *Raja-Goon* who is a slave to his passions, who longeth for the fruit of action, who is avaricious, of a cruel disposition, of impure principles, and a slave to joy and grief.

28The agent who is unattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is of the *Tama-Goon*.

29Hear also what are the threefold divisions of understanding and firmness, according to the influence of the three *Goon*, which are about to be explained to thee distinctly and without reserve.

30The understanding which can determine what it is to proceed in a business, and what it is to recede ; what is necessary and what is unnecessary ; what is fear and what is not ; what is liberty and what is confinement, is of the *Satwa-Goon*.

31The understanding which doth not conceive justice and injustice ; what is proper and what is improper : as they truly are, is of the *Raja-Goon*.

32The understanding which, being overwhelmed in darkness, mistaketh injustice for justice, and all things contrary to their true intent and meaning, is of the *Tama-Goon*.

33That steady firmness, with which a man, by devotion, restraineth every action of the mind and organs, is of the *Satwa-Goon*.

SANSKRIT.

34. ಯಮಾತುಫಮಃ ಕಾಮಾರ್ಥಾಃ
ಧೃತ್ಯಾಧಾರಯತೇಜಃ | ಪ್ರಸಂಗೇನ
ಫಲಾಕಾಂಕ್ಷೇಧೃತಿಸ್ವಾಪಾರ್ಥರಾಜಸೀ ||

35. ಯಯಾಸ್ವಪ್ನಂಭಯಂಕೋಕಂವಿ
ಮಾದಮದಮೇವಚ | ನವಿಮುಂಚಂತಿದುಶ್ಚೇ
ಧಾಧೃತಿಸ್ವಾಪಾರ್ಥತಾಮಸೀ ||

36. ಸುಖಂತಿವಿದಾನೀಂತ್ರಿವಿಧಂತ್ರೂಣ
ಮೇಘರತರ್ಮಃ | ಅಭ್ಯಾಸಾದ್ರಮತೀಯ
ತ್ರದುಖ್ವಂತಂಚನಿಗತಃ ||

37. ಯತ್ತದಗ್ರೀವಿದಮಿವ ಪೂರ್ಣಮೇ
ಮೃತೋವಮಂ | ತತ್ಸುಖಂಸಾತ್ವಿಕಂಪ್ರೋ
ಕ್ತಮಾತ್ಮಬುದ್ಧಿಪ್ರಸಾದಜಂ ||

38. ವಿದಯೇಂದ್ರಿಯ ಸಂಯೋಗಾ
ದ್ಯತ್ತದಗ್ರೀವಮೃತೋವಮಂ | ಪೂರ್ಣಮೇ
ವಿದಮಿವತತ್ಸುಖಂರಾಜಸಂಸ್ಪೃತಂ ||

39. ಯದಗ್ರೀಜಾನುಬಂಧೇಚ ಸುಖಂ
ಮೋಹಸಮಾತ್ಮನಃ | ನಿದ್ರಾಲಸ್ಯಾಪ್ರಮಾ
ದೋದ್ಧಂತಕ್ರಾಮಸಮುದಾಹೃತಂ ||

40. ನತದಸ್ತಿ ಪೃಥಿವ್ಯಾಂ ವಾದಿವಿದೇವೇ
ಮನಾಪುನಃ | ಸತ್ವಂಪ್ರಕೃತಿಜೈರ್ಮುಕ್ತಂ
ಯದೇಭಿಸ್ಯಾತ್ರಿಭಿಸುಕೇಶೈಃ ||

41. ಬ್ರಾಹ್ಮಣಾಕ್ಷತ್ರಿಯವಿಕಾಂಕ್ಷಾಪ್ರಾ
ಣಾಂಚಪರಂತರ | ಕರ್ಮಣಿಪ್ರವಿಭಾನ್ತಿ
ಸ್ವಭಾವಪ್ರಭವೈರ್ಮುಕೇಶೈಃ ||

42. ಕನೋದಮ ಸ್ತವಕೌಚಂ ಕ್ಷಾಂತಿ
ರಾರ್ಜವಮೇವಚ | ಜ್ಞಾನಂ ವಿಜ್ಞಾನ ಮಾಸ್ತಿ
ಕೈಂಬ್ರಾಹ್ಮಕರ್ಮಸ್ಯಭಾವಜಂ ||

CANARESE.

34. ಯಾವ ಧೈರ್ಯದಿಂದ ಧರ್ಮವನ್ನು, ಅರ್ಥವನ್ನು, ಕಾಮವನ್ನು, ಆಶೆಯಿಂದ ಸ್ಥಿರಪಡಿಸುವದೋ ಆ ಧರ್ಮವನ್ನು ಅಪೇಕ್ಷಿಸುವ ಧೈರ್ಯವು ಯೆಲೇ ಪಾರ್ಥವೇ ರಾಜಸವು.

35. ಯಾವ ಧೈರ್ಯದಿಂದ ಸ್ವಪ್ನವೂ, ಭಯವೂ, ಕೋಪವೂ, ಪೇಸರಿಕೆಯೂ, ಗರ್ವವೂ, ಬಿಡಲ್ಪಡದೋ ಆ ದುಷ್ಟಬುದ್ಧಿಯುಳ್ಳ ಧೈರ್ಯವು ತಾಮಸಧೈರ್ಯವು ಯೆಲೇ ಕುಂಟಿಲ್ಲದ್ದು.

36. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನಾದ ಅರ್ಜುನನೇ, ಈಗ ಮಾರು ಪ್ರಕಾರವಾದ ಸುಖವನ್ನು ಕೇಳು ಯಾವ ಸುಖದಲ್ಲಿ ಅಭ್ಯಾಸಮಾಡಿದ್ದರಿಂದ ದುಖದ ತುದಿಯನ್ನು ಹೊಂದಿ ಸುಖಿಸುವನು.

37. ಯಾವದು ಮೊದಲು ವಿದದಂತೆಯೂ ಕಡೆಯಲ್ಲಿ ಅಮೃತಕ್ಕೆ ಸಮಾನವಾಗಿಯೂ ಇರುವದೋ ಆ ಸುಖವು ಆತ್ಮವಿದಯವಾದ ಬುದ್ಧಿಯ ನಿರ್ಮಲತ್ವದಿಂದ ಹುಟ್ಟುವದು ಅದು ಸಾತ್ವಿಕ ಸುಖವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

38. ವಿದಯದ ಸಂಬಂಧವಾದ ಇಂದ್ರಿಯಂಗಳ ಕೂಡುವಿಕೆಯಿಂದ ಮೊದಲು ಅಮೃತವಾಗಿಯೂ ಕಡೆಯಲ್ಲಿ ವಿದವಾಗಿಯೂ ಯಾವ ಸುಖವು ತೋರುವದೋ ಅದು ರಾಜಸವುಯೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

39. ಯಾವದು ಆರಂಭದಲ್ಲಿಯೂ ಅಂತದಲ್ಲಿಯೂ ಆತ್ಮವನ್ನು ಮೋಹಗೊಳಿಸುವದಾಗಿ ನಿಶ್ಚಿ ಅಲಸ್ಯ ಮರವು ಇವನಲ್ಲಿಂದ ಹುಟ್ಟುವದೋ ಅ ಸುಖವು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

40. ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದ ಈ ಮಾರು ಸುಣಗ ಲಿಂದ ಬಿಡಲ್ಪಟ್ಟದ್ದು ಮೊದಾದರು ಭೂಮಿಯಲ್ಲಿಯೂ, ಸ್ವರ್ಗದಲ್ಲಿಯೂ, ದೇವತೆಗಳಲ್ಲಿಯೂ, ಯಿಲ್ಲ.

41. ಬ್ರಾಹ್ಮಣರೂ, ಕ್ಷತ್ರಿಯರೂ, ವೈಶ್ಯರೂ, ಕೂಡ್ರರೂ, ಯೆಲೇ ತತ್ಪ್ರಹರಣೇ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ ಸುಣಗಲಿಂದ ಕರ್ಮಗಳು ವಿಂಗಡಿಸಲ್ಪಟ್ಟವು.

42. ಕಾಂತವೂ, ಇಂದ್ರಿಯ ನಿಗ್ರಹವೂ, ತಪಸ್ಸೂ, ಕುಚಿಯೂ, ತಾಳ್ಮೆಯೂ, ಮೊಳ್ಳಿನಡತಿಯೂ, ಜ್ಞಾನವೂ, ವಿಕೇದವಾದ ಶಿವಿಕೆಯೂ, ವಿಸ್ವಾಸವೂ, ಇವು ಬ್ರಾಹ್ಮಣನಿಗೆ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟುವ ಕರ್ಮಗಳು.

ENGLISH.

34 That interested firmness by which a man, from views of profit, persisteth in the duties of his calling, in the gratification of his lusts, and the acquisition of wealth, is declared to be of the *Raja-Goon*.

35 That stubborn firmness, by which a man of low capacity departeth not from sloth, fear, grief, melancholy, and intoxication, is of the *Tama-Goon*.

36 Now hear what is the threefold division of pleasure. That pleasure which a man enjoyeth from his labour, and wherein he findeth the end of his pains; 37 and that which, in the beginning, is a poison, and in the end as the water of life, is declared to be of the *Satwa-Goon*, and to arise from the consent of the understanding.

38 That pleasure which ariseth from the conjunction of the organs with their objects, which in the beginning is as sweet as the water of life, and in the end as a poison, is of the *Raja Goon*.

39 That pleasure which in the beginning and the end tendeth to stupefy the soul, and ariseth from drowsiness, idleness, and intoxication, is pronounced to be of the *Tama-Goon*.

40 There is not any thing either in heaven or earth, or amongst the hosts of heaven, which is free from the influence of these three *Goon* or qualities, which arise from the first principles of nature.

41 The respective duties of the four tribes of *Brahman*, *Kshetree*, *Visya*, and *Soodra*, are also determined by the qualities which are in their constitutions.

42 The natural duty of the *Brahman* is peace, self-restraint, zeal, purity, patience, rectitude, wisdom, learning, and theology.

SANSKRIT.

౪౩. కౌర్యంతేజోధృతిర్దాక్షిణ్యం యు
ద్ధేజావ్యధలాయనం | దానమిత్యర్థభా
వత్కృత్రంకమన్వభావజం ||

౪౪. కృషిగౌరక్షివాణిజ్యంవృత్త్యంక
మన్వభావజం | పుత్రర్యాత్మకంకర్తృకౌ
ద్రస్యాపిన్వభావజం ||

౪౫. స్వేస్వేకమన్యోభిరత్వం
సిద్ధింలభతేనరః | స్వకమన్రత్వంసిద్ధిం
యథావిందతితత్ప్రణం ||

౪౬. యతఃప్రసృతైభూతానాం
యేననవమిదంతతం | స్వకమన్యాత
మభ్యుత్సాదింవిందతిమానవం ||

౪౭. శ్రేయాత్స్వధర్మోవిసుఖః
పరధర్మాత్స్వస్థితాత్ | స్వభావని
యతంకమన్యాపౌర్వోచితీర్పదం ||

౪౮. సహజంకమన్యోతేయసదో
దమసిత్యజ్ఞేత్ | సర్వారంభాహిదో
ద్యేణధూమేనాగ్నివావృతాః ||

౪౯. అసత్కబుద్ధిస్సర్వత్రజితాత్మావి
గతస్పృహః | నృద్వమ్యున్సిద్ధింపరమాం
సంన్యాసేనాధిగచ్ఛతి ||

౫౦. సిద్ధింప్రాప్నోయథాబ్రహ్మతథా
ప్రొణిభిరదమే | సమాగేన్యేవకాం
తేయేనిష్ఠాజ్ఞానస్యయావరా ||

౫౧. బుద్ధ్యావిశుద్ధయామక్మోధం
త్యాగ్యాననియమ్యుః | తబద్ధినిష్ఠ
యాంస్త్యక్తారాగద్వేషావృద్ధ్యుః ||

CANARESE.

౪౩. చరాక్రమపూ, తేజసూస్, ధ్యేర్యపూ, సా
మభ్యూపూ, యుద్ధదల్లి పోరిహోగదే యిరువికే
యూ, దానపూ, దేవభక్తియూ, ఇచ్చ క్షత్రియన స్వ
భావదింద కుట్టువ కమంగళు.

౪౪. వ్యవసాయపూ, దనకరిగళ కాయువికేయూ,
వ్యాపారపూ, ఇచ్చ వృత్తన స్వభావదింద కుట్టువ క
మంగళు. నేవే మాడువదే తూద్రన స్వభావదింద
కుట్టువ కమవు.

౪౫. తన్న తన్న కమదల్లి అసక్తియుల్ల మను
ష్యను మోక్షవన్ను హొందువను తన్న కమదల్లి
యే అసక్తియుల్లవను ద్యాగే మోక్షవన్ను హొందు
వనో అదన్ను కేళు.

౪౬. యావన దేయింద ఈ భూతగళ సృష్టి
మోదలాదద్దు యావనింద ఈ జగత్తు విస్తరిసల్పట్టి
తొల అంధావనన్ను స్వంత కమదింద ఆరాధిసి మ
నుష్యను మోక్షవన్ను పడేయవను.

౪౭. గుణవిల్లద స్వధర్మవు గుణవుల్ల అన్యధ
మన్యంత శ్రేష్ఠవు స్వభావదింద నిశ్చయవాద క
మవన్ను మాదిదవను పాపవన్ను హొందును.

౪౮. యేలే కుంతిచ్చత్రనే, సహజవాద కమన్
వు దోలదదింద బేరదు ఇద్దాగ్యూ బిదలాగదు హొ
గిగి బేరియందహాగి యేల్ల కమంగళ ఆరంభపూ
దోలదక్క కూది అదే.

౪౯. ఆకియిల్లద బుద్ధియుల్లవనాగి యేల్ల కదే
యిల్లియూ మనోజయపూ నిమోహవూ లుంటా
గి ఇరువవను సన్యాస యోగదింద మోక్షవేంబి శ్రే
ష్ఠవాద సిద్ధియన్ను పడేయవను.

౫౦. సిద్ధియన్ను హొందిదవను బ్రహ్మవన్ను ద్యా
గి హొంద్యానో జ్ఞానసంబంధవాద శ్రేష్ఠవాద ఆజ
రణే యావదోల యేంబువదన్ను న్నింద పూణావా
గి కలి కుంతిచ్చత్రనే.

౫౧. చుకుద్ధవాద బుద్ధియింద కూదికొందిరువన
ను ధ్యేర్యదింద మనస్సన్ను నిగ్రహిసి తబ్ద కేళువదే
మోదలాద విదయగళన్ను బిట్టు స్నేహవన్ను ద్వేష
వన్ను బిట్టు ;

ENGLISH.

43 The natural duties of the *Kshē-tree* are bravery, glory, fortitude, rectitude, not to flee from the field, generosity, and princely conduct.

44 The natural duty of the *Visya* is to cultivate the land, tend the cattle, and buy and sell. The natural duty of a *Sōdṛa* is servitude.

45 A man being contented with his own particular lot and duty obtaineth perfection. Hear how that perfection is to be accomplished.

46 The man who maketh an offering of his own works to that being from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection.

47 The duties of a man's own particular calling, although not free from faults, is far preferable to the duty of another, let it be ever so well pursued. A man by following the duties which are appointed by his birth, doeth no wrong. 48 A man's own calling, with all its faults, ought not to be forsaken. Every undertaking is involved in its faults, as the fire in its smoke. 49 A disinterested mind and conquered spirit, who, in all things, is free from inordinate desires, obtaineth a perfection unconnected with works, by that resignation and retirement which is called *Sannyas*; 50 and having attained that perfection, learn from me, in brief, in what manner he obtaineth *Brahm*, and what is the foundation of wisdom.

51 A man being endued with a purified understanding, having humbled his spirit by resolution, and abandoned the objects of the organs; who hath freed himself from passion and dislike;

SANSKRIT.

೫೦. ವಿಹಿತಸೇವೀಭುಕ್ತಿಸ್ತೀಯತವಾಕ್ಯಾ
ಯ ಮಾನಸಃ | ಧ್ಯಾನಯೋಗ ಪರೋನಿ
ತ್ಯುಂವೈರಾಗ್ಯಂ ಗಮುಪಾತ್ರಿತಃ ||

೫೩. ಅಹಂಕಾರಂ ಬಲಂ ದರ್ಶಂ ಕಾಮಂ
ಕ್ರೋಧಂ ಪರಿಗ್ರಹಂ | ವಿಮುಚ್ಯ ನಿರ್ಮಮ
ಕಾಂತೋ ಬ್ರಹ್ಮಭೂಯಾಯ ಕಲ್ಪತೇ ||

೫೪. ಬ್ರಹ್ಮಭೂತ ಪ್ರಸನ್ನಾಶ್ವಾತೋ
ಜಿತಿನಾಂಜ್ಞತಿ | ಸಮಸ್ತವೇದಭೂತೇಷು
ಮದ್ಭಕ್ತಿಂ ಲಭತೇ ಪರಂ ||

೫೫. ಭಕ್ತ್ಯಾಮಾಮಭಿಜಾನಾತಿ ಯಾವಾ
ನ್ಯಕ್ಷಾನ್ತಿ ತತ್ವತಃ | ತತೋಮಾಂತತ್ವತೋ
ಜ್ಞಾತಾವಿ ತತೇತದನಂತರಂ ||

೫೬. ಸರ್ವ ಕರ್ಮಾಣ್ಯಾ ಪಿ ಸದಾ ಕು
ರ್ವಾಣೋ ಮದ್ವ್ಯಪಾತ್ರಯಃ | ಮತ್ಪ್ರ
ಸಾದಾದವಾಪೋತಿ ಕಾವ್ಯತಂ ಪದಮವ್ಯಯಂ

೫೭. ಚೇತಸಾ ಸರ್ವ ಕರ್ಮಾಣಿ ಮಯಿ
ಸಸ್ಯಸ್ಯಮತ್ಪರಃ | ಬುದ್ಧಿಯೋಗಮುಪಾ
ತ್ರಿತ್ಯಮಚ್ಚಿತ್ತ ಸ್ವತಃ ಭವ ||

೫೮. ಮಚ್ಚಿತ್ತ ಸ್ವರ್ತ ದುರ್ಗಾಣಿ ಮ
ತ್ಪ್ರಸಾದಾತ್ತರದ್ಯಸಿ | ಅಭಜೇತ್ವಮಹಂ
ಕಾರಾನ್ಯಕ್ರೋಧ್ಯಸಿವಿನಂಜ್ಯಸಿ ||

೫೯. ಯದ್ಯ ಹಂಕಾರ ಮಾತ್ರಿತ್ಯ ನ
ಯೋತ ಸ್ಯಾತಿ ಮನ್ಯಸಿ | ಮಿಥ್ಯೈಶ್ವರ್ಯ
ಸಾಯಸ್ತಿ ಪ್ರಕೃತಿ ಸ್ತ್ವಾ ನಿರ್ಮೋಕ್ಷ್ಯತಿ ||

೬೦. ಸ್ವಭಾವೇನ ತು ಕಾಂತೇಯ ನಿಬದ್ಧಃ
ನೈವೇನ ಕರ್ತೃಣಾ | ಕರ್ತುಂ ನೇಚ್ಛಸಿ ಯನ್ನೋ
ಹಾತ್ಮುರಿದ್ಯಸ್ಯ ಸ್ಯತೋಪಿತ ||

CANARESE.

೫೦. ಯೇಕಾಂತ ಸ್ಥಳದಲ್ಲಿ ಪಾಸಿಸುವನಾಗಿಯೂ, ಮಿ
ತಾಹಾರಿಯೂ, ವಾಕ್ಯ, ಕೂರ, ಮನಸ್ಸು, ಇವಗಳ ನೇಮ
ಉಳ್ಳವನಾಗಿಯೂ, ನಿತ್ಯವೂ ಧ್ಯಾನಯೋಗ ಹೊಂದಿದ
ವನಾಗಿಯೂ, ವೈರಾಗ್ಯವನ್ನು ಆಶ್ರಯಿಸದವನಾಗಿಯೂ,

೫೩. ಅಹಂಕಾರವೂ, ಬಲವೂ, ದರ್ಶನವೂ, ಕಾಮವೂ,
ಕ್ರೋಧವೂ, ಸಂಪಾದನೆ ಮಾಡುವ ಬುದ್ಧಿಯೂ ಇವಗಳ
ನ್ನು ಬಿಟ್ಟು ನನ್ನದೆಂಬ ಮಮಕಾರವಿಲ್ಲದೆ ಕಾಂತನಾದವನು
ಬ್ರಹ್ಮಹೊಂದುವದಕ್ಕೆ ಸಿದ್ಧನಾಗುತ್ತಾನೆ.

೫೪. ಬ್ರಹ್ಮದಹಾಗೆ ನಿರ್ಮಲ ಮನಸ್ಸುಳ್ಳವನು ಅಳ
ನು, ಅರೇಕ್ಷಿಸನು, ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿ
ಯುಳ್ಳವನಾಗಿ ಕ್ರೋಧವಾದ ನನ್ನ ಭಕ್ತಿಯನ್ನು ಹೊಂದು
ವನು.

೫೫. ಭಕ್ತಿಯಿಂದ ನನ್ನನ್ನು ಯೆದ್ದು ಪ್ರಮಾಣವುಳ್ಳ
ವನಾಗಿದ್ದೇನೆಂದು ನಿಶ್ಚಯವಾಗಿ ಯಾವನು ತಿಳಿಯುವನೋ
ಅವನು ನಿಶ್ಚಯವಾಗಿ ತಿಳಿದು ನನ್ನನ್ನು ಆ ಅನಂತರದಲ್ಲಿ
ಹೊಂದುವನು.

೫೬. ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಯೆಲ್ಲಾ ಕಾಲದಲ್ಲಿಯೂ
ಮಾಡುವವನಾಗಿ ನನ್ನನ್ನೇ ಆಶ್ರಯಿಸಿಕೊಂಡಿರುವವನು ನ
ನ್ನ ಅನುಗ್ರಹದಿಂದ ಕಾವ್ಯತವಾದ ನಾಕವಿಲ್ಲದ ಪದವನ್ನು
ಹೊಂದುವನು.

೫೭. ಮನಸ್ಸಿನಿಂದ ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ನನ್ನಲ್ಲಿ
ಯಿಟ್ಟು ನಾನೇದೊಡ್ಡವನೆಂದು ನಿಶ್ಚಯಿಸಿ ಜ್ಞಾನಯೋಗವ
ನ್ನು ಹೊಂದಿ ಯಾವಾಗಲೂ ನನ್ನಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನಾಗು

೫೮. ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನು, ಯೆಲ್ಲಾ ದುಷ್ಟಗಳ
ನ್ನು ನನ್ನ ಅನುಗ್ರಹದಿಂದಲೇ ದಾಟುವಿ ಇದ್ದರಮೇಲೆ
ನೀನು ಅಹಂಕಾರದ ದೆಹಿಯಿಂದ ಕೇಳದವನಾದರೆ ಕೆಟ್ಟು
ಹೋಗುವಿ.

೫೯. [ನೀನು] ಅಹಂಕಾರವನ್ನು ಹೊಂದಿ ಯುದ್ಧವಾ
ಡುವದಿಲ್ಲವೆಂದು ನೆನಸಿದವನಾದರೇ ನಿನ್ನ ಈ ಪ್ರಯತ್ನವು
ಸುಳ್ಳಾಗುವದು ಪ್ರಕೃತಿಯು ನಿನ್ನನ್ನು ಪ್ರೀತರೇಖಿಸುವದು

೬೦. ಯೆಲೇ ಕುಂಠೀಪುತ್ರನೇ, ಯಾವಕಾರಣದಿಂದ
ಸ್ವಂತವಾದ ಸ್ವಭಾವಕರ್ಮದಿಂದ ಕಡಲ್ಪಟ್ಟವನಾಗಿ ಪೋ
ಹದಿಂದ ಮಾಡುವದಕ್ಕೆ ಇಚ್ಛೆಯಿಸದವನಾದರೇ ಅದುಕಾ
ರಣದಿಂದ ಪರವಕನಾಗಿ ಅದನ್ನೇ ಮಾಡುವಿ.

ENGLISH.

⁵²who worshippeth with discri
mination, eateth with moderation,
and is humble of speech, of body,
and of mind; who preferreth the
devotion of meditation, and who con
stantly placeth his confidence in dis
passion; ⁵³who is freed from osten
tation, tyrannic strength, vain-glory,
lust, anger, and avarice; and who is
exempt from selfishness, and in all
things temperate, is formed for being
Brahm. And thus being as *Brahm*,
his mind is at ease, and he neither
longeth nor lamenteth. He is the
same in all things, and obtaineth my
supreme assistance; ⁵⁴and by my
divine aid he knoweth, fundamen
tally, who I am, and what is the extent
of my existence; and having thus
discovered who I am, he at length is
absorbed in my nature.

⁵⁶A man also being engaged in
every work, if he put his trust in me
alone, shall, by my divine pleasure,
obtain the eternal and incorruptible
mansions of my abode.

⁵⁷With thy heart place all thy
works on me; prefer me to all things
else; depend upon the use of thy un
derstanding, and think constantly of
me; ⁵⁸for by doing so thou shalt, by
my divine favor, surmount every dif
ficulty which surroundeth thee. But
if, through pride, thou wilt not listen
unto my words, thou shalt undoubt
edly be lost.

⁵⁹From a confidence in thy own
self-sufficiency thou mayst think that
thou wilt not fight, Such is a falla
cious determination, for the princi
ples of thy nature will impel thee.

⁶⁰Being confined to action by the
duties of thy natural calling, thou
wilt involuntarily do that from ne
cessity, which thou wantest, through
ignorance, to avoid.

SANSKRIT.

೭೭. ತಚ್ಚ ಸಂಸ್ಕೃತೈಃ ಸಂಸ್ಕೃತೈಃ ರೂಢ
ಮತ್ಯದ್ಭುತಂಹರೇಃ | ವಿಸ್ತಯೋಮೇಮಹಾ
ನ್ರಾಜಾಹೃದ್ಯಾ ಮಿಚಛುನಃಛುನಃ ||

೭೮. ಯತ್ರಯೋಗೇಶ್ವರಕೃಪ್ಣೋ
ಯತ್ರಪಾರ್ಥೋಧನುಧೇರಃ | ತತ್ರತ್ರೀ
ವಿಃ ಜಯೋ ಭೂತಿ ಧ್ರುಃ ವಾನೀತಿ ಮತಿ
ರ್ಮನು ||

ಇತಿಶ್ರೀಮದ್ಭಗವದ್ಗೀತಾಸೂಪನಿವತ್ಸು
ಬ್ರಹ್ಮವಿದ್ಯಾಯಾಮೋಗಕಾಸ್ತೇಶ್ರೀ
ಕೃಪ್ಣಾಜ್ಞಾನಸಂವಾದೇ ಮೋಕ್ಷಸನ್ಯಾಸ
ಯೋಗೋನಾಮಅಷ್ಟದಶೋಧ್ಯಾಯಃ ||

CANARESE.

೭೭. ಅತ್ಯದ್ಭುತವಾದ ಶ್ರೀಹುಯ ಆ ರೂಪವನ್ನು
ನೆನಸಿ ನೆನಸಿ ಮಹಾ ಅತ್ಯದ್ಭುತವಾಗಿ ಮತ್ತು ಮ
ತ್ತು ಸಂತೋಷಿಸುತ್ತೇನೆ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ.

೭೮. ಯಲ್ಲಿ ಯೋಗೇಶ್ವರನಾದ ಶ್ರೀಕೃಷ್ಣನು, ಯೆ
ಲ್ಲಿ ಧನುಸ್ಸನ್ನು ಧರಿಸಿದ ಅರ್ಜುನನು, ಅಲ್ಲಿ ಸಂವತ್ಸಾ, ವಿ
ಜಯವೂ, ಐಶ್ವರ್ಯವೂ, ಸ್ಥಿರವಾದವಸ್ತುವೆಂದು ನನ್ನ
ಬುದ್ಧಿಯು.

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ಇದು ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಮೋಕ್ಷಯೋಗವೆಂಬ  
ಹದಿನೆಂಟನೇ ಅಧ್ಯಾಯ ಸಂಪೂರ್ಣವು.

## ENGLISH.

77 And as I recall to my memory  
the more than miraculous form of  
*Hārṣe*, my astonishment is great,  
and I marvel and rejoice again and  
again! 78 Wherever *Krishna* the  
God of devotion may be, wherever  
*Arjoon* the mighty bowman may be,  
there too, without doubt, are fortune,  
riches, victory, and good conduct.  
This is my firm belief.

THE END OF THE GEETA.

## VARIOUS READINGS.



The following various readings have been collected from several good *Malayalam Manuscripts* and *Commentaries*, by the Rev. Dr. GUNDERT, and F. MULLER, and kindly forwarded to the Editor by the Rev. G. H. WEIGLE, who has also added others from the *Calcutta Mahabharat*. Mr. W. adds that "many of the *Malayalam Manuscripts* are original and valuable, being borne out by the Native Commentaries. They are in request even in Bengal, on account of their fidelity, and because they represent a very ancient recension of the Sanscrit Text. The study of Sanscrit has been fostered in the Malayalam country with a care of which we have no idea in Canara or Mysore."

Where the space for the *Calcutta Edition* (Mahabharat, 2d Vol. 1836) is left empty, the reading is the same as Schlegel's.

| LECTURE. | SLOKA. | LINE. | SCHLEGEL.       | MALAYALAM MANUSCRIPT. | CALCUTTA EDITION. |
|----------|--------|-------|-----------------|-----------------------|-------------------|
| ೧        | ೪      | ೨     | ತಥೈವಚ.          |                       | ಜಯದ್ರಥಃ.          |
|          | ೧೧     | ೧     | ಅಯನೇದುಚ.        |                       | ಅಯನೇದುತು.         |
|          | —      | —     | ಅವಸ್ಥಿತಾಃ.      | ಅವಸ್ಥಿತಂ.             |                   |
|          | ೧೯     | ೨     | ವ್ಯಸುನಾದಯನ್.    |                       | ಲಭ್ಯಸುನಾದಯನ್.     |
|          | ೩೫     | ೨     | ಮಹೀಕೃತೇ.        | ಮಹೀತಲೇ.               |                   |
|          | ೩೭     | ೧     | ಸಬಾಂಧವಾನ್.      |                       | ಸ್ವಬಾಂಧವಾನ್.      |
|          | ೩೯     | ೨     | ದ್ರೋಹಂ.         |                       | ದೋಹಂ.             |
| ೨        | ೬      | ೧     | ಜಯೇಮ.           | ಜಯೋ.                  |                   |
|          | ೧೦     | ೧     | ಪ್ರಿಯತೇ.        | ನಪ್ರಿಯತೇ.             |                   |
|          | ೧೬     | ೨     | ನೈನಂಕೋಚಿತುಂ.    | ನಾನುಕೋಚಿತಂ.           |                   |
|          | ೩೫     | ೧     | ಮಂಸ್ಯಂತೇ.       | ಮನ್ಯೇರನ್, ಮನ್ಯಂತೇ.    |                   |
|          | ೭೦     | ೨     | ಸ್ಥಿತಾಃ.        | ಸ್ಥೃತಾಃ.              |                   |
| ೩        | ೧೯     | ೨     | ಹ್ಯಾಚರನ್.       | ಅಪ್ಯಾಚರನ್.            |                   |
|          | ೧೭     | ೧     | ಪ್ರಕೃತೇಃ.       | ಪ್ರಕೃತ್ಯಾ.            |                   |
|          | ೪೦     | ೨     | ವರತಸ್ತು.        | ವರಮಸ್ತು.              |                   |
| ೪        | ೨      | ೧     | ಪ್ರಾಪ್ತಂ.       | ಪ್ರೋಕ್ತಂ.             |                   |
|          | ೩      | ೨     | ಭಕ್ತೋ.          | ಇದ್ಭಿ.                |                   |
|          | ೫      | ೨     | ವೇದ.            | ವೇದ್ವಿ.               |                   |
|          | ೧೪     | ೧     | ಕರ್ಮಾಣಿಲಿಂಚಂತಿ. |                       | ಲಿಂಚಂತಿಕರ್ಮಾಣಿ.   |
|          | ೩೦     | ೨     | ಕ್ಷಯಿತ.         |                       | ಕ್ಷಪಿತ.           |
|          | ೩೩     | ೨     | ಅಖಿಲಂ.          | ಅಖಿಲೇ.                |                   |

| LECTURE. | SLOKA. | LINE. | SCHLEGEL.          | MALAYALAM MANUSCRIPT. | CALCUTTA EDITION. |
|----------|--------|-------|--------------------|-----------------------|-------------------|
| ೫        | ೦೬     | ೧     | ಯುಕ್ತಾನಾಂ.         |                       | ಮುಕ್ತಾನಾಂ.        |
|          | ೦೭     | ೨     | ಮುಕ್ತ.             |                       | ಯುಕ್ತ.            |
| ೬        | ೧೧     | ೨     | ಚೇಲಾ.              |                       | ಚೈಲಾ.             |
|          | ೪೩     | ೧     | ದೇಹಿಕಂ.            |                       | ದೈಹಿಕಂ.           |
|          | ೪೪     | ೧     | ಪ್ರಿಯತೇ.           |                       | ಕ್ರಿಯತೇ.          |
| ೭        | ೦೩     | ೧     | ಚೇತಸಾಂ.            |                       | ಮೇಧಸಾಂ.           |
|          | ೩೦     | ೧     | ಸಾಧಿಭೂತಾಧಿವೈವಮಾಂ.  | ಸಾಧಿಭೂತಂಸಾಧಿವೈವಮಂ.    |                   |
| ೮        | ೩      | ೧     | ಬ್ರಹ್ಮಪರಮಂ.        |                       | ಪರಮಂಬ್ರಹ್ಮ.       |
|          | ೦೭     | ೧     | ಅಹರ್ಯೇ.            | ಅಹರ್ಯೇ.               | ಅಹರ್ಯೇ.           |
|          | ೦೭     | ೧     | ಸೃತೀ.              | ಸೃತೀ.                 |                   |
| ೯        | ೭      | ೧     | ಮಾಮಕೀಂ.            | ಮಾಮಿಕಾಂ.              | ಮಾಮಿಕಾಂ.          |
|          | ೦೭     | ೧     | ಭರ್ತಾ.             | ದಕ್ಷಾ.                |                   |
|          | ೩೦     | ೧     | ಭಜೇತ.              | ಭಜತೇ.                 | ಭಜತೇ.             |
| ೧೦       | ೭      | ೨     | ಅವಿಕಂಪೇನ.          | ಅವಿಕಲ್ಪೇನ.            |                   |
|          | ೩೯     | ೨     | ಯಕ್ ಸ್ಯಾನ್.        |                       | ಯಸ್ಯಾನ್.          |
|          | ೪೧     | ೧     | ವರ್ಜಿತಂ.           | ಉರ್ಜಿತಂ.              | ಉರ್ಜಿತಂ.          |
|          | ೪೨     | ೧     | ಜ್ಞಾನೇನ.           | ಜ್ಞತೇನ.               |                   |
| ೧೧       | ೨      | ೧     | ಭವವ್ಯಯಾ.           |                       | ಭವಾಪ್ಯಯೌ.         |
|          | ೧೧     | ೧     | ವಿಸ್ತರಕೋ.          | ವಿಸ್ತರಕೋ.             |                   |
|          | ೧೧     | ೨     | ದೇವಂ.              | ದೇಹಂ.                 |                   |
|          | ೧೬     | ೨     | ವಿಶ್ವರೂಪ.          |                       | ವಿಶ್ವರೂಪಂ.        |
|          | ೧೭     | ೨     | ಮತೋಮೆ.             | ಮತೋಸಿ.                |                   |
|          | ೧೯     | ೨     | ದಿವ್ಯಹುತಾಕವಕ್ತ್ರಂ. | ದೀಪ್ತ.                |                   |
|          | ೨೦     | ೨     | ತವೇದಂ.             |                       | ತವೋಗ್ರಂ.          |
|          | ೨೨     | ೧     | ಉದ್ಯುಪಾಕ್ಷ.        | ಉದ್ಯುಪಾಕ್ಷ.           |                   |
|          | ೨೪     | ೨     | ಅಭಿವಿಜ್ವಲಂತಿ.      |                       | ಅಭಿತೋಜ್ವಲಂತಿ.     |
|          | ೩೯     | ೨     | ವೇದ್ಯಂಜ.           | ವೇದ್ಯಂ.               |                   |
|          | ೪೪     | ೨     | ಪ್ರಿಯಾಯ.           | ಪ್ರಿಯಸ್ಯ.             |                   |
| ೧೨       | ೯      | ೨     | ಇಷ್ಟಾಪ್ತಂ.         | ಇಥಸ್ವ.                |                   |
|          | ೧೧     | ೧     | ಮದೋಗಂ.             | ಉದೋಗಂ.                |                   |
|          | ೧೪     | ೨     | ಮದ್ಭಕ್ತಂ.          |                       | ಮೇಭಕ್ತಂ.          |



| LECTURE. | SLOKA.                                                                                                                                                                                                                                                                                                                                                                      | LINE.                                                                                                                                                                                                                                            | SCHLEGEL.        | MALAYALAM MANUSCRIPT. | CALCUTTA EDITION. |
|----------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|-----------------------|-------------------|
| ೧೦       | ೧೭                                                                                                                                                                                                                                                                                                                                                                          | <p><i>Instead of this entire Sloka the Malayalam Manuscripts read the following.</i></p> <p>ಯಸ್ತಾನೋದ್ವಿಜತೇಲೋಕೋಲೋಕಾನೋದ್ವಿಜತೇಚಯಃ  <br/> ಹರ್ಷಾಮರ್ಷಮಯೋದ್ವಿಗ್ಮಮುಕ್ತೋಯಃ ಸಜಮೇಬ್ರಿಯಃ   </p> <p><i>A good Malayalam commentary gives both Slokas.</i></p> |                  |                       |                   |
| ೧೩       | ೪                                                                                                                                                                                                                                                                                                                                                                           | ೧                                                                                                                                                                                                                                                | ಫಂದೋ.            | ವಚೋ.                  |                   |
|          | ೧೭                                                                                                                                                                                                                                                                                                                                                                          | ೨                                                                                                                                                                                                                                                | ನಿಷ್ಕಿತಂ.        | ವಿಷ್ಕಿತಂ.             | ಧಿಷ್ಕಿತಂ.         |
| ೨೦       | <p><i>This entire Sloka is omitted in the Calcutta Edition. See Schlegel's note at the beginning of the Lecture. The Malayalam Manuscripts omit (no doubt from a feeling of an interpolation) the first half of the 19th and the second half of the 29th Sloka, in Lecture XVIII; they as well as the Calcutta Edition have the introductory Sloka in Lecture XIII.</i></p> |                                                                                                                                                                                                                                                  |                  |                       |                   |
| ೧೪       | ೨೦                                                                                                                                                                                                                                                                                                                                                                          | ೧                                                                                                                                                                                                                                                | ಅನ್ಯೇತು.         | ಅನ್ಯೇಪಿ.              |                   |
|          | ೨೧                                                                                                                                                                                                                                                                                                                                                                          | ೧                                                                                                                                                                                                                                                | ಭಾತಪೃಥ್ವ.        | ಭಾತಾಪೃಥ್ವ.            |                   |
|          | ೧೩                                                                                                                                                                                                                                                                                                                                                                          | ೧                                                                                                                                                                                                                                                | ಅಕಮಃ.            | ಅವಕಃ.                 |                   |
|          |                                                                                                                                                                                                                                                                                                                                                                             | ೨                                                                                                                                                                                                                                                | ವಿವೃದ್ಧಿ.        | ಪ್ರವೃದ್ಧಿ.            |                   |
| ೧೫       | ೧೪                                                                                                                                                                                                                                                                                                                                                                          | ೨                                                                                                                                                                                                                                                | ವೃತ್ತಿಸ್ಥಾ.      | ವೃತ್ತಸ್ಥಾ.            |                   |
|          | ೨೨                                                                                                                                                                                                                                                                                                                                                                          | ೨                                                                                                                                                                                                                                                | ದ್ವೀಪಿ.          |                       | ದ್ವೀಪಾ.           |
|          | ೪                                                                                                                                                                                                                                                                                                                                                                           | ೧                                                                                                                                                                                                                                                | ವದಂ.             | ವರಂ.                  |                   |
|          | ೫                                                                                                                                                                                                                                                                                                                                                                           | ೨                                                                                                                                                                                                                                                | ಸುಖದುಃಖಸಂಕ್ಷೇಪಃ. | ಸಂಗೀಪಃ.               | ಸಂಗೀಪಃ.           |
| ೧೬       | ೧೪                                                                                                                                                                                                                                                                                                                                                                          | ೨                                                                                                                                                                                                                                                | ಪ್ರಥಿತಃ.         | ಕಥಿತಃ.                |                   |
|          | ೨                                                                                                                                                                                                                                                                                                                                                                           | ೨                                                                                                                                                                                                                                                | ಅಲೋಲತಪ್ತಂ.       |                       | ಅಲೋಲತಪ್ತಂ.        |
|          | ೬                                                                                                                                                                                                                                                                                                                                                                           | ೨                                                                                                                                                                                                                                                | ವಿಸ್ತರಕಃ.        | ವಿಸ್ತರತಃ.             |                   |
|          | ೭                                                                                                                                                                                                                                                                                                                                                                           | ೧                                                                                                                                                                                                                                                | ಜನಾ.             | ಯಥಾ.                  |                   |
|          | ೪                                                                                                                                                                                                                                                                                                                                                                           | ೧                                                                                                                                                                                                                                                | ಅನೀಕೃತಂ.         | ಅಧೀಕೃತಂ.              |                   |
|          | ೯                                                                                                                                                                                                                                                                                                                                                                           | ೨                                                                                                                                                                                                                                                | ಜಗತೋಹಿತಾಃ.       | ಜಗತೋಧಿಕಾಃ.            |                   |
|          | ೧೪                                                                                                                                                                                                                                                                                                                                                                          | ೧                                                                                                                                                                                                                                                | ಅಪಿ.             | ಅಹಂ.                  |                   |
|          | ೨೦                                                                                                                                                                                                                                                                                                                                                                          | ೧                                                                                                                                                                                                                                                | ನರಕಸ್ಯೋದಂ.       | ನರಕಸ್ಯೋತ್ತರಂ.         |                   |
| ೧೭       | ೨೨                                                                                                                                                                                                                                                                                                                                                                          | ೧                                                                                                                                                                                                                                                | ತಮೋ.             | ಕಾಮ.                  |                   |
|          | ೨೩                                                                                                                                                                                                                                                                                                                                                                          | ೧                                                                                                                                                                                                                                                | ಕಾಮಕಾರತಃ.        | ಕಾಮಕಾರಕಃ.             |                   |
|          | ೫                                                                                                                                                                                                                                                                                                                                                                           | ೧                                                                                                                                                                                                                                                | ತಪೋಜನಾಃ.         |                       | ತಪೋಧನಾಃ.          |
|          | ೬                                                                                                                                                                                                                                                                                                                                                                           | ೧                                                                                                                                                                                                                                                | ಕರೀರಸ್ಥಂ.        | ಕರೀರಂಸ್ಥಂ.            |                   |
|          | ೨೦                                                                                                                                                                                                                                                                                                                                                                          | ೧                                                                                                                                                                                                                                                | ಅನುಪಕಾರಿಣಿ.      |                       | ಅನುಪಕಾರಿಣಿ.       |

# Various Readings.

|  |  | SCHLEGEL.             | MALAYALAM MANUSCRIPT. | CALCUTTA EDITION.    |
|--|--|-----------------------|-----------------------|----------------------|
|  |  | ಪ್ರಾಚೀನವಾದ.           | ಪ್ರಾಚೀನವಾದ.           |                      |
|  |  | ಮಾನ್ಯವಾದ.             | ಮಾನ್ಯವಾದ.             |                      |
|  |  | ಶ.                    | ಶ.                    |                      |
|  |  | ನೋಂದಪಡಿಸಿ.            | ನೋಂದಪಡಿಸಿ.            |                      |
|  |  | ಸಿರಿಸಿ.               | ಸಿರಿಸಿ.               | ಕುರುತಿ.              |
|  |  | ಗಾಸುಪಜ್ಜೆ.            | ಯೋಸುಪಜ್ಜೆ.            |                      |
|  |  | ದೇವಭೃತಾಕರ್ಯ.          | ದೇವಭೃತಾಕರ್ಯ.          |                      |
|  |  | ಪಂಚೈತಾನಿ.             | ಪಂಚೈತಾನಿ.             | ಪಂಚೈತಾನಿ.            |
|  |  | ಕರಣಂ.                 | ಕಾರಣಂ.                |                      |
|  |  | ನರಃ.                  | ಬುಧಃ.                 |                      |
|  |  | ಕೇವಲಂ.                | ಕೇವಲಂ.                |                      |
|  |  | ತ್ರಿವಿಧಾಕರ್ಮಚೋದನಾ.    | ತ್ರಿವಿಧಂಕರ್ಮಚೋದನಂ.    |                      |
|  |  | ಭಾವಾನ್ ಪೃಥಗ್ವಿಧಾನ್.   | ಭಾವಾನ್ ಪೃಥಗ್ವಿಧಾನ್.   |                      |
|  |  | ತತ್ತಾಮಸಮುದಾಹೃತಂ.      | ಯತ್ತತ್ತಾಮಸಮುಚ್ಚತೆ.    | ಯತ್ತತ್ತಾಮಸಮುಚ್ಚತೆ.   |
|  |  | ಅವೃತಾ.                | ಅಥೃತಾ.                |                      |
|  |  | ಧಾರಯತೆ.               | ಧಾರಯೇತ.               |                      |
|  |  | ಸುಖಂಸಾತ್ವಿಕಂ.         | ಸಾತ್ವಿಕಮಿತಿ.          |                      |
|  |  | ಕ್ಷಾಂತಿರಾರ್ಜವಮೇವಚ.    | ಅಹಿಂಸಾಕ್ಷಾಂತಿರಾರ್ಜವಂ. |                      |
|  |  | ಕ್ಷಾತ್ರಂ.             | ಕ್ಷತ್ರಂ.              | ಕ್ಷಾತ್ರಂ.            |
|  |  | ಕೃಷಿಗೋರಕ್ಷ್ಯವಾಣಿಜ್ಯಂ. | ವಾಣಿಜ್ಯಂಕೃಷಿಗೋರಕ್ಷಾ.  |                      |
|  |  | ನಿಯತಂ.                | ವಿಹಿತಂ.               |                      |
|  |  | ಸಿದ್ಧಿಪ್ರಾಪ್ತೌ.       | ಸಿದ್ಧಿಪ್ರಾಪ್ತೌ.       |                      |
|  |  | ರಾಗದ್ವೇಷಾವೃದ್ಧಸ್ಯ.    | ರಾಗದ್ವೇಷಾವೃದ್ಧಸ್ಯ.    |                      |
|  |  | ಯದಹಂಕಾರಂ.             | ಯದ್ಯಹಂಕಾರಂ.           |                      |
|  |  | ದೃಢಮಿತಿ.              | ದೃಢಮಿತಿ.              | ದೃಢಮಿತಿ.             |
|  |  | ನಾತಪಸ್ಕಾಯ.            | ನಾತಪಸ್ಕಾಯ.            | ನಾತಪಸ್ಕಾಯ.           |
|  |  | ಅಭ್ಯಸಾಯತಿ.            | ಅಭ್ಯಸಾಯತೇ.            |                      |
|  |  | ಇದಂ.                  |                       | ಇಮಂ.                 |
|  |  | ಅಭಿಧಾನ್ಯತಿ.           | ಅಭಿಧಾನ್ಯತಿ.           |                      |
|  |  | ಅಸಂಕಯಃ.               | ಅಸಂಕಯಂ.               |                      |
|  |  | ಧ್ರುವಾನಿತಿರ್ಮತಿರ್ಮಮ.  | ಧ್ರುವಾನಿತಿರ್ಮತಿರ್ಮಮ.  | ಧ್ರುವಾನಿತಿರ್ಮತಿರ್ಮಮ. |

| LECTURE. | SLOKA. | LINE. | CORRECTION.    |
|----------|--------|-------|----------------|
| ౧        | ౪      | ౧     | For చ Insert చ |
|          | ౧౦     | ౧     | " చ " చ        |
|          | ౧౧     | ౧     | " చ్చ " చ్చ    |
|          | ౧౨     | ౧     | " చ్చ " చ్చ    |
|          | ౩౦     | ౧     | " త " త        |
|          | ౩౧     | ౧     | " త " త        |
|          | ౩౨     | ౧     | " త " త        |
|          | ౧      | ౧     | " చ " చ        |
|          | ౨      | ౧     | " చ " చ        |
|          | ౩      | ౧     | " చ " చ        |
|          | ౪      | ౧     | " చ " చ        |
|          | ౫      | ౧     | " చ " చ        |
|          | ౬      | ౧     | " చ " చ        |
|          | ౭      | ౧     | " చ " చ        |
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| LECTURE. | SLOKA. | LINE. | CORRECTION.     | LECTURE. | SLOKA. | LINE. | CORRECTION.     |
|----------|--------|-------|-----------------|----------|--------|-------|-----------------|
| ೧        | ೧೫     | ೧     | For ಕ Insert ಕ  | ೧        | ೧      | ೧     | For ಹ Insert ಸ  |
| ೧        | ೧      | ೧     | ,, ಧ ,, ಥ       | ೧        | ೧      | ೧     | ,, ಯಾ ,, ಯು     |
| ೧        | ೧      | ೧     | ,, ಗೀ ,, ಗೇ     | ೧        | ೧      | ೧     | ,, ಆ ,, ಅ       |
| ೧        | ೧      | ೧     | ,, ವೀ ,, ವೇ     | ೧        | ೧      | ೧     | ,, ಧೋ ,, ಧೋ     |
| ೧        | ೧      | ೧     | ,, ಧಿ ,, ಧಿ     | ೧        | ೧      | ೧     | ,, ವಾ ,, ವಾ     |
| ೧        | ೧      | ೧     | ,, ಧಿ ,, ಧಿ     | ೧        | ೧      | ೧     | ,, ಧಾ ,, ಧಾ     |
| ೧        | ೧      | ೧     | ,, ಧಿ ,, ಧಿ     | ೧        | ೧      | ೧     | ,, ಧೋ ,, ಧೋ     |
| ೧        | ೧      | ೧     | ,, ತಿ ,, ತಿ     | ೧        | ೧      | ೧     | ,, ದೀ ,, ದೀ     |
| ೧        | ೧      | ೧     | ,, ಸ್ವಿ ,, ಸ್ವಿ | ೧        | ೧      | ೧     | ,, ದೈ ,, ದೈ     |
| ೧        | ೧      | ೧     | ,, ಧಾ ,, ಧಾ     | ೧        | ೧      | ೧     | ,, ಜ್ಞೋ ,, ಜ್ಞೋ |
| ೧        | ೧      | ೧     | ,, ಧಾ ,, ಧಾ     | ೧        | ೧      | ೧     | ,, ಜ್ಞೋ ,, ಜ್ಞೋ |
| ೧        | ೧      | ೧     | ,, ಧೈ ,, ಧೈ     | ೧        | ೧      | ೧     | ,, ಧ್ಯಾ ,, ಧ್ಯಾ |
| ೧        | ೧      | ೧     | ,, ತಾ ,, ತಾ     | ೧        | ೧      | ೧     | ,, ಸಾ ,, ಸಾ     |
| ೧        | ೧      | ೧     | ,, ಪಾ ,, ಪಾ     | ೧        | ೧      | ೧     | ,, ಯಾ ,, ಯಾ     |
| ೧        | ೧      | ೧     | ,, ಧಾ ,, ಧಾ     | ೧        | ೧      | ೧     | ,, ಪಾ ,, ಪಾ     |
| ೧        | ೧      | ೧     | ,, ಧಿ ,, ಧಿ     | ೧        | ೧      | ೧     | ,, ಕಾ ,, ಕಾ     |
| ೧        | ೧      | ೧     | ,, ಜ್ಞಿ ,, ಜ್ಞಿ | ೧        | ೧      | ೧     | ,, ದಾ ,, ದಾ     |
| ೧        | ೧      | ೧     | ,, ಧೋ ,, ಧೋ     | ೧        | ೧      | ೧     | ,, ಸ್ತೋ ,, ಸ್ತೋ |
| ೧        | ೧      | ೧     | ,, ಕಾ ,, ಕಾ     | ೧        | ೧      | ೧     | ,, ಧಾ ,, ಧಾ     |
| ೧        | ೧      | ೧     | ,, ತ್ವೋ ,, ತ್ವೋ | ೧        | ೧      | ೧     | ,, (ತ) ,, (ತ)   |

IMPROVED RENDERINGS.



[The following verses translated into Canarese by the Rev. G. WEIGLE, and sent to the Editor, were received too late to be substituted for those which appear in the work.]

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೧೬. ಯೆಲೇ ಜಗದೊಡೆಯನಾದ ವಿಶ್ವರೂಪನೇ, ಅನೇಕ ತೋಳು, ಹೊಟ್ಟೆ, ಬಾಯಿ, ಕಣ್ಣುಗಳುಳ್ಳವನೂ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಅನಂತರೂಪನೂ ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡಿ ಅಂತ್ಯವನ್ನೂ, ಮಧ್ಯವನ್ನೂ, ಆದಿಯನ್ನೂ ಸಹಾ ಕಾಣೆನು.

೧೭. ಕಿರೀಟ ಗದೆ ಚಕ್ರಗಳುಳ್ಳವನೂ, ಪ್ರಶಾಂತದ ಸುಂಪುಳ್ಳವನೂ, ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ ಕಾಂತಿಯುಳ್ಳವನೂ, ನೋಡಕೂಡದವನೂ, ಸುತ್ತಲಾಗಿ ಪ್ರಕಾಶಿಸುವ ಬೆಂಕಿ ಸೂರ್ಯಗಳ ತೋಭೆಯುಳ್ಳವನೂ, ಯೇನಿಸಕೂಡದವನೂ, ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೧೮. ಲಯವಿಲ್ಲದ ವಸ್ತು ತ್ರೇವ್ಯದ್ವಾ ಅನಿರೀತವಾದುದ್ದಾನೇ, ಈ ಸರ್ವ-ತೋಕಕ್ಕೆ ಉತ್ಪತ್ತಿದ್ವಾದ ಆದಿಕಾರಣವು ನೀನೇ, ನಾಕವಿಲ್ಲದವನೂ ಕಾತ್ಯವಾದ ಧರ್ಮದ ಪಾಲಕನೂ ನೀನೇ, ನೀನು ನಿತ್ಯವಾದ ಪುರುಷನೆಂದು ನಾನು ಶಿಫುಕೊಳ್ಳುತ್ತೇನೆ.

Page 55, Lecture 11.

೧೯. ಆದಿ ಮಧ್ಯ ಅಂತ್ಯಗಳಿಲ್ಲದವನೂ, ಅಮಿತತ್ರಾಣವುಳ್ಳವನೂ, ಶೇಷವಿಲ್ಲದ ತೋಳುಗಳುಳ್ಳವನೂ, ಚಂದ್ರಸೂರ್ಯರೆಂಬ ಕಣ್ಣುಗಳುಳ್ಳವನೂ, ಉರಿಯುವ ಬೆಂಕಿಯಂತೆ ಮುಖವುಳ್ಳವನೂ, ಸ್ವಂತ ಪ್ರಶಾಂತದಿಂದ ಈ ಸರ್ವ-ತೋಕಕ್ಕೆ ಬಿಸಿಮಾಡುವವನೂ, ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೨೦. ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ಅನೇಕ ಬಾಯಿಕಣ್ಣುಗಳುಳ್ಳದ್ದಾ, ಅನೇಕ ತೋಳು ತೊಡೆ ಕಾಲುಗಳುಳ್ಳದ್ದಾ, ಅನೇಕ ಹೊಟ್ಟೆಗಳುಳ್ಳದ್ದಾ, ಅನೇಕ ಕೋರೆಗಳಿಂದ ಭಯಂಕರವಾದದ್ದಾ, ಆಗಿರುವ ನಿನ್ನ ದೊಡ್ಡರೂಪವನ್ನು ನೋಡಿ ಶೋಕಗಳು ವ್ಯಥೆವಡುತ್ತವೆ ನಾನು ಪಡುತ್ತೇನೆ.

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೩೧. ಯೆಲೇ ಸರ್ವೋತ್ತಮನೇ, ನಿನಗೆ ನಮಸ್ಕಾರವಾಗಲಿ ಪ್ರಸನ್ನನಾಗು ಭಯಂಕರ ರೂಪವುಳ್ಳವನಾದ ನೀನು ಯೆಂಥವನೋ ಯೆಂದು ನನಗೆ ಹೇಳು ನಿನ್ನ ಭಾವವನ್ನು ನಾನು ಅರಿಯದೆ ಯಿರುವದರಿಂದ ಆದಿಪುರುಷನಾದ ನಿನ್ನನ್ನು ಶಿಲೆಯಲಿಟ್ಟುಕೊಳ್ಳುತ್ತೇನೆ.

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೩೨. ಶೋಕವನ್ನು ನಡ್ಡಮಾಡುವಕಾಲನೂ ಬಹಳವೃದ್ಧನೂ ನಾನೇ, ಜನಗಳನ್ನು ಅಪಹರಿಸುವದಕ್ಕೆ ಪ್ರಾರಂಭಿಸಿದ್ದೇನೆ, ನಿನ್ನಹೊತು ಉಭಯಸೈನ್ಯಗಳಲ್ಲಿ ನಿಂತಿರುವವೀರರು ಯಾರುಇರಲಾರರು

೩೩. ಯೆಲೇ ಹೃಷೀಕೇಕನೇ, ನಿನ್ನ ಸ್ಥಾನದಲ್ಲಿ ಜಗತ್ತು ಘನದಿಂದ ಸಂತೋಷಿಸಿ ಪೊಪ್ಪುತ್ತದೆ ರಾಕ್ಷಸರು ಭಯಪಟ್ಟವರಾಗಿ ದಿಕ್ಕಾಪಾಲಾಗಿ ಪೊಡಿಹೋಗುತ್ತಾರೆ ಸಿದ್ಧ ಪುರುಷರ ಸಮಾಹಗಳು ಯೆಲ್ಲಾ ನಮಸ್ಕಾರ ಮಾಡುತ್ತವೆ.

೩೪. ಯೆಲೇ ಮಹಾತ್ಮನೇ, ಬ್ರಹ್ಮದೇವರಿಗೆ ಆದಿಕಾರಣನೂ ಹಿರಿಯನೂ ಆದ ನಿನಗೆ ಯಾತಕ್ಕೆ ನಮಸ್ಕಾರ ಮಾಡದೆ ಇದ್ದಾರು ; ಅನಂತನೇ, ದೇವದೇವನೇ, ಜಗನ್ನಿವಾಸನೇ, ಇರುವದಕ್ಕಾಗಿ, ಇಲ್ಲದಕ್ಕಾಗಿ, ಪರಮವಾದ ವಿಭಾಗವಿಲ್ಲದ ವಸ್ತು ನೀನೇ.

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೪೧. ನಾನು ನಿನ್ನನ್ನು ಸ್ನೇಹಿತನೆಂದುಕೊಂಡು ಯೆಲೇ ಕೃಷ್ಣನೇ, ಯೆಲೇ ಯಾದವನೇ, ಯೆಲೇ ಸ್ನೇಹಿತನೇ ಯೆಂದು ಶಿಲೆಯದೆ ಆಸಲಿ ಬ್ರೀಹಿಯಿಂದಾಗಲಿ ನಿನಗೆ ಪೊತ್ತಿ ಹೇಳಿದ್ದನ್ನೂ ;

೪೨. ಪೊಂಟಿಯಾಗಲಿ, ಅವಸರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಆಗಲಿ, ಸಂಜೆ ರಿಸುವದರಲ್ಲಿಯೂ, ಮಲಗುವದರಲ್ಲಿಯೂ, ಕೂತಿರುವಲ್ಲಿಯೂ, ಭೋಜನದಲ್ಲಿಯೂ, ಜೇಬ್ಬಿಗೋಸ್ಕರ ನಿನಗೆ ಮಾಡಿದ ಅಪಮಾನವನ್ನೂ ನಾಕರಹಿತನೂ ಮಿಶಿಯಿಲ್ಲದವನೂ ಆದ ನೀನು ಕ್ಷಮಿಸಬೇಕೆಂದು ಬೇಡಿಕೊಳ್ಳುತ್ತೇನೆ.

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೪೩. ಯೆಲೇ ಅರ್ಜುನನೇ, ಪ್ರಸನ್ನನಾದ ನಾನು ಆತ್ಮಯೋಗದಿಂದಲೇ ಶೇಷಗುಸ್ಸುಳ್ಳದ್ದಾ ಅನಂತವೂ ಮೂಲವಾದದ್ದಾ ಆಗಿರುವ ಆ ನನ್ನ ಪರಮವಿಶ್ವರೂಪವನ್ನು ತೋರಿಸಿ ಕೊಟ್ಟಿದ್ದೇನೆ ಅದನ್ನು ಮುಂಚೆ ಯಾರೂ ನೋಡಲಿಲ್ಲ.

೪೪. ಯೆಲೇ ಕುರುಕ್ರೇವ್ಯನೇ, ವೇದಯಜ್ಞ ಮಾಡಿದಾಗ್ಯಾ, ವೇದವೋದಿದಾಗ್ಯಾ, ದಾನಕ್ರಿಯೆಗಳನ್ನೂ, ಭಯಂಕರವಾದ ತಪಸ್ಸುಗಳನ್ನೂ, ನಡೆಸಿದರೂ ಈರೂಪ ಧರಿಸಿದ ನನ್ನನ್ನು ನೋಡಲಿಕ್ಕೆ ನಿನ್ನನ್ನು ಹೊತು ಈ ಶೋಕದಲ್ಲಿ ಇನ್ನಾರಿಗೂ ಕೂಡದು.

## Page 60, Lecture 11.

೫-೨. ನೀನು ನೋಡಿದ ಆ ನನ್ನ ರೂಪವು ನೋಡಲಿಕ್ಕೆ ಬಹು ಕಷ್ಟವಾಗಿದೆ ದೇವತೆಗಳು ಸಹ ಆ ರೂಪವನ್ನು ನೋಡಲಿಕ್ಕೆ ಯಾವಾಗಲೂ ಅಪೇಕ್ಷಿಸುತ್ತಾರೆ.

೫-೩. ನೀನು ನನ್ನನ್ನು ನೋಡಿದ ಪ್ರಕಾರ ವೇದಾಭ್ಯಾಸವೂ, ತಪಸ್ಸೂ, ದಾನವೂ, ಯಜ್ಞವೂ, ಮಾಡುವವರು ನನ್ನನ್ನು ನೋಡಲಾರರು.

೫-೪. ಯೆಲೇ ಅಜ್ಞಾನನೇ, ಖೇರೊಂದು ಕಡೆಗೆ ತಿರುಗದ ಭಕ್ತಿಯಿಂದ ಆ ರೂಪವುಳ್ಳ ನನ್ನನ್ನು ತಿಳಿಯಲೂ ನೋಡಲೂ ನಿತ್ಯಯವಾಗಿ ಪ್ರವೇಶಿಸಲೂ ಬಹುದು ತತ್ಪ್ರಹರಣೇ.

೫-೫. ಯೆಲೇ ಪಾಂಡವನೇ, ನನ್ನ ಕ್ರಿಯೆಗಳನ್ನು ನಡೆಸಿ ನನ್ನನ್ನು ಪರಮನೆಂದೆಣಿಸಿ ನನ್ನನ್ನು ಭಜಿಸಿ ಸಂಗಗಳನ್ನು ಬಿಟ್ಟು ಸರ್ವಭೂತಗಳ ಮೇಲೆ ಹಗೆ ಮಾಡದೆ ಇರುವವನಾಗುವನೋ ಅವನೇ ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಿಸುವನು.

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3. ಭಾಗವಿಲ್ಲದೆಯೂ, ತೋರಿನಕೂಡದೆಯೂ, ಅನುಭವಿನಕೂಡದೆಯೂ, ಇರುವವನನ್ನೂ, ಯೆಲ್ಲಾ ದಾಟುವವನನ್ನೂ, ಚಿಂತಿಸಿಕೂಡದವನನ್ನೂ, ಹಿರದಲ್ಲಿ ನಿಂತವನನ್ನೂ, ಚಲಿಸದೆ ದೃಢವಾಗಿರುವವನನ್ನೂ;

೪. ಯಾರು ಇಂದ್ರಿಯಗಳ ಸಮೂಹವನ್ನು ಬಿಗಿಹಿಡಿದು ಯೆಲ್ಲಾ ಕಡೆಗೂ ಅದೇ ಬುದ್ಧಿಯಿಂದ ಇರುವವರಾಗಿ ಪೂಜಿಸುತ್ತಾರೋ ಅವರು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳ ಮೇಲಿನಲ್ಲಿ ಸಂತೋಷಪಟ್ಟವರಾಗಿ ನನ್ನನ್ನೇ ಹೊಂದುತ್ತಾರೆ.

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೧೧. ಅದುಸಹ ಕೂಡದಿದ್ದರೆ ನನ್ನ ಯೋಗವನ್ನು ಮಾಡಲಿಕ್ಕೆ ಯತ್ನಿಸುವವನಾಗಿ ಬಿಗಿಹಿಡಿದ ಆತ್ಮದಿಂದ ಸಕಲ ಕ್ರಿಯೆಗಳ ಫಲವನ್ನು ಬಿಟ್ಟುಬಿಡು.

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—೦೦ ಧರ್ಮಸ್ವರೂಪವಾದ ಈ ಅಮೃತವನ್ನು ಹೇಳಿದ ಪ್ರಕಾರವೇ ತ್ರಿದೈಯುಳ್ಳವರಾಗಿಯೂ ನನ್ನನ್ನು ತ್ರೇದೈನೆಂದೆಣಿಸುವವರಾಗಿಯೂ ಭಕ್ತರಾಗಿಯೂ ಯಾರು ಪೂಜಿಸುತ್ತಾರೋ ಅವರೇ ನನಗೆ ದ್ರಿಯರು.

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೫. ಅದು ಖೇರಖೇರ ಕಂದಸ್ಸುಗಳಲ್ಲಿಯೂ ಮೂಲಕಾರಣಗಳನ್ನು ತೋರಿಸುವವುಗಳೂ ನಿತ್ಯಯವಾದವುಗಳೂ ಆಗಿರುವ ಬ್ರಹ್ಮಸೂತ್ರಗಳಲ್ಲಿಯೂ ಋಷಿಗಳ ಕೈಯಿಂದ ಅನೇಕ ವಿಧವಾಗಿಯೂ ವಿಕೇದವಾಗಿಯೂ ಹಾಡಲ್ಪಟ್ಟಿದ್ದೇ.

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೧೬. ಅದು ಭೂತಗಳ ಹೊರಗೂ ಮೊಳಗೂ ಚರಿಸದೆಯೂ ಚರಿಸುತ್ತಲೂ ದೂರದಲ್ಲಿಯೂ ಹತ್ತರದಲ್ಲಿಯೂ ಇರುವಂಥಾದ್ದಾಗಿ ಅದರ ಸೂಕ್ಷ್ಮಭಾವಕ್ಕೋಸ್ಕರ ತಿಳಿಯಬಾರದು.

೧೭. ಅದು ಭೂತಗಳಲ್ಲಿ ವಿಭಾಗವಾಗದೆಯೂ ವಿಭಾಗವಾಗಿಯೂ ಇರುತ್ತದೆ ಅದುಭಕ್ಷಿಸುವಂಥಾದ್ದೂ ಹುಟ್ಟುವಂಥಾದ್ದೂ ಆಗಿ ಭೂತಗಳನ್ನು ವಹಿಸುವಂಥಾದ್ದಯೆಂದು ತಿಳಿಕೊಳ್ಳಬೇಕು.

—೧೧. ಕಾರ್ಯಗಳನ್ನೂ ಕಾರಣಗಳನ್ನೂ ಪುಂಟುಮಾಡುವದರಿಂದ ಪ್ರಕೃತಿಗೆ ಹೇತುವೆಂದು ಹೇಳುತ್ತಾರೆ. ಸುಖದುಃಖಗಳನ್ನು ಅನುಭವಿಸುವದರಿಂದ ಪುರುಷನಿಗೆ ಹೇತುವೆಂದು ಹೇಳುತ್ತಾರೆ.

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—೦೮. ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿ ಸಮನೂ, ನಾಕಹೊಂದುವವುಗಳಲ್ಲಿ ನಾಕರಹಿತನೂ, ಆಗಿರುವ ಪರಮೇಶ್ವರನನ್ನು ನೋಡುವವನೇ ನೋಡುತ್ತಾನೆ.

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೩೫. ಜೇತ್ರಕ್ಕೂ ಜೇತ್ರಜ್ಞಕ್ಕೂ ಇರುವ ಹೆಚ್ಚು ಕಡಮೆಯನ್ನೂ ಭೂತಗಳ ಪ್ರಕೃತಿಯಿಂದ ವಿಮೋಚನೆಯಾಗುವ ಮಾರ್ಗವನ್ನೂ ಯಾರು ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ತಿಳಿಕೊಳ್ಳುತ್ತಾರೋ ಅವರೇ ಪರಮಗತಿಯಲ್ಲಿ ಕೇರುವರು.

## SIR C. WILKINS'S NOTES, WITH ADDITIONS.

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- 2 12 *The ancient chief.*—*Bhāshma*, brother of *Vṛchāśtrā-vēryā*, grandfather of the *Kūrūds* and the *Pāndōs*.
- — *Shell.*—The conch or chank.
- 18 *Krishna.*—An incarnation of the Deity.
- — *Arjoon.*—The third son of *Pāndōs*, and the favorite of *Krishna*.
- 4 30 *Gāndēv my bow.*—The gift of *Vārōn* the God of the Ocean.
- 5 42 *Hell*, in the original *Nāraka*. The infernal regions, supposed to be situated at the bottom of the earth, where those whose virtues are less than their vices, are doomed to dwell for a period proportioned to their crimes, after which they rise again to inhabit the bodies of unclean beasts.
- — *Forefathers, &c.*—The Hindoos are enjoined by the *Vēds* to offer a cake, which is called *Pēndā*, to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is in like manner commanded to be performed daily, and this ceremony is called *Tārpān*, to satisfy, appease.—The souls of such men as have left children to continue their generation, are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Pētrē-lōg*, where they may continue in proportion to their former virtues, provided these ceremonies be not neglected; otherwise they are precipitated into *Nāraka*, and doomed to be born again in the bodies of unclean beasts; and until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mōkṣē*, eternal salvation, by which is understood a release from future transmigration, and an absorption in the nature of the Godhead, who is called *Brāhm*. These ceremonies, which are

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- called *Srādh*, were not unknown to the Greeks and Romans, and are still practised by the followers of Mahommed.
- 6 3 *Contrary to duty.*—Contrary to the duty of a soldier.
- 7 *By the dictates of my duty.*—The duty of a soldier, in opposition to the dictates of the general moral duties.
- 7 11 *The wise men.*—*Pāndēts*, or expounders of the law: or in a more general sense, such as by meditation have attained that degree of perfection which is called *Gnān*, or inspired wisdom.
- 9 34 [This verse is printed as translated by Sir C. Wilkins, though it will be seen that the Canarese version differs entirely from it, and corresponds with the Latin of Schlegel.]
- 10 40 *The bonds of action.*—The Hindoos believe that every action of the body, whether good or evil, confineth the soul to mortal birth; and that an eternal release, which they call *Mōkṣē*, is only to be attained by a total neglect of all sublunary things; or, which is the same thing according to the doctrine of *Krishna*, the abandonment of all hopes of the reward of our actions; for such reward, they say, can only be a short enjoyment of a place in heaven, which they call *Swārg*; because no man can, merely by his actions, attain perfection, owing to the mixture of good and evil which is implanted in his constitution.
- 11 45 *The objects of the Vēds are of a threefold nature.*—The commentators do not agree with respect to the signification of this passage; but, as the *Vēds* teach three distinct systems of religion, it is probable that it refers to this circumstance.
- 48 *Yōg.*—There is no word in the *Sanscrit* language that will bear so many interpretations as this. Its first signification is *junction* or *union*. It is also used for bodily or mental application; but in this work it is generally used as a theo-

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logical term, to express the application of the mind in spiritual things, and the performance of religious ceremonies. The word *Yōgē*, a devout man, is one of its derivatives. If the word *devotion* be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original; as will *devout* and *devoted* for its derivatives.

11 49 *Wisdom*.—Wherever the word *wisdom* is used in this Translation, is to be understood *inspired wisdom*, or a knowledge of the Divine Nature. The original word is *Gnān*, or as it is written *Jnān*.

13 62 *Folly*—In the original *Mōhā*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

14 1 *The practice of deeds*.—The performance of religious ceremonies and moral duties, called *Kārmā-Yōg*.

15 10 *Brāhmā*.—The deity in his creative quality.

16 17 *Hath no occasion*.—Hath no occasion to perform the ceremonial parts of religion.

— 20 *Attained perfection*.—That degree of perfection which is necessary to salvation.

19 39 *Desire*—The will, as presiding over the organs, the heart and the understanding.

— 42 *The resolution*—In this place resolution means the power of distinguishing the truth of a proposition: the understanding.

— — *He*.—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

21 12 *Worship the Dēvātās*.—The word *Dēvātā* is synonymous with *Dēv*, *Dēw*, or *Dēb*, as it is sometimes pronounced. The Angels, or subordinate celestial beings; all the attributes of the Deity; and every thing in Heaven and Earth which has been personified by the imagination of the Poets.

23 31 *And where, O Arjoon, is there another?*—fit for him is understood. The sentence would perhaps read better in this form: "He who neglecteth the duties of life is not for this world, much less for that which is above." But the other translation is literally correct.

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24 35 *In me*.—In the Deity, who is the universal spirit.

25 41 *Have no power to confine*.—Have no power to confine the soul to mortal birth.

27 13 *In the nine-gate city of its abode*.—The body, as furnished with nine passages for the action of the faculties: the eyes, nose, mouth, &c.

— 14 *The powers nor the deeds of mankind*.—To understand this, and many similar passages, it is necessary to be apprized that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

34 44 *The man, &c.*—i. e. That the desire of becoming a devout man is equal to the study of the *Veds*. [The meaning is, says the Rev. G. Weigle, that "one who is truly devoted has a prospect of eternal bliss, and though by some mischance he may be sent down to this earth again, yet it will be under the most favorable circumstances; he will, by former habit, feel himself drawn towards the right path even against his (momentary) inclination: (అవశోషి) and longing for intuitive wisdom (జ్ఞానార్థం కోరిక) he will leave behind him (praevertit, as Schlegel has it,) the శబ్దం, that is the *literal vedā*, or as we should say, the *letter* of the law.]

36 5 *Of a vital nature*.—The vital soul.

— 6 *Learn that these two*.—Matter and spirit.

— 12 *Sātwā, Rājā, Tāmā*.—*Truth, passion, darkness*; or, as the words are sometimes used *white, red, black*.

37 16 *The wisher after wealth*.—Such as pray for worldly endowments.

— 20 *And are governed by their own principles*.—By the three ruling qualities already explained.

39 3 *Adhē-ātmā, &c.*—As *Krishna's* answer to the several questions of *Arjoon* has something mysterious in it, I will endeavour to render it more comprehensible:

*Adhē-ātmā*—literally signifies *the over-ruling spirit*, by which is implied the divine nature.

*Kārmā*—signifies *action*, whereby is to be understood his creative quality.

*Adhē-bhōt*—signifies *he who ruleth over created beings*: the power of the Deity to destroy.



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*Adhē-divā*—literally means *superior to fate*; and is explained by the word *Pōdrōsh*, which, in vulgar language, means no more than man; but in this work it is a term in theology used to express the vital soul, or portion of the universal spirit of *Brāhm* inhabiting a body. So by the word *Mahā-Poorōsh* is implied the Deity as the *primordial source*. These terms are used in a metaphysical work called *Pātanjal*, wherein God is represented under the figure of *Mahā-Poorōsh*, the great man or prime progenitor; in conjunction with *Prakrēṭṭē*, nature or first principle, under the emblem of a female engendering the world with his *Māyā* or supernatural power.

- 41 13 *Om*!—This mystic emblem of the Deity is forbidden to be pronounced but in silence. It is a syllable formed of the letter  $\text{ॐ}$  *ā*,  $\text{ॐ}$  *ō*, which in composition coalesce, and make  $\text{ॐ}$  *O*, and the nasal consonant  $\text{ॐ}$  *m*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.
- 17 *A thousand revolutions of the Yoogs*.—Is equal to 4320,000,000 years. An ingenious mathematician, who has resided in India, supposes that the *Yoogs* are nothing more than astronomical periods, formed from the coincidence of certain cycles, of which those of the precession of the equinoxes and the moon are two. The word *Yoog*, which signifies a *junction* or *joining* gives good grounds for such an hypothesis.
- 44 5 *And all things are not dependent on me*.—This ambiguity is removed by the following simile of the air in the æther.
- 7 *Kalp*—The same as the day of *Brahma*, a thousand revolutions of the *Yoogs*. The word literally signifies *formation*.
- 8 *The whole, from the power of nature, without power*.—This passage is agreeable to the doctrine of the influence of the three *Goon*, or qualities, over all our actions.
- 10 *It is from this source*.—Because of the supervision of the Supreme Being.
- 13 *Other Gods*—Whenever the word *Gods* is used in this Translation, the subordinate supernatural beings are implied.

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45 17 *Veds*.—The word *Ved* signifies *learning*. The sacred volumes of the Hindoos, of which there are four, supposed to have been revealed from the four mouths of *Brahma*. It is remarkable that *Krishna* mentions only the three first; it may therefore be presumed that no more existed in his time.

45 20 *Som*—is the name of a creeper, the juice of which is commanded to be drunk at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the *Brahmans* who officiate at the altar.

— — *Eendra*—is a personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt.

46 28 *Sannyāsē*—one who totally forsaketh all worldly actions; but *Krishna*, in order to unite the various religious opinions which prevailed in those days, confines the word *Sannyas* to a forsaking of the hope of reward.

47 32 *Women*.—In the *Veds* it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of the *Brāhman*.

— 33 *Rajarshees*—from *Raja* and *Reeshee*, Prince and Saint.

— 2 *Soors*.—Good angels.

— — *Maharshees*.—Great saints, of whom there are reckoned seven, who were at the creation produced from the mind of *Brahma*.

48 6 *Manoos*.—Four other beings produced at the creation from the mind of *Brahma*.

49 12 *Reeshees*.—Saints.

— — *Devarshees*.—Deified saints.

— — *Narad*.—One of the *Devarshees*, and a great prophet, who is supposed to be still wandering about the world. *Nara* signifies a thread or clew; a precept; and *Da* Giver.—Wherever he appears he is constantly employed in giving good counsel.

— 15 *Danoos*.—Evil spirits, or fallen angels, the offsprings of *Danco* (fem.)

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- 49 15 O first of men !—Arjoon makes use of this expression as addressing the Deity in human shape.
- 50 21 *Adestyas*.—The offsprings of *Adestee* (f.) (that may not to be cut off.) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year. Their names are *Varoon*, *Soorya*, *Vedang*, *Bhanoo*, *Eendra*, *Ravee*, *Gabhastee*, *Yam*, *Swarnu-reta*, *Devahar*, *Meetra*, *Vishnoo*.
- — *Vishnoo*.—He who filleth or possesseth all space, [One of the twelve suns, and the name of the Deity in his preserving quality.
- — *Ravee*.—The river—one of the names of the sun
- — *Mareechee*.—One of the eight points of the heavens.
- — *Maroots*.—The winds.
- — *Sasee*.—The moon.
- — *Nakshatras*.—Dispellers of darkness. The 18 constellations through which the moon passes in its monthly course. Constellations in general.
- 22 *Sam*.—The first of the four books of the *Veds*, composed to be chanted or sung.
- — *Vasava*.—One of the names of *Eendra*.
- 23 *Sankar*.—One of the names of *Seev*, or Fate.
- — *Roodras*.—Eleven distinctions of *Seev*, or Fate.
- — *Veettesa*.—The God of riches, otherwise called *Koover*. He is said to preside over the regions of the north, and to be the chief of the *Yakshas* and the *Rakshas*, two species of good and evil Genii.
- — *Pavak*.—The God of fire. He is supposed to preside over the south-east quarter.
- — *Vasoos*.—Eight of the first created Beings of *Brahma*.
- — *Meroo*.—The north pole of the terrestrial globe, fabled by the poets to be the highest mountain in the world. It is sometimes, by way of pre-

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- eminence, called *Soo-meroo*. It is remarkable that the word *Meroo* signifies a centre or axis.
- 50 24 *Vreehaspatee*.—The preceptor of the *Devs* or *Dews*, the planet Jupiter and *Dies Fovis*.
- — *Skanda*.—Otherwise called *Karteeek*, the general of the celestial armies.
- 25 *Bhreegoo*.—One of the first created beings produced from the mind of *Brahma*.
- — *The monosyllable*.—The mystic word or monosyllable ॐ *Om*! already explained.
- — *Yap*.—A silent repetition of the name of God.
- — *Heemalay*.—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the Globe.
- 26 *Anwatta*.—The *Peepal* tree.
- — *Cheetra-rath amongst Gandharvs*.—The title of chief of the *Gandharvs* or celestial chariots: *the Gandharv of the painted chariot*.
- In the *Mahabharat* is to be found a very entertaining story of a combat between him and *Arjoon*, wherein he is defeated; and, his painted chariot being destroyed by a fiery arrow shot from the bow of his opponent, he resolves to change his name to *Dagdha-rath*, or the *Gandharv* of the burnt chariot.
- 27 *Oochishrava*, who arose with the *Amreeta*, or the water of life, from the ocean.—The story of churning the ocean for what are called the *Chowda Rattan*, or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wonderful affinity to MILTON's description of war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the *Mahabharat*, from which both are extracted.

### AN EPISODE FROM THE MAHABHARAT,

#### BOOK I. CHAPTER 15.

"THERE is a fair and stately mountain, and its name is *Meroo*, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns.

It is clothed in gold, and is the respected haunt of *Dews* and *Gandharvs*. It is inconceivable, and not to be encompassed by sinful man; and it is guarded

by dreadful serpents. Many celestial medicinal plants are on its sides, and it stands, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds.

The *Soors*, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the *Amreeta*, or water of immortality. The *Dēv Narāyan* being also there, spoke unto *Brahma*, whilst the *Soors* were thus consulting together, and said, "Let the ocean, as a pot of milk, be "churned by the united labour of the *Soors* and *Asoors*; "and when the mighty waters have been stirred up, the "*Amreeta* shall be found. Let them collect together "every medicinal herb, and every precious thing, and "let them stir the ocean, and they shall discover the "*Amreeta*."

There is also another mighty mountain whose name is *Mandar*, and its rocky summits are like towering clouds. It is clothed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds. Innumerable savage beasts infest its border, and it is the respected haunt of *Keennars*, *Dēvs*, and *Apsars*. It standeth eleven thousand *Yōjan* above the earth, and eleven thousand more below its surface

As the united bands of *Dēvs* were unable to remove this mountain, they went before *Vishnoo*, who was sitting with *Brahma*, and addressed them in these words: "Exert, O masters, your most superior wisdom to remove the "mountain *Mandar*, and employ your utmost power for our good."

*Vishnoo* and *Brahma* having said, "It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear; and *Ananta* arose, and was instructed in that work by *Brahma*, and commanded by *Narāyan* to perform it. Then *Ananta*, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof; and the *Soors* accompanied him into the presence of the Ocean, whom they addressed, saying, "We will stir up thy waters to obtain the *Amreeta*." And the Lord of the waters replied—"Let me also have a share, seeing "I am to bear the violent agitations that will be caused

"by the whirling of the mountain." Then the *Soors* and the *Asoors* spoke unto *Koorma-raj*, the King of the Tortoises, upon the strand of the ocean, and said—"My Lord is able to be the supporter of this mountain." The Tortoise replied, "Be it so:" and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, *Eendra* began to whirl it about as it were a machine. The mountain *Mandar* served as a churn, and the serpent *Vasookee* for the rope; and thus in former days did the *Dēvs*, the *Asoors*, and the *Danoos*, begin to stir up the waters of the ocean for the discovery of the *Amreeta*.

The mighty *Asoors* were employed on the side of the serpent's head, whilst all the *Soors* assembled about his tail. *Ananta*, the sovereign *Dev*, stood near *Narāyan*.

They now pull forth the serpent's head repeatedly, and as often let it go; whilst there issued from his mouth, thus violently drawing to and fro by the *Soors* and *Asoors*, a continual stream of fire, and smoke, and wind; which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly bands, who were already fatigued with their labour; whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Soors* and *Asoors*. In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain *Mandar* by the *Soors* and *Asoors*, was like the bellowing of a mighty cloud.—Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon; from whose violent confraction a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning's vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration.

The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal *Eendra*. And now a heterogeneous stream of the concocted juices

of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the *Soors* obtained their immortality.

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of *Brahma*, the granter of boons, and addressed him, saying—"Except *Narāyan*, every other *Soor* and "*Asoor* is fatigued with his labour, and still the *Amreeta* doth not appear; wherefore the churning of the ocean is at a stand." Then *Brahma* said unto *Narāyan*—"Endue them with recruited strength, for thou art their support." And *Narāyan* answered and said—"I will give fresh vigour to such as co-operate in the work. Let *Mandar* be whirled about, and the bed of the ocean be kept steady."

When they heard the words of *Narāyan*, they all returned again to the work, and began to stir about with great force that butter of the ocean; when there presently arose from out the troubled deep—first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light; next followed *Sree*, the Goddess of fortune; whose seat is the white lily of the waters; then *Soora-Dēvee*, the Goddess of wine, and the white horse called *Oochisrava*. And after these there was produced, from the unctuous mass, the jewel *Knustobh*, the glorious sparkling gem worn by *Narāyan* on his breast; so *Pareejat*, the tree of plenty, and *Soorabhee*, the cow that granted every heart's desire.

The moon, *Soora-Dēvee*, the Goddess *Sree*, and the horse as swift as thought, instantly marched away towards the *Dēvs*, keeping in the path of the sun.

Then the *Dēv Dhanwantaree*, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Amreeta*. When the *Asoors* beheld these wondrous things appear, they raised their tumultuous voices for the *Amreeta*, and each of them clamorously exclaimed—"This of right is mine!"

In the mean time *Irāvat*, a mighty elephant, arose, now kept by the God of thunder; and as they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe

with its mortal stench; until *Seer*, at the word of *Brahma*, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign *Dēv* of magic form, from that time he hath been called *Neel-Kant*, because his throat was stained blue.

When the *Asoors* beheld this miraculous deed, they became desperate, and the *Amreeta* and the Goddess *Sree* became the source of endless hatred.

Then *Narāyan* assumed the character and person of *Moheenee-Haya*, the power of enchantment, in a female form of wonderful beauty, and stood before the *Asoors*; whose minds being fascinated by her presence, and deprived of reason, they seized the *Amreeta*, and gave it unto her.

The *Asoors* now clothe themselves in costly armour, and, seizing their various weapons, rush on together to attack the *Soors*. In the mean time *Narāyan*, in the female form, having obtained the *Amreeta* from the hands of their leader, the hosts of *Soors*, during the tumult and confusion of the *Asoors*, drank of the living water.

And it so fell out, that whilst the *Soors* were quenching their thirst for immortality, *Rahoo*, an *Asoor*, assumed the form of a *Soor*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Soors*, discovered the deceit; and instantly *Narāyan* cut off his head, as he was drinking, with his splendid weapon *Chakra*. And the gigantic head of the *Asoor*, emblem of a mountain's summit, being thus separated from his body by the *Chakra's* edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, will all its islands, rocks, and forests. And from that time the head of *Rahoo* resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon.

Now *Narāyan*, having quitted the female figure he had assumed, began to disturb the *Asoors* with sundry celestial weapons; and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the *Asoors* and the *Soors*. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle-axes fell on all sides. The *Asoors* vomit blood from the wounds of the *Chakra*, and fall upon the ground pierced by the sword, the spear, and spiked club—Heads, glittering with polished

gold, divided by the *Pattees'* blade, drop incessantly; and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side; and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction.

Now the battle's fought with the iron-spiked club, and, as they close, with clenched fist! and the din of war ascendeth to the heavens! They cry—"Pursue! strike! fell to the ground!" so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narāyan* entered the field together. *Narāyan* beholding a celestial bow in the hand of *Nar*, it reminded him of his *Chakra*, the destroyer of the *Asoors*. The faithful weapon, by name *Soodersan*, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narāyan*, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns; who, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the *Asoors* in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens, and now again darteth into the field like a *Peesāch* to feast in blood.

Now the dauntless *Asoors* strive, with repeated strength, to crush the *Soors* with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise; and in their fall the earth, with all its fields and forests, is driven from its foundation: they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now *Nar*, seeing the *Soors* overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts; and the *Asoors*, finding themselves again sore pressed by the *Soors*, precipitately flee: some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The rage of the glorious *Chakra*, *Soodrarsan*, which for a while burnt like the oil-fed fire, now grew cool and he retired into the heavens from whence he came. And the *Soors* having obtained the victory, the mountain *Mandar* was carried back to its former station with great respect; whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings.

The *Soors* guarded the *Amreeta* with great care, and rejoiced exceedingly because of their success; and *Eendra*, with all his immortal bands, gave the water of life unto *Narāyan*, to keep it for their use."

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50 28 *Kama-dhook*.—One of the names of the Cow of Plenty, produced in churning the ocean.

— 29 *Ananta amongst the Nags*.—The *Nags* are serpents fabled with many heads. *Ananta* signifies *eternal*, and may be an emblem of eternity. There are some very wonderful stories told of these serpents in the original from which these Dialogues are taken.

— — *Varoon*.—The God of the Ocean.

— — *Yam*.—The judge of hell.

51 30 *Prahlad*.—An evil spirit who was converted by *Krishna*.

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51 30 *Vinateya*.—A bird fabled to be of wonderful size, and the vehicle of *Vishnoo*, the deity in his preserving quality, and who is otherwise called *Garoor*.

— 31 *Makar*.—A fish represented with a long snout something like the proboscis of an elephant; and the sign *Capricornus*.

— — *Ganga*.—The Ganges. When the river was first conducted from its source, by a Prince whose name was *Bhageerath*, towards the ocean, it so fell out that *Fahnoo* was at his devotions at the mouth of the *Mahanadee*, at a place now

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called *Navobgunge*.—The Goddess in passing swept away the utensils for his absolutions, which so enraged him, that he drank up her stream; but after a while his anger was appeased, and he let her escape from an incision made in his thigh; and from this circumstance of her second birth, she was afterwards called *Fahnav-vee*, or the offspring *Fahnnoo*.

51 33 *Dwandwa*.—A term in grammar, used where many nouns are put together without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.

— 35 *Marga-seersha*.—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.

— — *Koosoomakara*.—The season of flowers, otherwise called *Vasant*. The two months between the middle of March and May.—The Hindoos divide the year into six *Reetoo*, or seasons, of two months each, which are thus denominated :

*Seesar*.—Dewy season.

*Heemant*.—Cold season.

*Vasant*—Mild (spring.)

*Greeshma*.—Hot season.

*Varsa*.—Rainy season.

*Sarat*—Breaking (up of the rains.)

— 37 *Vasodev*.—The father of *Krishna* in his incarnation.

— — *Vyas*.—The reputed author or compiler of the *Mahabharat*.

— — *Bards*.—The Poets of India, like the Bards of Britain, were revered as Saints and Prophets.

— — *Onsana*.—Otherwise called *Sookra*, esteemed the preceptor of the evil spirit; the planet Venus, and *dies Veneris*.

53 6 *Asween* and *Koomar*.—Reputed the twin offsprings of the Sun, and physicians of the Gods.

54 15 *Oorugas*.—*Who crawl upon their breasts*:—serpents.

— 17 *Chakra*.—A kind of *discus* with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the centre.—See the story of the churning of the ocean, p. 104.

— 18 *Pooroosh*.—Already explained.

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57 32 *Except thyself*.—*Thyself* should include his brothers, who were also saved.

— 33 *The immediate agent*.—The instrument to execute the decree of Fate.

59 46 *Thy four-armed form*.—In which the Deity is usually represented in his incarnations, the images of which *Arjoon* had been accustomed to behold without emotion.

63 20 *Amreeta*.—The water of immortality, the *Am-brosia* of the Hindoo Gods.—See the story of churning the ocean, p. 104.

65 8 *And a constant attention to birth, &c.*—To look upon them as evils.

— 10 *Exemption from attachments and affection, &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.

— 12 *The superior spirit*.—God, the universal soul.

— 13 *Sat (ens) nor (Asat) non ens*.—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

66 22 *Are the cause which operateth in the birth of the Pooroosh, &c.*—That is, The influence of the three *Goon*, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for to transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of those qualities.

74 14 *Aran and Opan*.—The breathing spirit, and the spirit which acteth in the bowels to expel the fæces.

— — *Which is of four kinds*.—Either to be masticated with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

— 15 *The Vedant*—A metaphysical treatise on the nature of God, which teacheth that matter is a

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mere delusion, the supposed author of which is *Vyas*.

75 16 *Koothasta, or he who standeth on the pinnacle.*

—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.

— 17 *There is another Pooroosh, &c. &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps *Krishna* only means to collect into one view the several appellations *Koothasta, Pooroosh, Paramatma, Eeswar*, and *Poorooshōttama*, by which the Deity is described by as many different theologians, in order to expose their various opinions respecting his nature, and unite them in one.

— 20 *Sastra*.—Any book of Divine authority.

80 7 *Zeal*, in the vulgar acceptation of the word, signifies the voluntary infliction of pain, the modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. *Krishna*, by pointing out what true zeal is, tacitly condemns those extravagant mortifications of the flesh.

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83 2 *The bards conceive, &c.*—The meaning of this period is too evident to require a note. But, in order to shew that the commentators of India are not less fond of searching for mystery, and wandering from the simple path of their author into a labyrinth of scholastic jargon, than some of those more enlightened nations, who for ages have been labouring to entangle the plain unerring clew of our holy religion, the Translator, in this place, will intrude the following literal version of the comment written upon it by one *Sree-dhar Swamee*, whose notes upon the whole are held in as much esteem as the text, which at this day, they say, is unintelligible without them. It can seldom happen that a commentator is inspired with the same train of thought and arrangement of ideas as the author whose sentiments he presumes to expound, especially in metaphysical works. The Translator hath seen a comment, by a zealous Persian, upon the wanton odes of their favorite Poet Hafiz, wherein every obscene allusion is sublimated into a divine mystery, and the host and the tavern are as ingeniously metamorphosed into their Prophet and his holy temple.

## NOTE BY SREE-DHAR SWAMEE,

## TO THE PASSAGE ABOVE ALLUDED TO.

“*The Bards, &c.*—The *Veds* say—“Let him who longeth for children make offerings. Let him who longeth for heaven make offerings, &c. &c.” The Bards understand *Sannyas* to be a forsaking, that is, a total abandonment, of such works as are performed for the accomplishment of a wish, such works as are bound with the cord of desire. The *Pandeets* know, that is, they understand, *Sannyas* to imply also a forsaking of all works, together with all their fruits. The disquisitors, that is, such as expound or make clear, call *Tyāg* a forsaking of the fruit only of every work that is desirable, whether such as are ordained to be

performed constantly, or only at stated periods, and not a forsaking of the work itself. But how can there be a forsaking of the fruit of such constant and stated works as have no particular fruit or reward annexed to them? The forsaking of a barren woman’s child cannot be conceived.—It is said—“Although one who longeth for heaven, or for a store of cattle, &c. should all his life perform the ceremonies which are called *Sandya*, or feed the fire upon the altar, and in these and the like ceremonies, no particular reward has ever been heard of; yet whilst the law is unable to engage a provident and wary man in a work

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"where no human advantage is to be seen, at the same time it ordaineth that even he who hath conquered the universe, &c. shall perform sacrifices; still for these, and the like religious duties, it hath appointed some general reward."—But it is the opinion of *Gooroo*, that the law intended these works merely for its own accomplishment. Such a tenet is unworthy of notice, because of the difficulty of obliging men to pay attention to those works. It is also said, that there is a reward annexed to the general and particular duties; that they who perform them shall become inhabitants of the *Poonya-lok*; that by works the *Peetree-lok* is to be attained; that by good works crimes are done away, &c. &c. Wherefore it is properly said,—that *they call Tyag, a forsaking of the fruits of every action.*"

84 13 *Five agents, &c.*—The five agents here implied,

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are probably the soul, as supervisor; the mind, as actor or director; the organs, as implements, &c.

85 17 *Nor is he bound thereby*—He is not confined to mortal birth.

— 18 *Gnān, Gneya, and Pareegnata.*—Wisdom, the object of wisdom, and the superintending spirit.

87 41 *Brahman*—is a derivative from the word *Crahm*, the Deity, and signifies a *Theologist* or *Divine*.

— — *Kshetree*,—is derived from the word *Ksheta*, land.

— — *Visya and Soodra*—are of doubtful origin.

91 75 *By the favour of Vyas*—who had endued *Sanjay* with an omniscient and prophetic spirit, by which he might be enabled to recount all the circumstances of the war to the blind *Dhreea-rashtra*.

92 77 *Hdreec*—One of the names of the Deity.

END OF SIR C. WILKINS'S NOTES.



## APPENDIX.

## ADDITIONAL NOTES.

[The following general Outline of the great poem of which the BHAGAVAT-GĒTA is an Episode, is added from Professor WILSON'S PREFACE to JOHNSON'S SELECTIONS from the MAHABHARATA.]

THE Mahābhārata and Rāmāyana were designated by Sir WILLIAM JONES, the two epic poems of the Hindus. The appropriateness of the epithet has been denied by some of those ultra-admirers of Virgil and Homer, who will allow the dignity of the *Epos* to be claimed by none but the objects of their idolatry: and, in the restricted sense in which a poem is entitled *Epic*, agreeably to the definition of Aristotle, it may indeed be matter of question, if the term be strictly applicable to the Hindu Poems. Although, however, it might not be impossible to vindicate their pretensions to such a title, yet it is not worth while to defend them. It matters little what they are called; and they will not lose their value, as interesting narratives of important events, as storehouses of historical traditions and mythological legends, as records of the ancient social and political condition of India, and as pictures of national manners, if, instead of *epic*, they be denominated *heroic* poems.

The Mahābhārata, then, is a heroic poem in eighteen 'Parvas,' Cantos or Books; which are said to contain 100,000 'slokas' or stanzas. The printed edition contains 107,389 slokas; but this comprises the supplement called Hari-vansa, the stanzas of which are 16,374, and which is certainly not a part of the original Mahābhārata. There is reason to believe that the primary authentic poem was of a still more limited extent than it would reach even after the deduction; for it is said, in the first book, that, exclusive of its episodes, the poem consisted of 24,000 slokas. Some of the episodes are equivocal additions; others spring naturally out of the business of the story; and many of them are, no doubt, of considerable antiquity.

The author of the poem is said to be *Krishna Dwaipayana*, the 'Vyasa' or arranger of the Vedas, and the actual father of the two princes *Pāndu* and *Dhritarāshtra*, whose progeny are the principal cha-

racters of the fable. He taught the work to his pupil *Vaisampāyana*, who recited it at a great sacrifice celebrated by *Janamejaya*, the great-grandson of *Arjoon*, one of the heroes of the poem. As we have it, it is said to have been repeated by *Sauti* the son of *Loma-harshana* to the Rishis, or sages, assembled on occasion of a religious solemnity in the Naimisha Forest.

The subject of the Mahābhārata is a war for regal supremacy in India, between the sons of two brothers, *Pandoo* and *Dhritarāshtra*. The sons of the former were five in number; *Yudhishtira*, *Bheema*, and *Arjoon*, by one of his wives *Pritha*; and *Nakula*, and *Sahadeva* by his other wife, *Madri*. *Dhritarāshtra* had as numerous a family as King Priam: but they were all sons, with the addition of a single daughter. Of the hundred sons, *Duryōdhana* was the eldest, and the foremost in hate and hostility to his cousins.

Although the elder of the two princes, *Pandoo*, 'the Pale' (as the name denotes,) was rendered by his pallor (which may be suspected of intimating a leprous taint,) incapable of succession. He was obliged, therefore, to relinquish his claim to his brother; and retired to the Himalaya mountains, where his sons were born, and where he died. Upon his death, his sons, yet in their boyhood, were brought to Hastinapura by the religious associates of *Pandoo's* exile, and were introduced to *Dhritarāshtra* as his nephews. Some doubts were at first expressed of the genuineness of their birth; and, in truth, they were the sons of *Pāndoo* only by courtesy, being the children of their wives by sundry divinities. Thus *Yudhishtira* was the son of *Dharma*, the god of justice, the Hindu Pluto: *Bheem*, of *Vayu*, or god of the wind, the Indian *Æolus*: *Arjoon* was the son of *Indra*, the god of the firmament, Jupiter Tonans; and *Nakula* and *Sahadeva* were the sons of two personages peculiar to Hindu mythology, their Dioscuri, twin-sons of the Sun, the *Aswini-Kumāras*. As how-

ever, *Pandoo* had acknowledged these princes as his own, the objection to their birth was overruled by his example; and the boys were taken under the guardianship of their uncle, and educated along with his sons.

The principal performers in the *Mahābhārata* are distinctively and consistently characterized. The sons of *Pāndu*, with the exception of *Bheema*, are represented as moderate, generous, and just: and *Bheema* is not ungenerous, although somewhat of a choleric temperament, and of overweening confidence in his herculean strength. The sons of *Dhritarāshtra* are described as envious, arrogant, and malignant: and this contrast of character enhances, even in boyhood, the feelings of animosity which the consciousness of incompatible inheritance has inspired.

The genealogical descent of the two families, the circumstances of the birth and education of the princes, the juvenile emulation and enmity, and the adventures of the Pandavas when they attain adolescence, are narrated in the 'Adi Parva' or First Book. The Passage of Arms of Hastinapura, with the episodic accounts of the quarrel between *Drona* and King *Drupada* by which it is preceded and followed, are illustrative of the spirit of rivalry which animated the young princes, and of some of the ancient usages of the Hindus. Subsequently to the transactions there described, the practices of the sons of *Dhritarāshtra* against the lives of the Pandavas become still more malevolent; and they privily set fire to the house in which *Pritha* and her sons reside. As the Pandavas had been warned of the intention of their enemies, they eluded it, and escaped by a subterranean passage, leaving it to be reported and believed that they had perished in the flames of their dwelling. They secrete themselves in the forests, and adopt the garb and mode of life of Brahmans. It is during this period that they hear of the 'Swayambara,' a rite familiar to the readers of *Nala*, the choice of a husband by a princess from the midst of congregated suitors; of *Draupadi*, daughter of *Drupada*, King of the upper part of the Doab; and they repair to his court, and win the lady. The circumstances of this exploit, and its immediate consequences, form the subject of another section.

The existence of the sons of *Pandoo* having become generally known by the occurrences at the Swayambara of *Draupadi*, King *Dhritarāshtra* was prevailed upon by his ministers to send for them, and to divide his

sovereignty equally between them and his sons. The partition was accordingly made. *Yudhishtira* and his brethren reigned over a district on the Jumna, at their capital *Indraprastha*; *Duryōdhana*, with his brethren, were the Rajah of *Hastinapura* on the Ganges. The ruins of the latter city, it is said, are still to be traced on the banks of the Ganges; whilst a part of the city of Delhi is still known by the name of *Indraprastha*. The contiguity of these two cities, and consequently of the principalities of which they were respectively the capitals, necessarily suggests the inference, that in the days of the *Mahābhārata*, as well as in later times, India was parcelled out amongst a number of petty independent sovereigns. The inference becomes certainty from the valuable specification which the poem contains of the very many Rajas who took part in the struggle in favour of one or other of the contending houses. This state of things, however, was not irreconcilable with the nominal supremacy of some one paramount lord: and after the partition of the kingdom of *Hastinapura*, a fresh source of envy and hatred springs up in the minds of the sons of *Dhritarāshtra*, from the pretensions of *Yudhishtira* to celebrate the 'Rajasuya' solemnity—a sacrifice, at which princes officiate in menial capacities, and make presents in acknowledgment of submission. This forms the topic of the 'Sabha Parva,' the Second Book of the Poem.

The claims of *Yudhishtira* to universal homage are preceded by the subjugation of the Powers of India by himself and his brothers. These conquests are merely predatory incursions, and are characteristic of the mode of warfare practised in India even in our own days; in which the object of the Marhattas, as of the Moguls before them, was commonly nominal submission, and the payment of tribute, varying in amount, according to the power of the superior to exact it, rather than the actual annexation of territory to their dominions. *Shah Alem* was titular sovereign of India: and the coins were everywhere struck in his name, even after he was a captive in the hands of *Sindhia*, and a pensioner in those of the British Government. It does not follow, therefore, from the existence of a number of petty contemporary princes, that there never was one, nominally at least, supreme monarch; nor is there the least incompatibility in Indian history, between a sovereign ostensibly paramount, and numerous princes virtually independent. The notices of the countries subdued by

the Pandava princes, and the articles brought as tribute by the subjugated nations, furnish in this chapter much valuable and curious elucidation of the ancient civil and political circumstances and divisions of India.

Amongst the gaieties of the occasion, the sight of which embitters the animosity of the sons of *Dhritarāshtra*, a diversion is insidiously proposed by them, which is the mainspring of all the subsequent mischief. The inveterate passion for play by which the early Hindus were inspired, as we learn from various parts of the *Mahābhārata*, as well as from other authorities, is a remarkable feature in the old national character. It is far from entirely obliterated, and it is as strong as ever amongst some others of the Eastern people: as the Malays, for instance, who, when they have lost every thing they possess, stake their families and themselves. So in the gambling which ensues in the *Mahābhārata*, at what appears to be a kind of backgammon, where pieces are moved according to the caste of the dice, *Yudhishtira* loses to *Duryodhana* his palace, his wealth, his kingdom, his wife, his brothers, and himself. Their liberty and possessions are restored by the interference of the old king *Dhritarāshtra*: but *Yudhishtira* is again tempted to play; conditioning, that if he loses, he and his brothers shall pass twelve years in the forests, and shall spend the thirteenth year incognito. If discovered before the expiration of the year, they are to renew the whole term of their exile. He loses; and, with *Draupadi* and his brethren, goes into banishment, and lives the life of a forester. A description of the forest life of the Pandavas constitutes the topic of the Third Book, the 'Vana Parva.' Many episodes occur in this book: one of which is the story of *Nala*, which is recited to teach *Yudhishtira* and his brethren resignation and hope. Another is the attempt of *Jayadratha* to carry off *Draupadi* by force. Then the circumstances of *Jayadratha's* liberation are detailed, with his propitiation of *Mahādeva*; and the passage includes a brief reference to the successive destructions and renovations of the world; and a notice of some of the principal avatars of *Vishnu*.

At the expiration of the twelfth year, the Pandavas enter the service of King *Virāta* in different disguises. Their adventures are described in the 'Virata Parva,' the Fourth Book. They acquire the esteem of the King; and when they make themselves known to him at the end of the thirteenth year, obtain his alliance to

avenge their wrongs and vindicate their right of sovereignty.

The Fifth Book, the 'Udyoga Parva,' represents the preparations of the two parties for war, and enumerates the princes who enter into alliance with them. Amongst these is *Krishna*, the ruler of Dwaraka, and an incarnation of *Vishnu*. He is related by birth to both families, and professes a reluctance to join either; but prescient of what is to happen, he proposes to *Duryodhana* the choice between his individual aid and the co-operation of an immense army. *Duryodhana* unwisely prefers the latter; and *Krishna*, himself more than a host, becomes the ally of the Pandavas, the charioteer of his especial friend and favourite *Arjuna*, and the principal instrument of the triumph of his allies.

The four following Books are devoted to descriptive details of the battles which take place. Some of these are very Homeric; but, in general, the interest of the narrative is injured by repetition, and the battles are spoiled by the introduction of supernatural weapons, which leave little credit to the hero who vanquishes by their employment. The armies of *Duryōdhana* are commanded in succession by *Bhishma* his great-uncle, *Drona* his military preceptor, *Karna* the King of Anga, his friend, and *Salya* the King of Madra, his ally: and the description of their operations is contained in as many Parvas, named, after them, 'Drona-Parva,' &c. These chiefs, and many others, are slain at the close of their commands; and in the Ninth or 'Salya-Parva,' *Duryōdhana* himself is killed by *Bhisma*, in single combat with maces, in the use of which weapon they are both represented as excelling. A few of the surviving chiefs on the side of *Duryōdhana* attempt to avenge the destruction of their friends by a night attack on the camp of the Pandavas, as narrated in the Tenth, or 'Sauptika Parva.' The attack is repelled chiefly by the timely assistance of *Krishna*.

A short Book, 'the Stri Parva,' describes the grief and lamentations of the women of either party over the slain, and the sorrow and anger of the old king *Dhritarāshtra*. *Yudhishtira* himself gives way to poignant regret for what has passed: and the next Book, the 'Sānti Parva' or 'Chapter of Consolation,' details, with more than sufficient diffuseness, the duties of Kings, the efficacy of liberality, and the means of obtaining final emancipation from existence. Hence the sections of this Parva are entitled 'Rāja-dharma,'

'Dāna-dharma,' and Mōksha dharma' Parvas, or more properly 'Upaparvas,' minor cantos. The Thirteenth Book, the 'Anusasana Parva,' is a long and prolix series of discourses upon the duties of society, as communicated by *Bheema*, whilst about to die, to *Yudhishtira*. In this, as well as in the sections of the 'Sānti Parva,' the didactic portions are enlivened by appropriate tales and fables: each of the Books contains many sound doctrines and interesting illustrations, although both are somewhat misplaced in a narrative heroic poem.

The remaining Books of the Mahābhārata, although more or less episodical, are in better keeping with the story. They are also short, and hasten to the catastrophe. The Fourteenth, or 'Aswamedhika Parva' describes the celebration of the 'Aswamedha' rite—the sacrifice of a horse, by *Yudhishtira*, in proof of his supremacy. In the Fifteenth Book, the 'Asrama Parva,' King *Dhritarāshtra*, with his queen *Gāndhārī* and his ministers, retires to a hermitage, and obtains felicity or dies. The Sixteenth or 'Mausala Parva,' narrates the destruction of the whole Yādava race, the death of *Krishna*, who was one of the tribe, and the submersion of his capital Dwārakā by the ocean. The Seventeenth Book, called the 'Mahāprasthānika' or 'Great journey,' witnesses the abdication of his hardy-won throne, by *Yudhishtira*, and the departure of himself, his brothers, and *Draupadī*, to the Himālaya, on their way to the holy mountain Meru. As they proceed, the influence of former evil deeds proves fatal, and each in succession drops dead by the way-side; until *Yudhishtira*, and a dog that had followed them from Hastināpura, are the only survivors. *Indra* comes to convey the prince to Swarga, or *Indra's* heaven; but *Yudhishtira* refuses to go thither, unless,

Admitted to that equal sky,  
His faithful dog shall bear him company;

and *Indra* is obliged to comply.

The Eighteenth Book, the 'Swargārohana, introduces *Yudhishtira* in his bodily form to heaven. To his great dismay, he finds there *Duryōdhana* and the other sons of *Dhritarāshtra*; but sees none of his own friends, his brothers, or *Draupadī*. He demands to know where they are, and refuses to stay in Swarga without

them. A messenger of the gods is sent to shew him where his friends are, and leads him to the 'fauces graveolentis Averni,' where he encounters all sorts of disgusting and terrific objects. His first impression is, to turn back; but he is arrested by the wailings of well-remembered voices, imploring him to remain, as his presence has already alleviated their tortures. He overcomes his repugnance, and resolves to share the fate of his friends in hell, rather than abide with their enemies in heaven. This is his crowning trial. The gods come, and applaud his disinterested virtue. All the horrors that had formerly beset his path, vanish; and his friends and kindred are raised along with him to Swarga; where they become again the celestial personages that they originally were, and which they had ceased to be for a season, in order to descend along with *Krishna* in human forms amongst mankind, and co-operate with him in relieving the world from the tyranny of those evil beings, who were oppressing the virtuous and propagating impiety, in the characters of *Duryōdhana*, his brothers, and their allies.

The Hari-vansa is a sort of supplement to the Mahābhārata. It professes to give an account of the genealogy of *Hari* or *Vishnu*, in the character of *Krishna*; but adds to it genealogical details, the narrative of *Krishna's* exploits, and a variety of legends and tales tending to recommend the worship of the demi-god. The internal evidence is strongly indicative of a date considerably subsequent to that of the major portion of the Mahābhārata. It has been translated into French by M. LANGLOIS, and the translation has been published by the Oriental Translation Committee.

The text of the Mahābhārata has been printed at Calcutta, in four quarto volumes. The work was commenced by the Committee of Public Instruction, and completed by the Asiatic Society of Bengal.

The great extent of the work, and the tediousness of much of its contents, preclude the prospect of its ever being translated throughout; though, as a monument of Hindu antiquity, it merits entire translation. Although, however, we can scarcely expect a translation of the whole, yet very many portions of it well deserve to be rendered into some of the languages of Europe. Something of translation in detail has already been effected. The late Sir CHARLES WILKINS led the way, by his translation of the 'Bhagavat-Geeta,' which is an episode of the 'Bhishma Parva.' The

'Passage of Arms,' the 'Marriage of *Draupadi*,' the 'Rape of *Draupadi*,' and other portions, have been freely translated into blank verse by the writer of this notice. The translations were published in the periodical journals of Calcutta. Part of the opening of the first 'Parva,' rendered into English, it is believed, by Sir C. WILKINS, is published in the 'Annals of Oriental Literature.' Professor BOFF has also published the '*Nalus*,' the 'Diluvium,' the Journey of *Arjuna*, the 'Story of *Sāvitri*,' and the 'Rape of *Draupadi*,' with translations in Latin and German; and the first of these has assumed an English garb, from the distinguished pen of the Rev. H. MILMAN, in which, surpassing grace of style is combined with extraordinary faithfulness, both to the letter and the spirit of the original poem. As contributing to elucidate the ancient geography of India, a portion contain-

ing the enumeration of a variety of countries has been translated and illustrated by the writer, and incorporated in the pages of the *Vishnu Purāna*: and the illustration of ancient India, derivable from the *Mahābhārata*, is in course of very careful and learned prosecution by Professor LASSEN of Bonn, in a series of valuable dissertations published in the *Zeitschrift für die Kunde des Morgenlandes*. By these means, the merits, both poetical and historical, of the *Mahābhārata* are becoming more extensively known: but in the amplitude of its extent, in the numerous traditions, legends, and tales, which it contains, and in its many didactic and philosophical passages, it offers an accumulation of materials adapted to different tastes, and auxiliary to diverging researches, which must long advantageously engage the attention, and reward the industry, of Sanscrit scholars.

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[The following brief Sketch of the Philosophy of the BHAGAVAT GEETA is taken from the QUARTERLY REVIEW, Vol. xlv. It occurs in an able article on SANSKRIT POETRY, attributed to the Rev. H. MILMAN, and contains some exquisite translations of the finest passages in the Poem.]

The *Mahābhārata* is most justly called the Great Bharata, for it is distributed into eighteen parts, which together amount to one hundred thousand slokas or distichs. In the midst of this giant epic occurs the Bhagavat-Geeta, or the divine song—an episode, which, in the form of a dialogue between the god *Krishna* and the hero *Arjuna*, gives a full and most curious exposition of the half-mythological, half philosophical Pantheism of the Brahmins. It is, indeed, probable that this episode is of a much later date than the poem itself; it reads like a noble fragment of Empedocles or Lucretius, introduced into the midst of an Homeric epic; and we observe that this episode is not noticed in the abstract of the Javanese version of this part of the *Mahābhārata* in Sir Stamford Raffles' work. Yet, in point of poetical conception, there is something singularly striking and magnificent in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult of the civil war in which it occurs. The battle pauses while the god and the hero hold their sublime, though somewhat prolix, converse; and if a later inter-

polation, it is allied with great address to the main subject of the poem.

A civil war had broken out between the two great heroic races of the sons of *Pāndu* and the sons of *Kuru*. The Panduidæ, having been driven from the throne of their parent, which had been usurped by the younger race of *Kuru*, are returning from exile, with a mighty army, to maintain their rights and claim their ancestral sceptre. The battle is in the act of closing; the tall and valiant *Bhishma*, the leader, on the part of the Kuruidæ, harrangues his followers; he 'thunders like a roaring lion,' and blows his shell of battle, to which the conchs and all the warlike music of his host reply. On the other side appears *Arjuna* in his splendid car, drawn by white horses, and attended by the god *Krishna*. *Arjuna* and all his captains in their turn blow their conch (each of which, like the swords and steeds of the knights of Arthur and Charlemagne, has its proper name,)—a moment, and the battle begins to rage. But *Arjuna*, still accompanied by *Krishna*, commands his chariot to be driven into the space between the armies. He surveys the opposing hosts—each composed

of his kindred : he beholds, on either side, brothers in arms against brothers ;

— 'populumque potentem,  
In sua victrici conversum vicera dextra,  
Cognatasque acies.'

A deep melancholy passes over his spirit, and in these words he addresses the deity who stands by his side. (In the versification of these passages, which we have ventured to attempt, our eight-line measure, which we have adopted without rhyme, in the number of its syllables, and as nearly as possible, in its cadence, answers to the Sanscrit original.)\*

'My kindred, Krishna, I behold, all standing for the battle arm'd;  
My every quailing member fails, and wan and wither'd is my face;  
Cold shuddering runs through all my frame, my hair stands stiff  
upon my head;

And Gandiv† falls from out my hand, and all my burning skin is parch'd.

I cannot move—I cannot stand; within, my reeling spirit swims.  
On every side, oh fair-haired god! I see the dark ill omened signs:  
My kindred when I've slain in fight, what happiness remains for me?  
For victory, Krishna, care not I, nor empire, nor the bliss of life;  
For what is empire, what is wealth, and what, great king, is life itself,

When those for whom we thirst for wealth, and toil for empire and for bliss,

Stand in the battle-field arrayed, and freely peril wealth and life?  
Teachers, sons, fathers, grandsires, uncles, nephews, cousins, kindred friends,

Not for the triple world would I, oh Madhuis' conqueror, slay them ;

How much less for this narrow earth, though they would sternly slaughter me.'

*Arjuna* dwells still more on the miseries of civil war, the extinction of noble races, the suspension of splendid family alliances, the interruption of all sacred rites,

\*The oldest, most simple, and most generally adopted measure, is the Sloka, a distich, of two sixteen-syllable lines, divided at the eighth syllable. According to our prosodial marks, the following is the scheme:—

— — — — | — — — — | — — — — | — — — —  
— — — — | — — — — | — — — — | — — — —

The first four syllables are bound by no rule; the second half, on the contrary, is unalterably fixed, excepting that the last syllable has the common licence of termination. In the second half verse, I do not remember a single instance of deviation from this, though sometimes, but very seldom, the first half verse ends with another quadrisyllable foot.—Schlegel, Indische Bibliothek, p. 36. Compare Mr. Colebrooke's elaborate Essays on Sanscrit Prosody, Kosegarten's Preface to Nala, and Bopp's Preface to his Translation of Selections from the Mahabharata.

†His bow.

(the sacrificia gentilitia,) the general impiety, the licence among the females. He then sinks back in his chariot, lays aside his bow and arrows, and awaits the answer of the god. *Krishna* sternly reproves his tameness of character. *Arjuna* replies in a tone still more sad and broken spirited, and declares that he had rather beg his bread than obtain empire by the slaughter of his kindred. The reply of *Krishna* breathes the terrible sublime of pantheistic fatalism. Upon this system, the murder, the massacre, of the dearest kindred, are indifferent; death and life are but unimportant modifications of the same being; and the immortality, the eternity of the soul becomes a terrific argument for utter disregard of human suffering in the present state of being.

'Thou mourne'st for those thou shouldst not mourn, albeit thy words are like the wise.

For those that live or those that die, may never mourn the truly wise.

Ne'er was the time when I was not, nor thou, nor yonder kings of earth:

Hereafter, ne'er shall be the time, when one of us shall cease to be. The soul, within its mortal frame, glides on through childhood, youth, and age;

Then in another form renew'd, renews its stated course again.

All indestructible is He that spread the living universe;

And who is he that shall destroy the work of the Udestructible?

Corruptible these bodies are that wrap the everlasting soul—

The eternal, unimaginable soul. Whence on to battle, Bharata!

For he that thinks to slay the soul, or he that thinks the soul is slain,

Are fondly both alike deceived: it is not slain—it slayeth not;

It is not born—it doth not die; past, present, future, knows it not;

Ancient, eternal, and unchang'd, it dies not with the dying frame.

Who knows it incorruptible, and everlasting, and unborn,

What heeds he whether he may slay, or fall himself in battle slain?

As their old garments men cast off, anon new raiment to assume,

So casts the soul its worn-out frame, and takes at once another form.

The weapon cannot pierce it through, nor wastes it the consuming fire;

The liquid waters melt it not, nor dries it up the parching wind;

Impenetrable and unburn'd; impermeable and undried:

Perpetual, ever-wandering, firm, indissoluble, permanent;

Invisible, unspeakable. Thus deeming, wherefore mourn for it?

But didst thou think that it was born, and didst thou think that it could die?

Even then thou should'st nor mourn for it with idle grief, oh Bharata.

Whate'er is born must surely die—Whate'er can die is born again;

Wherefore the inevitable doom thou should'st not mourn, oh Bharata.'

In this tone proceeds at some length the implacable deity. *Arjuna* listens with deep submission and deference, and by degrees elicits from *Krishna* the whole philosophy of religion, concerning the nature of the gods, the universe, the nature of man, the supreme good, and the highest Wisdom.

The first question is that which was constantly agitated in the Grecian schools—the comparative excellence of the active or contemplative life. Here the *Bhagavat-Geeta* departs from the usual doctrine of the Yogees, and eremitical fanatics of the East, and soars to a loftier mysticism. The highest perfection to which the human soul can attain is action without passion; the mind is to be entirely independent of external objects; to preserve its undisturbed serenity it should have the conscious power of withdrawing all its senses within itself, 'as the tortoise draws all its limbs beneath its shell.' Action is necessary, but action must produce no emotion—no sensation on the calm spirit within; whatever may be their consequences, however important, however awful, events are to be unfelt, and almost unperceived, by the impassive mind; and on this principle *Arjuna* is to execute the fated slaughter upon his kindred, without the least feeling of sorrow, or fear, or compunction, being permitted to intrude on the divine apathy of his soul. Some of the images with which the passionless tranquility of the spirit is illustrated appear to us singularly beautiful.

'As to the unrais'd, unswelling ocean flow the multitudinous streams,  
So to the soul serene, unmov'd, flow in the undisturbing lusts.'

—And then again the soul, in this state of unbroken quietude,

'Floats like the lotus on the lake, unmov'd, unruffled by the tide.'

The senses are employed in their separate functions, yet the soul still maintains its stately inactivity. In the Latin of Schlegel,—*'Nihil equidem ago, (sic arbitretur devotus, veritatis gnarus,) cernens, audiens, tangens, odorans, edens, ambulans, spirans, loquens, dimittens, prehensens, intuens et connivens quoque; sensus tantum in rebus sibi subjectis versantur'* Though the life of the anchorite does not appear to equal in religious sublimity this life of unimpassioned activity, yet one chapter seems to expatiate with peculiar delight on the solitary state of him who dwells apart with his tranquil spirit—

'As hangs the still unwavering lamp, when not a breath disturbs the air.'

The occupations and the privileges of these holy anchorites are, if not the highest, yet approaching to the highest perfectibility. Their occupation is to keep all the avenues to the senses closed, to retain the soul within itself, to be perpetually repeating the mystic monosyllable, Om; so doing, they may attain on earth the glorious prerogative of seeing all things in God, and discerning the divine Unity, which thus comprehends all things. After death, they ascend and are absorbed into Brahm, the great primal spirit. If through their own want of resolution, or cut short by death, they depart before they have accomplished their devout task, they may be born again, after many ages, in some pious family, re-commence their course, and start afresh from the point of holiness and advancement at which they broke off during their former life. But it is remarkable that not merely are the self-inflicted painful mortifications, the excruciating penances, the absurd and fantastic tortures of the Yogees not enforced, they are positively discountenanced. But it is not so much our object to discuss the philosophic or religious tenets of the *Bhagavat-Geeta* as to shew the character of the poetry. *Krishna* gradually develops his own nature, and at length distinctly proclaims himself an Avatar of the supreme deity, Brahma himself from whom all things emanate, into whom all are re-absorbed. Rising by degrees, he first proclaims himself to be whatever is most excellent in the whole of nature—he is the soul in the body—among the stars the most splendid—among mountains, Meru—among rivers, the Ganges—among words, the mystic monosyllable—the noblest of animals, of birds, of fish—among the letters, A—among the seasons, the spring—and, what is the most extraordinary, among frauds, gambling with dice. Whatever, in short, is pre-eminent or splendid, derives its splendour and pre-eminence from being, as it were, a portion of the divine essence. He even goes so far as to assert that, as God, he is not merely all existence, but likewise all non-existence.

'Immortality and Death am I; I am what is and what is not.'

Still there is a distinction between the Deity and the universe, which is illustrated by the striking similitude,

'As the wide permeating air fills all the ether's boundless space,  
So deem ye, that indwells in me the sum of all created things;'





# ESSAY

ON

THE EPISODE OF THE MAHABHARAT,

KNOWN BY THE NAME OF

## BHAGAVAT - GEETA ;

BY BARON WILLIAM DE HUMBOLDT.

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(A LECTURE DELIVERED IN THE BERLIN ACADEMY OF SCIENCE,

ON THE 30TH JUNE, 1825; AND 15TH JUNE, 1826.)

Translated from the German,

BY THE REVEREND G. H. WEIGLE,

OOTACAMUND.



## Preface.

### PREFACE.



It is hoped that this Essay of the learned Baron Humboldt\* will prove a valuable aid towards the understanding of the system of the Geeta in the hands of all those, whom duty or predilection may lead to studies of this kind.

One of the principal causes of the intricacy of Indian theology and philosophy is, no doubt, the want of compendious and clear monographies on the various systems. Half a dozen treatises, similar to the present in method and size, and based on the original text books of each system, would be more serviceable for the advance of knowledge with regard to these matters, than so many voluminous works in which the views of different ages, systems, and even nations, are, under the general name of "*Indian*" Antiquities, thrown together into an unwieldy mass.

The time in which Indian poetry and philosophy was over-estimated, is gone, no more to return;—may it be succeeded by a period of penetrating as well as discriminating knowledge, and impartial valuation.

It will scarcely be necessary to remark that the translator does not consider himself answerable for every particular view of the author, though, of course, he

would not have undertaken the task if he did not consider *the whole* as a highly valuable and correct performance, which is likely to be useful to students even in India.

The difficulty of rendering faithfully and intelligibly the masterly, but highly philosophical, language of the original, has been so great that the translator hopes to meet with indulgent readers. Perhaps a reference to the Sanscrit Original, or to Schlegel's translation, may serve to clear up many apparent obscurities.

Should these pages find any readers among young Hindoos, it is hoped that they will acknowledge the perfect fairness and deep research, with which the learned author conducts his disquisition; and that they will learn from him an art in which their own ancestors were certainly not backward, that of *thinking*. And if they think *aright*, and examine the holy books of the Christians, with a fairness similar to that with which one of their own is here investigated, they cannot remain in doubt concerning the value of either.

G. H. WEIGLE.

OOTACAMUND,

March, 1847.

[\*Baron William de Humboldt was the younger brother of the still surviving eminent traveller. He held several high political situations in his mother country, Prussia, and occupied a distinguished rank among its philosophers and scholars. His great posthumous work "*On the sacred language of the Island Java*," is a stupendous monument of his genius and learning. The almost incredible extent of his linguistic knowledge was even less wonderful than the highly ingenious manner in which he used it for the investigation of the most interesting problems regarding the history and physiology, if we may say so, of the human mind. He died in 1834.]



AN ESSAY.



THE God *Krishna*, the most distinguished incarnation of *Viṣṇu*, is made in the *Mahābhārata* to accompany *Arjuna*, the most eminent of the sons of *Pāṇdu*, as a charioteer, into the battle with his relations, the sons of *Dhṛitarāshtra*. On seeing that the hosts of the enemy are composed of his own kindred, of his teachers, and friends, *Arjuna* begins to doubt whether it be better to vanquish those without whom life itself would be of no value for him, or to be vanquished by them. In despair he drops his bow and arrow, and asks the advice of *Krishna*. The god encourages him by philosophical motives to fight the battle; and within sight of both armies a dialogue takes place, which in eighteen Lectures, and about seven hundred distichs exhibits a complete philosophical system.

Colebrooke, to whom we owe the first distinct and explicit account of the various philosophical systems of India, has not mentioned this episode of the *Mahābhārata*, probably because his intention was only to furnish abstracts of the acknowledged text books and commentaries on the various systems of Hindoo Philosophy.

The doctrine of *Krishna* seems to agree in general with the systems of Patanjali, but its way of proceeding is different: it is, as far as I am able to judge, more pure from subtilty and mysticism, and deserves peculiar attention from being a poetical performance which enters into the composition of one of the two greatest and most ancient Hindoo Epics.

The two leading thoughts of the whole system set forth in his poem, are the entire distinction of the mind, which is simple and imperishable, from the body which is composed and perishable, and the duty incumbent on every one who aspires to perfection, to perform every action without the least regard to its consequences, and with complete equanimity.

These two leading thoughts are most naturally suggested by the intention of *Krishna* to animate his heroical friend for the beginning of the battle. For both death and actions lose their weight and become in a measure indifferent, if the former only afflicts the body, which is at any rate perishable; and the latter,

exempt from the influences of passion and intention, are brought down to the level of natural events or of mere answers to the call of duty. By the complete distinction between mind and matter, and by the constant inculcation of the necessity of dispassionate action, the whole system receives a purely ideal base, and knowledge is, as we shall see in the sequel, placed at the head of all human endeavours.

The bodies of the indwelling soul are finite and variable like the ever flowing elements of which they consist (II. 14—18;) the soul is eternal, permanent, immoveable and unalterable. (II. 24, 25.) The soul enters new bodies, as a man throweth away old garments and putteth on new (II. 22) This imperishableness is represented as a true eternity, not only without end, but without beginning; for the impossibility of a transition from existence into non-existence as well as the reverse, is one of the fundamental tenets of Indian philosophy; no cause is truly creative; every one contains in itself its effect which is equally eternal with it.

"There is no existence for a non-entity

"And no entity for a not existing thing,

"The difference between both is perspicuous

"To those who perceive the principles of things." (II. 16.)

*Krishna*, as god, is in this respect equal to all men.

"At no time was I not existing,

"Nor thou, nor these princes of men,

"At no future time shall we not exist;

"We all are from henceforth for ever." (II. 19.)

It is a natural consequence of this doctrine that to the unavoidable necessity of death corresponds an equally unavoidable necessity of new birth. What is dead, cannot remain dead. In this respect, therefore, it is indifferent, whether we figure the soul as imperishable, or as continually dying and reviving.

"But whether thou believest it of eternal birth and duration, or

"that it dieth with the body, still thou hast no cause to lament it.

"Death is certain to all things which are subject to birth, and regeneration to all things which are mortal, wherefore it doth not be-

"have thee to grieve about that which is inevitable."

"The former state of beings is unknown; the middle state is

"evident, and their future state is not to be discovered. Why then

"shouldst thou trouble thyself about such things as these?"

(II. 26—28.)

" Like a wonder beholds one the mind,  
 " Like a wonder proclaims it another.  
 " Like a wonder hears it another.  
 " But none though he hear it, knows it. (II. 29.)

" This spirit being never to be destroyed in the mortal frame which  
 " it inhabiteth, it is unworthy for thee to be troubled for all these  
 " mortals." (II. 30.)

The mind is invisible, inconceivable, unalterable ;  
 (II. 25) the body is of an opposite nature, but we shall  
 have occasion to return to the simplicity and indivisibi-  
 lity of mind when speaking of the nature of God. For  
 the mind which exerts itself everywhere, is one and the  
 same (VIII. 20, 21. XIII. 27.)

Action shackles the mind by subjecting it to the  
 conditions of the existing world, and distracting it from  
 pure meditation. On this account there have been of  
 old two systems in the world, that of practice and that  
 of speculation, (III. 3.) and it is difficult to find out  
 what is right in practice, as action and inaction need  
 both to be considered. (IV. 17.) Now to the one, and  
 now to the other, preference has been given. (XVIII. 2,  
 3.) But the truth is that action deserves being prefer-  
 red to inaction; (III. 8. V. 2.) It is only necessary to  
 forsake the *bonds* of action ; (II. 39.) but this is done  
 if, with reliction of all regard to the consequences, ac-  
 tion is performed merely for its own sake. Then both  
 systems are united ; actions are, as it were, annihilated  
 by being deprived of their binding nature (Karma  
 bandham) and inaction is really preserved in the midst  
 of action ; (IV. 20. XVIII. 17.) This is necessary be-  
 cause, after all, action is far inferior to speculation.  
 (II. 49.)

At any rate it would be in vain, to endeavour to  
 divest one's self entirely of action. At no moment of his  
 life can man remain inactive ; actions proceed involun-  
 tarily from matter and its qualities. (III. 5.) The wise  
 man allows matter to have its own way in the actions  
 and considers them as mere phenomena of matter, dis-  
 tinct from his own being. (IV. 21. XIV. 19. XIII. 19.  
 III. 28. V. 8—10.)

The reason of this doctrine of the unavoidable nature  
 of actions finds its explanation in the circumstance that  
 in the system the word action (Karma) means every  
 performance of the body, every change of matter ; and  
 this again is connected with the idea that the perfection  
 of the wise man is placed in the most complete rest,  
 in speculative devotion, and in the transition into God-  
 head. Another reason for the unavoidable nature of

action arises from the variously assigned duties of castes,  
 to which every one must remain faithful, even where  
 guilt is the consequence. (XVIII. 47, 48.) This doc-  
 trine implies a necessary fatalism, as matter, which is  
 equally eternal with the Godhead, must, by necessity,  
 revolve for ever the wheel of its changes, by means of  
 which the Godhead, which comprehends every indivi-  
 dual existence in itself, is, properly speaking, to be  
 considered as the only moral agent. This is expressed  
 by Krishna when he says to Arjuna :

" Arise then, get the glory,  
 " Conquer the enemies, enjoy fulness of dominion,  
 " From old I have vanquished these ;  
 " Instrument only be thou, ambidextrous one.  
 " Drona, Bhishma, Jayadratha,  
 " Karna and the other heroes of war,  
 " Whom I have vanquished, conquer thou, undaunted ;  
 " Fight, thou shalt conquer the enemies in battle.

(XI. 33, 34.)

Only those who are blinded by an earthly mind, seek  
 the cause of their actions in themselves ; the modest  
 sage never considers himself as the agent. (XVIII. 16.  
 XIV. 19. XIII. 29.)

The indifference to the consequences of action is also  
 expressed by the image of laying down the actions into  
 Godhead. (XII. 6. III. 30. XVIII. 57.) This is what  
 frees man from the bonds of action, (IV. 41) and he  
 who exercises this, remains undefiled by sin, even as  
 the lotus leaf swims on the water without being wetted.  
 (V. 10.)

The most simple expression of indifference to the con-  
 sequences of action is contained in the following verses.

" Let the motive be in the deed and not in the event. Be not one  
 whose motive for action is the hope of reward, have no inordinate  
 desire after inaction. (II. 47, 48.)

" In speculative devotion perform actions,  
 " Relinquishing inordinate desire,—oh despoiler of riches,—  
 " Indifferent to good or bad success ;  
 " This indifference is called devotion.

In this manner action and inaction resolve themselves  
 into an identical idea.

" He who beholds inaction in the action,  
 " And action in the inaction,  
 " He is wise among men ;  
 " He is devoted ; he has absolved all actions. (IV. 18.)

Equanimity is designated by a peculiar word, which expresses the exemption from the duplicity of good or evil success. The infatuation of this duplicity, which proceeds from desire and aversion, is the cause of all perversions among created beings. (VII. 27.) The wise man disentangles himself from it, and consequently there is no expression strong enough for his equanimity. Not only heat and cold, pleasure and pain, success and failure, happiness and misfortune, victory and defeat, honour and disgrace, must be the same to him, he must stand impartial between friends and enemies; he must have the same value for earth, stones and gold. (II. 38. VI. 7—9. XII. 17—19.) His abstraction from the commotions of earthly existence, the opposition which he forms in this respect to the vulgar crowd, is delineated in various images in this poem, which is otherwise devoid of imagery.

"He who as the tortoise does with its limbs,  
"Withdraws the senses from the sensual objects everywhere,  
"His wisdom is confirmed." (II. 58.)

"The man whose passions enter his heart as waters run into the  
"unswelling passive ocean, obtaineth happiness; not he who lusteth  
"in his lusts." (II. 70.)

"What is night for all creatures,  
"In that waketh the collected one;  
"What is waking time for the creatures,  
"That is night for the contemplative Muneo." (II. 69.)

Both the accurate distinction between mind and matter, and the annihilation of action, lead towards the knowledge and contemplation of the deity which is the source of highest perfection; the former in a positive manner, by the establishment of the identity of all that belongs to the realm of mind; the latter in a negative manner, by removing the perturbations which arise from the actions. It is therefore necessary to fix accurately the idea of the Godhead, as proposed by Krishna.

In doing this I shall continue to quote the leading passages of the original.\* I have purposely taken great care in the selection of these passages, and should wish that those who pay a more earnest attention to objects of this kind would take the trouble to refer to those passages in the context, in which even those who are

\*These passages are given by the learned baron in a most minutely literal German translation. It has been thought expedient in the present pages, to quote the version of Wilkins, wherever it gives the same sense as that which Humboldt finds in the quoted passages; but where this is not the case, a close rendering of Humboldt's version is given. (Annotation of the translator.)

not conversant with Sanscrit, will be aided by A. W. Schlegel's Latin version. This version is so masterly and of such scrupulous faithfulness, it handles the philosophical matter of the poem with such ingenuity, and is written in so genuine a classical style, that it would be a pity, if it were merely used as an aid for the interpretation of the text by the Sanscrit scholar, instead of being diligently perused by all those who occupy themselves with Indian philosophy.

To facilitate the understanding of the passages which will soon follow, it must be remarked, that when Krishna (who is the speaking person in most of them,) speaks of himself, he thereby means the highest, or to speak more congruously to the purity of the system before us, the absolute deity. Krishna accompanies Arjuna in the shape of a man, (IX. 11.) of a descendant of the ancient King Yadu, and Arjuna when he recognises him as a god, asks his pardon (XI. 41, 42.) on account of the familiarity with which he had formerly conversed with him. According to Indian Mythology, Krishna is the eighth of the ten incarnations or descents (avatāra's) of Vishnu. These manifestations of the deity in a succession of animal and human shapes are not mentioned in our poem, which is altogether devoid of mythological imagery. Yet Krishna mentions, (IV. 6—8) that

"He appears in the world from age to age."

But while Krishna is an emanation of the deity, the deity itself, or rather he in his intimate connection with it, remains undisturbed in everlasting existence; and with regard to this distinction between the emanated being and the fountain of emanation, he speaks of God and himself, as of two distinct beings, only, as far as I have been able to see, in a single passage, when he says:

"Towards that original spirit I direct myself, from whom emanates the ancient progression of all things." (XV. 4.)

Now God is the eternal, indivisible, undivided and therefore simple, being, which is distinct from all perishable, visible, and individual beings. (XII. 3. VII. 24, 25.)

"That which upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility; it is invisible and eternal.

"He who is thus called invisible and incorruptible (or undivided) is even he, who is called the supreme abode, which men having once obtained, they never return to earth; that is my mansion."

(VIII. 20, 21.)

"Incorruptible is, be it known to thee, that (being) by which this universe was expanded."

"The corruption of this eternal being no one is able to effect."  
(II. 17.)

God is omniscient, all-pervading, incapable of increase, infinite, the Lord of all things; there is nothing above him, he is one, and must be worshipped in singleness of mind. (VII. 26 III. 15, 22. XI. 19, 20. IX, 11, 17, 18. VII. 7. VI. 31.) Arjuna says concerning him:

"I can neither discover end nor middle nor any beginning, of thee, Lord of all, endowed with all forms." (XI. 16.)

"Thou art the father of this world, the moveable and the immoveable; thou, the venerable and grave teacher; there is none like unto thee, and where in the three worlds, is there one above thee, matchless Lord!" (XI. 43.)

The abode of God is remote beyond the whole creation.

"Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode." (XV. 6.)

God is the creator of the world; all things exist through him only; he is their imperishable origin. (IX. 4, 10, 13. VII. 6, 7, 10.)

"I am, O Arjunah, that which is the seed of all things in nature, and there is not any thing, whether animate or inanimate, that is without me." (X. 39.)

"The man who by his works worships Him from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection." (XVIII. 46.)

As God has created all things, so he is All—and All exists in him. This is one of the principal doctrines of this system, and therefore one which is most variously illustrated. This doctrine seems connected, on the one hand, with the idea of the divine infinity which comprehends the universe in itself, and on the other hand with the notion, peculiar to Indian Philosophy, of the origin of finite things out of other finite things. As this philosophy knows nothing of a transition from non-existence to existence, or the reverse, the very thought of creation out of nothing is necessarily excluded, and it follows that every effect must be coexistent, nay co-eternal, with its cause.\* If, therefore, God is the creator of all things, it follows that all things must have had their existence in Him even before He created them. This consequence is not expressly drawn in our poem, but as the princi-

ple is clearly and distinctly stated (II, 16) the consequence is self-evident.

Whatever belongs to the realm of mind, is not only of kindred nature, but identical, and therefore man is able to comprehend within himself (in his *mental self*, for the sanscrit language combines the ideas of "mind" and "self" in the word *Atman*) all the other creatures; and in these, to comprehend God. But while the divine mind has a divided and separate existence in the individual created beings, it has also an invisible, imperishable and undivided existence apart from the creatures, and this its undivided nature is the true fountain of all existence.

What is the peculiar excellence in every created thing, is God. He is the splendor of the stars—the light of the flame,—the life of the living—the strength of the strong—the intellect of the intelligent—the discretion of the discerning—the holiness of the holy. (III. 8—11. X. 38.) Whatever relation can be imagined to exist between him and the world, in that he actually stands, as father, mother, preserver, refuge, &c. He is the doctrine, the purification, the holy writ, the silence of mystery (IX. 16—18. X. 38.) the never ending time. (X. 33.) In the tenth lecture Krishna reviews the whole creation (19—42) from the fish in the water up to the Gods; he mentions the mountains, seas, winds, seasons, and periods of time—the leaders of armies, sages, saints, poets, the races of heroes—and in every description of beings he identifies himself with the most excellent of its kind. Among the descendants of Pandu he is Arjuna—among the saints Nārada, among the recluses Vyāsa, among the poets Usana, &c. Even the grammatical forms and letters are not forgotten. Among the composite words he is that kind which connects two ideas in an independent manner (*Dvandva*)—among the letters *A*, a thought, which is probably based on mystical views of the Alphabet unless it be merely expressive of the veneration with which the invention of writing was regarded. I mention this last point expressly because, if not interpolated, the Distich in question (X. 33.) proves, that our poem was composed at a time when the Sanscrit Alphabet already existed. At the conclusion of this interesting passage Krishna says that all the things enumerated are only intended as single instances, and that the whole of the beings, in which he manifests his miraculous power, cannot be named. Whatever is great, distinguished, and excel-

\*See Colebrooke in the Transactions of the R. A. S. Vol. 1, Part I. P. 38.



lent, partakes of his splendour, and he has invested this whole world with a part of his own nature (X. 40—42.)

This leads us to understand more clearly the sense in which he calls himself *one* with the created nature.

The particulars which are given in the passages just quoted, are in another passage (VII. 19) comprehended in the short sentence:

"Vasudeva (the son of Vasudeva, that is Krishna) is the Universe.

From this it follows that the Deity must comprehend opposite qualities whose opposition is only reconciled by the universality of its own nature. In one and the same distich Krishna says of himself.

"I am the strength of the strong, exempt from desire and passion,  
"I am lawless passion in the creatures, O prince of the Bharatides  
(VII. 11.)

A God who unites in himself the raging of the boundless power of nature with that calmness which, in the supremacy of intellect, transcends the finite world, naturally excites all those images of fancy which are capable of great poetical effect.

And to this corresponds the bodily shape which is ascribed to God. It is nothing else, but a material representation of his spiritual character, according to which he, comprehending all beings in himself, pervades them all, and yet remains One, a true monad. This representation of a divine body is not to be confounded with the human shape given to the Gods in the Mythologies of other nations as well as in that of the Hindoos. In our system, which is not a mythological, but a philosophical one, the whole corporeal world is represented as the body of the Infinite One, and this corporeal world is not viewed according to its successive and individual effects, but according to its original powers, which comprehend the past, the present, and the future.

In the 11th Lecture, Arjunah expresses the wish to behold Krishna in that character, in which he has described himself to him. Of a bodily shape the poem has till then made no mention. Krishna however grants his request, gives to him a divine eye, because human eyes would be unable to behold such a sight, and then reveals himself to him in his resplendent, all comprehending, infinite, and original shape, which had not been seen by any one till then. Arjunah now sees him, filling the space between the heavens and earth, without beginning, middle or end, possessed of many

heads, eyes, and arms, uniting within himself thousands of divine shapes, of divers outlines and colours, warming the universe with his splendour, and within him he sees all the gods from Brahma sitting on his Lotus-throne, all the sages and the entire hosts of creatures of every kind:

"If at once the splendour of a thousand suns would arise in the  
"firmament,  
"That would be like to the splendour of this eminent one.  
"The universe, standing in unity, and yet multifariously divided  
"The son of Pandu beheld in the body of the God of Gods."  
(XI. 12, 13.)

This is indeed what Krishna had previously announced to him.

"The universe, standing in unity, behold here this day, both  
"moveable and immoveable things  
"In my body, and whatever thou wishest to see. (XI. 7.)

He who appropriates to himself this view of the deity, attains to the highest perfection.

"He who beholdeth the individual existence of the creatures, as  
"standing in unity,  
"And as expanded from thence, he attains deity." (XIII. 30.)

The lowest stage of knowledge is that in which individual things are separated from their origin, and viewed as the whole; the middle stage is to view the individual things as such only without generalising them (XVIII. 20—22)

[It is, however, to be remarked that Krishna says expressly (XI. 47) that he has shown this his supreme shape to Arjuna by an exertion of *his self*, that is, by means of the miraculous power, (of which we shall have to speak afterwards) by means of which God and men are said to be able to transform themselves and to produce impossible things by a high degree of abstraction and self-contemplation. Perhaps we may conclude from this expression of Krishna that the poet himself intended this apparition of Krishna in his glorious shape only as an illusion; for the spirituality of his system would seem to exclude this imagery of numerous members, of sunbeams, &c., and in the remainder of his work he delineates the deity as invisible and indivisible.]

Now God comprehends not only all the forms of existence, but He is also *that which is not*.

"I am death and immortality, I am entity and non-entity."  
(IX. 19.)

Quite in a similar manner the eternal and invisible first

cause, out of which every being, even Brahma himself, has arisen, is called in Manu's laws (I. 11.) existing and not-existing at once. I do not believe that this is to be explained by saying (as it has been said) that the existence means the absolute essence of God, and the non-existence our incapability of perceiving it with our senses. If we enter fully into the train of ideas here exhibited, we see that by this expression the last barrier which opposes the universality of God, is pulled down; the universal being would not be all-comprehensive and infinite if a non-existence remained opposed to its existence. And in a truly philosophical point of view it must be said that God, even because he comprehends the cause of all existence within himself, must needs comprehend also the cause of non-existence. And an existence which is subdivided into an infinite number of creatures, and combines them all, is not to be likened to any other existence, wherefore it is said in another passage:

"The highest deity, which is without beginning, can neither be called existing, nor non-existing. (XIII. 12.)

a thought which is identical with the one just quoted, only proceeding from another point of view.

The term "non-existence" has a different meaning when it is intended to designate that which is opposed to the really and substantially existing (in a moral sense.) It is *then* the opposite of virtue and truth, as in XVII, 28.

The creatures are in God; (VII. 12.)

"In Him is included all nature; by him all things are spread abroad." (VIII. 22.)

"Dwelling in thy nature, O tamer of the senses, the world rejoices on account of its honor, and obeys." (XI. 36.)

But he is not in them. (VII. 12. IX. 4.) Yet this last sentence means only that he is independent of them, comprehending them in his infinite nature without being limited by their finite one. For in other respects which do not interfere with his infinity, he certainly is with them, enters and leaves their bodies and dwells in the heart of every man (XV. 7—11. XIII. 15, 17.) Still this existence of God in the creatures is not an absolute and real one, in the same sense as their existence in him; it is an indwelling in a *certain respect* only. (XIII. 16.) And the system takes great care not to lower the divine nature by the doctrine of the existence of the finite creatures in the infinite creator. In one passage

the declaration that the creatures are in God, is immediately succeeded by its opposite, and this existence and non-existence of the creatures in God is pointed out as the summit of miraculous power in the divine being, a doctrine by which the analogy of other passages teaches us to understand that activity of the divine mind by which it connects all beings with itself and yet excludes all *limiting* consequences of this connexion. (IX. 4, 5.) The poetical solution of this contradiction is the following simile:

"Understand that all things rest in me, as the mighty air which passeth everywhere, resteth for ever in the ethereal space. (IX. 6)

That which connects the creatures with God, is the divine nature. It is the same in them all. God is the spirit living in them all. Therefore every one may obtain a knowledge of the creatures by self-contemplation and by contemplation of God.

"Knowing this (knowledge) thou shalt not again fall into folly, O Pandava,

"By means of it thou shalt behold the whole of the creatures in thyself and then in me. (IV. 35.)

"He who beholds in every creature himself, and every creature in himself,

"With devoted mind, seeing everywhere the same,

"He who beholds me everywhere, and every thing in me;

"I forsake not him, and he forsaketh not me.

"He who worships me as present in all things, having obtained unity:

"Wherever he be, he is, a devoted man, in me,

"He who, by mental identity, beholds everywhere the same:

"Whether happiness or pain, he is esteemed a consummate devotee. (VI. 29—32.)

The miraculous power of God which has just been mentioned, is also called a magical and delusive one, which shows that the only true existence is, after all, the imperishable and eternal existence of God, while all the remaining, variable existences are only a delusive image produced by the deity. But because it is difficult to conceive, that God is not limited by the part which he takes in finite existence, and to abstain from confounding his real and invisible existence with the delusive one, (VII. 25.) this miraculous power deceives men. The Lord of the creatures is said in another passage to sit in the region of the heart, and to delude by his magic those who are attached to the rolling wheel of finite existence. But he, who attains unto God, conquers this magical delusion. (VII. 14, 15. XVIII. 61.)

For he not only perceives the double nature of God, which is taught by our system. but is aware also of the relation which both the natures bear to each other.

- "Earth, water, fire, air, ether, mind, intellect,
- "And self-consciousness, thus is this my nature divided eight-fold
- "This my lower nature ;—for distinct from this, know, I have another, supreme one ;
- "One whose essence is life, by which this world is supported :
- "Understand that from this womb all creatures proceed.

(VIII. 4—6.)

For the better understanding of this passage it is necessary to remark that the three intellectual powers which are here enumerated as part of the lower nature of the Deity, are frequently placed on a level with the senses in Indian philosophy.

The mind (*manas*, which is identical with the Latin *mens*) is that power of the soul which corresponds to perception and action in the body ; for the Hindoo philosophers assume, besides the five senses, five instruments of action, and place these ten bodily powers into one class with the mind as the eleventh.

The selfconsciousness (*ahankāra*, literally that which forms self) reflects the external and internal impressions and is therefore allied to selfishness.

The intellect (*buddhi*) forms decrees.

Above these three is the pure spirit which is related to the divine nature (*ātman* or *purusha*.\*)

In our poem this psychological system is not expressly exhibited, but we see from the beginning of the thirteenth lecture and from several other passages, that it was that of the poet. We see from this that the human nature is only an imitation, a finite representation, of the divine nature. When God creates bodies, he enters them ; when he allows them to fall into perdition, he recedes from them ; while inhabiting them he uses the instruments adapted for the communication of the soul with the external world.

- "My eternal part whose essence is life, draws to itself in the world of life
- "The senses and the mind which is a sixth sense ;
- "Wherever the Lord enters a body, and where he leaves it,
- "He apprehends the senses and unites himself, even as wind apprehends the fragrance from the flowers :
- "He overrules hearing, eye, taste, and smell and the mind,
- "And thus exerts himself in the objects of sense. (XV. 7—9.)

\*See Colebrooke in the Transactions of the Asiatic Society, Vol. I. Part I. Page 30, 31. and Burnouf, extracts from the Padma-Puran, Journal Asiatique, VI. 99—101.

God therefore unites himself to mortal bodies, and acts in procreating them and founding human institutions. He even is under a necessity of acting, lest the wheel of the world should stand still. But the connection with the finite world does not contaminate him ; acting does not limit him ; he only allows nature to have its play, and here the same doctrine returns with regard to the divine being, which had before been inculcated to men, the doctrine that active exertion is necessary, that only the dependence on the result of action shackles the freedom of the mind, and disturbs its rest, while complete equanimity dissolves even the active exertion into inaction. (IX. 8, 9.)

- "Nothing, oh Partha, remains to be done for me in the three worlds,
- "Nothing worth attaining remains unattained ; yet I move in action,
- "Were I not indefatigable in action—
- "Seeing that men everywhere follow my footsteps—
- "Annihilated would be these worlds, if I were not to act ;
- "I should be the author of confusion and should destroy mankind.

(III. 22—24.)

- "The four casts have been created by me distinct in qualities and works ;
- "Behold in me, tho' thus acting, the eternal One who acts not,\*
- "Works do not contaminate me, nor am I desirous of the fruits of action.
- "He who thus knows me, is not bound in works. (IV. 13, 14.)
- "By my supervision nature produces both the moveable and the immovable ;
- "This is the reason, O Kaunteya, why the world revolves.

(IX. 10.)

- "Because he is without beginning and without quality,—the everlasting and supreme spirit,
- "Even when he is in the body, neither acts nor is affected ;
- "As the all-moving ether, from the minuteness of its parts, passes everywhere unaffected,
- "Even so the Omnipresent Spirit remaineth in the body unaffected.

(XIII. 31, 32.)

In this finite world not only the existing creatures must needs perish, but also the creatures which have perished must needs be born again. The universe itself runs through a similar circle in the course of certain millennial periods, which are called the days and nights of Brahma ; and God is he who destroys and regenerates the universe.—

\*This interpretation of the learned Baron is very doubtful. [Note of the translator.]

"Those who know the day of Brahma which comprehends a thousand ages—

"And the night which ends after thousand ages—those are acquainted with day and night:

"In the coming of that day all things proceed from invisibility to visibility;

"At the approach of night they are all dissolved into that which is called invisible,

"The totality of creatures, having existed, is again dissolved

"At the approach of night; and involuntarily it is reproduced at the approach of day. (VIII. 17—19.)

"At the end of the period Kalpa all things, O son of Kuntse, return into my nature:

"At the beginning of another Kalpa, I dismiss them again,

"Leaning on my own nature, I dismiss again and again

"This totality of creatures, involuntarily, at the behest of nature. (IX. 7, 8.)

"I am the creation and the dissolution of the whole universe,

"There is not any thing greater than I, O despiser of riches;

"And all things hang on me even as precious gems upon a string. (VII. 6, 7.)

This last simile, Philosophy seems to have borrowed from Mythology unless the latter has made use of the philosophico-poetical expression for its own ends. For also in plastic representations\* the series of created things is figured by a pearl string. It is interesting to meet in this manner with a hieroglyphic deciphered in poetry or with a poetical thought translated into hieroglyphics. Here is the place to view also the returning visits of the deity itself on earth, for the deity likewise procreates itself again and again. Thought itself and the whole realm of mind cannot subsist in rest, but is dependent on self-exertion, on ever renewed procreation.

"Both I and thou have passed many births, O Arjuna,

"Mine are known to me, but thou knowest not thine, O destroyer of enemies;

"Although I am not in my nature subject [to birth or decay, and am the Lord of all created beings,

"Yet, having command over my own nature; I am born by the delusive power of my own self:

"Whenever there is a decline of virtue, O Bharata,

"And an arising of injustice, I create myself:

"For the preservation of the just, the destruction of the wicked,

"And the establishment of virtue, I am born from age to age,

"He who from conviction acknowledges my divine birth and actions to be even so,

"Doth not, upon his quitting his mortal frame, enter into another; for he entereth into me, O Arjuna. (IV. 5—9.)

Another way of explaining the origin of creatures is the following. The poet uses, instead of the com-

mon term for "body" another word (*kshetra*) which might be translated "the terrestrial principle," but which we shall render with the more general term "*matter*." As the composing parts of this matter he enumerates the five elements, the five objects of the senses, the eleven organs of the body, self-consciousness, intellect, pleasure and pain, desire and aversion, multiplicity, thought, firmness, and what is very surprising—the invisible. (XIII. 1—7.) In opposition to this variable matter he places him who *knows* matter. And him Krishna represents as identical with himself. The connexion of him who knows matter, with matter, is the essence of all creation.

"Know, O Bharata, that every thing which is produced in nature, whether animate or inanimate,

"Is produced from the union of matter and spirit. (XIII. 26.)

"As a single sun illuminates this whole world,

"Even so he who knows matter, illuminates all matter, O Bharata. (XIII. 33.)

There would be no gap in the system before us, if we were to leave this doctrine, which is only set forth in the XIIth lecture, quite out of sight, and I acknowledge that I find it in no way clear. I am chiefly perplexed by the component parts of matter here enumerated, among which the twenty-five elementary substances of Indian philosophy\* are, for the most part, easily recognised, but mixed with others, which seem partly to be contained in some of the first (as desire and aversion in the mind) and partly to be distinct from earthly matter. Thus I should have taken the invisible for identical with "Him who knows matter." The latter expression recurs in an equally dark passage of Manu's laws (XII. 12—15) in another, rather subordinate meaning.

God has regard only to the disposition of the heart. He accepts of all that is reverently offered to him—water, flowers, leaves. He is equally disposed towards all. Whoever directs himself towards him, may tread the supreme path, be he a Brahman or a slave. But those who feel kindly with regard to all creatures, those who are endowed with virtue, equanimity, piety, are dear to him. (IX. 26, 32, 33. XII. 13—20.)

God is the true object of all real knowledge; he is absolutely the object of knowledge. After the exposition of this thought, and the recapitulation of God's

\*Guignaut Religions de l'antiquité IV. p. 1. No. 2; pl. 1. fig. 2. &c.

\*Colebrooke, I. c. p. 30, 31.

qualities, the essence of God is stated to be that of a being which comprehends all finite creatures, and yet, in its own infinity, is free from all that is finite; a contradiction which finds its solution only in His nature. (XIII. 12—17.)

In the representation of a system which is not exhibited in a scientific form, but clothed in a dialogue, and which, besides its moral tendency of giving instruction on the method of attaining supreme happiness, forms an integral part of an epic, I have thought the utmost simplicity doubly necessary. I have, for this reason, been careful only to view, till now, those passages, in which the poem decidedly treats of the highest deity, or rather of the absolute idea of Godhead. In doing this I have used the word *God*, the rather, as in most of the passages Krishna speaks of himself, and therefore of a *personal* being. All the passages which might have momentarily obscured this view or rendered it apparently confused, I have hitherto kept out of sight, but shall now recur to them.—

The most important idea of which we have now to treat is that of Brahma, or the divine substance. To prevent mistakes, I have first to observe, that this word which terminates with the short *ā* is the Neuter Gender of the form "Brahman" and distinct by its termination as well as by its gender, from the masculine with long *ā*, the name of the God Brahmā.

The neuter form has not been chosen inadvertently. For also in our poem, Krishna—God, and Brahma—the Godhead, (where they are not altogether identified) seem to be distinguished as the personal divine Being and the universal divine substance. Mention is even made of the *whole* Brahma (VII. 29.) and the word is mostly accompanied by the attribute "Supreme," as if the idea of Brahma admitted of degrees of extension and intensity. (VIII. 3. XIII. 12.)

From many passages it appears that Brahma and God are identical terms. The Brahma pervades all things, (III. 15;) in the above description of God as the object of knowledge, the expression "The supreme Brahma" is exclusively used (XIII. 11—17) and the highest perfection is the transition into the Brahma, that is, into the Godhead. (II. 72.)

Krishna is identical with Brahma (X. 12;) he is the Supreme Brahma itself.

A distinction however seems to lie in this, that it would be impossible to turn this sentence, and to say,

Brahma is Krishna; for Brahma is the supreme and original divine power, resting as it were in its own eternal nature; while Krishna, *the God*, has the additional character of a *person*. For this reason Krishna is named together with Brahma in the following passage.

"He who pronounces Brahma, him who is designated by the monosyllable Om, and remembers me,

"On quitting his mortal frame—he goes the supreme path.

(VIII. 13.)

In another passage even a gradation is not undistinctly hinted as existing between the Brahma and Krishna. After a lengthy description of the pious sage it is said: He who is thus minded,

"Is formed for being Brahma,

"And thus having become Brahma, his mind is at ease and he neither longeth nor lamenteth.

"Being the same with regard to all creatures he obtains my supreme service;

"By service he knows me, how great, and who I really am,

"Then, having really known me, he forthwith enters me.

(XVIII. 53—55.)

Here the transition into Krishna is represented as the last and highest stage of perfection, which remains to be attained even after man has become conformable to Brahma.

Both beings are even more fully distinguished as begetting and conceiving deity in the following passage:

"The great Brahma is my womb, in it I place my fetus;

"From this, O Bharata, is the production of all nature:

"The great Brahma, is the womb of all those various forms which are conceived in every natural womb,

"And I am the father who soweth the seed.

(XIV. 3, 4.)

This quite corresponds to the oriental ideas of a separation in the divine power, of a proceeding and re-entering of some part of it. And yet this way of thinking seems not to be familiar to our poem, as it only occurs in this one passage.

In the verses just quoted, a general conceiving power is placed above all natural wombs. A similar generalising tendency we find also in other instances. Mention is made of absolute action (*karma*), of a monad (*akshara*), and of beings which are above the spirit, above the creatures, above the Gods, and above the offerings. It therefore seems that the Indian philosophy, wherever it observes powers or qualities belonging to individual beings, views them in pure abstraction, enlarges them to unlimited generality, and, far from stopping short at

the mere mental operation of forming these abstractions, establishes them as real and original existences. The result of this peculiarity is double; on the one hand, that these fundamental and original existences are the origin of the individual powers; on the other, that they in their purity and generality, enter more or less into the nature of Godhead.

*Absolute action* is expressly defined to be the creation or dismission, which is the origin of all existing things. (VIII. 3.) For the Sanscrit language has but one word for the ideas of creating and dismissing; (*srij*) faithful in this respect to the philosophical creed which teaches that every effect is already contained in its cause, and needs only to issue from the cause in order to come into existence. For this reason the idea of action is viewed in its most original shape, in the act of creation. This comprehends all the other actions, more especially that of offering, (III. 14) while it has its own origin in the divine being, (III. 15.) the first cause of all things. If we view the absolute action in this manner, we no more wonder, why it is placed in immediate connection with the Godhead, and with that which is beyond the spirit, and why it is said that he who turns into Krishna in order to free himself from age and death, shall know both these, and the whole of action. (VII. 29.)

That *which is above the spirit* is explained by Krishna (VIII. 3.) by means of an expression which signifies literally *the essence of self*, and is generally expressive of the unalterable nature of a being, of its personal character. (see for instance V. 14; XVIII. 60.) This idea is here elevated to that absolute generality in which only it can apply to the divine being which contains in itself all the causes of its existence, and is the first and original person. That which is above spirit must, however, not be confounded with the supreme spirit, for which the Sanscrit has another expression (*paramâtman*) which occurs also in our poem (XIII 31.)

That *which is above the creatures*, Krishna calls (VIII 4.) the divided existence. The peculiarity of finite creatures consists in their marked personality; consequently in having a character of their own, and in being distinct from all others. Now the first of these points led to the general idea of that which is above the spirit; the second to that of the thing above the creatures. For in a system which teaches, that all the creatures, notwithstanding their separate existence, are but one, the mind was naturally led to the assumption

of the general idea of a being, endowed with the power of dividing itself into distinct existences.

That *which is simple and invisible* (*the monad*) forms the opposition to divided existence. It is identical with the Godhead and Krishna, for they both are that which is simple. (VIII 3. XI. 37.) But that which is simple, is, as it were, the highest and most general divine principle, for it is the origin of the godhead itself; the godhead has its existence with it and out of it; a thought in full accordance with the above mentioned relation between cause and effect; which is completely and elegantly expressed in Sanscrit in the single word *samudbhavam* (III. 15.)

In answer to the question "who are the most pious devotees, those who worship Krishna in general, or those who adore him as the Monad? it is said that both will reach perfection; but that the latter have chosen the more difficult task, because man, who is in the body, can only with difficulty rise to the idea of that which is invisible. (XII. 1—6) In a desire of expressing yet more adequately the monadic character of the Deity, the mystical name *Om* seems to have had its origin, as it combines three sounds (a, u, and the Nasal) in one sound and character.

"That *which is above the offering*" is a title attributed by Krishna to himself in his bodily shape (VIII. 2—4.) This expression does not receive any additional light from parallel passages, as (VII. 30;) but we may suppose that the act of assuming humanity was considered as an offering, and that he, the God in human shape, might therefore exhibit himself as the highest, all comprehensive offering.

The Gods (*devas*) are according to the philosophical systems of the Hindoos only beings of a superior order; the first of created beings, (XVII. 4.) but not to be compared with the true divine being, the origin of all things.\* They are subject to the limiting influences of nature, in the same manner as men, (XVIII. 40.) and dwell in Krishna together with all the other creatures. (X 14, 15.) Those who are dependent on the effects of their actions, and have not yet emerged to the pure state of the worshippers of the highest god, bring offerings to them, (IV. 12) and accordingly they go after death not to the highest deity, but only to them. (VII. 23.)

\*Colebrooke l. c. page 33.

Even Brahmā is in Krishna. For the latter says of himself:

"I am the seat of Brahma, and of the incorruptible Ambrosia, of the eternal law, and of endless bliss. (XVI. 27.)

And Arjuna says of him:

"I behold, O God, within thy breast, the Devas assembled and every specific tribe of beings;

"I see Brahma on his Lotus-throne; all the Rishis and heavenly snakes. (XI. 15.)

Krishna is greater than Brahmā (XI. 37.) This passage, however, and XIV. 27.) are, as I shall afterwards show, grammatically ambiguous, and only the context can decide whether the God Brahmā, or the divine substance Brahmā is meant.

That *which is above the Gods*, is called the spirit (Purusha) in an eminent sense, and as this idea is important for the understanding of part of our poem, we must endeavour shortly to explain it.

The original meaning of the word Purusha is that of *manhood*. But its general use shows that it originally designated man in so far only as he is related to superior beings and to the entire realm of mind; for it is used even of the creator. In two passages of which a translation has been given (VIII. 22. XV. 4) it stands for the original creative spirit. In X. 12; XI. 18—38 Arjuna gives this name to Krishna. When Purusha has this distinguished meaning, it generally occurs with attributes; "the highest" (VIII. 22) "the eternal, divine" (X. 12.) "the ancient" (XI. 38.) "the original" (XV. 4.) but also without them; "the spirit." (XI. 18.) This already shows, that Purusha is more than a mere synonymous term for "the Godhead" and if we enquire farther into the use of the word, we find that it has a more extensive meaning, and denotes a distinct quality or rather activity in the Godhead. It is the principle of action, which, ever spiritual, ruling and sovereign, rests in nature, enters into connexion with its finite side—and thereby generates and creates on earth. For of this activity even the godhead cannot divest itself in the Indian Philosophy; by means of it identity is established, in a certain respect, between God and the creatures, and the possibility given for man, to behold God and all the creatures in himself; and from the idea of this creative activity, of this generative penetration of nature, the use of the word Purusha for the Deity seems to proceed. It is the creative spirit in nature; and when Krishna (VII. 8.) calls himself

that which is noblest and most subtle in every class of things, he calls himself with regard to men their virile power, which is expressed in the Indian language by the inflexion of the radical vowel with the neuter termination: Paurusham. In a very remarkable passage of Manu (XII. 118—125,) it is said that the Brahman is able to behold the universe in himself. Gods and creatures are distributed there among the various parts of the human body in a fanciful manner which is quite foreign to our poem. But after this it is said, "all these are ruled by the supreme spirit, who is more subtle than an atom (an expression with which we shall presently meet in our poem) and whom some call the everlasting deity (Brahmā.)" The description which is then given of his creative activity corresponds exactly to what we have just described.

"He penetrating all creatures with fivefold divided matter,"

"Turns them for ever, like a wheel, in birth, growth & destruction. (Manu's laws XII. 124.)

From the poem now under consideration I shall adduce two passages in proof of the above view of Purusha, though they contain some ideas which can only be fully explained hereafter. In one of these passages the Godhead bears the name of "Poet." To the youthful vigour of a people just beginning to be enlightened, poetry appears not like a human art, but like real creation; and again the creation itself with all its wonderful variety of shape and color, called forth by the magic art of the deity, may well be compared to a poem which dazzles the fancy.

"By means of undiverted thought, settled in habitual devotion,

"The thinking man goes, O Partha, to the supreme, divine Purusha;

"He who keeps in mind the old poet, the lawgiver, him who is more subtle than an atom:

"The supporter of the universe, of inconceivable form, of sunlike splendor, remote from darkness,

"He who does so in the last hour, settled in a steady mind, in service, and in strong devotion:

"Fixing his whole soul between his brows, that man goes to the supreme divine Purusha. (VIII. 8—10.)

"Know that the nature as well as the spirit (Purusha) is without beginning,

"Know also that changes and qualities are co-existent with the nature;

\*The words *పంచభూతైః విస్తృతమైశ్చ* seem to mean more literally "expanded in five forms." The sense, however, cannot be doubtful. He penetrates them by means of the five elements. [Note of the translator.]

"Nature is that principle which operateth in the agency of the instrumental cause of action.\*

"Purusha is called the cause in the perception of pleasure and pain :

"Purusha standing in the nature enjoys the qualities which proceed from it,

"His connexion with the qualities is the cause of births in good and evil wombs ;

"He is the director, the spectator, the nourisher, the enjoyer, the high Lord,

"Supreme spirit likewise is he called in this body, he the Supreme Purusha ;

"He who knows nature and the Purusha, together with the qualities ;

"Wherever he be, he is henceforth not born again.

(XIII. 19—23.)

The spirit which is expanded through the universe, admits of degrees according to the various stages of its limitation. Krishna makes a threefold distinction between him who is divisible, and identical with all creatures ; him who is indivisible and standing on the summit ; and a third one, the supreme spirit, who penetrating the three worlds, nourishes and governs them. Because this latter spirit is elevated above the divisible one, and superior to the indivisible one, he is called in the world and in the Veda the supreme one (XV. 16—18.) We recognise here the Indian method of ascribing a real existence to general ideas. To the divine essence which is divided among the creatures and which is generalised and personified into a divisible principle, another principle of superior and contrary nature is opposed ; but, to complete the system, these both are combined in a still higher principle which unites their opposite properties. Manu (I. 19) makes the universe to consist of the subtile bodily elements of seven spirits of immense power—Purushas—the commentary explains them to be the five elements, self-consciousness and the great soul) and then he adds : thus that which is perishable, arises from the imperishable. Here, therefore, the word Purusha is used of primary powers in general, but still it combines even here the ideas of creation, and of infinity.

Nature is, according to Krishna's doctrine, equally eternal with the deity (XIII. 19.) It possesses three qualities (guna) which bind the spirit whenever it allies

itself to nature. By the word "bind" is understood all entangling in earthly and worldly affairs which distract man from the entire concentration of his thoughts on the Godhead, and thereby prevent him from obtaining the last end, the highest rest. The three qualities of nature differ in the various degrees of worth attached to the binding principle.

The first and noblest is Sattva, the quality of Being, namely of that being which is free of all defect and thoroughly real, and which, in the sphere of knowledge, is truth ; in the sphere of action, virtue. The word which is in Sanscrit an abstract form, derived from the participle of the word "*to be*" is used both for truth and virtue. I shall translate the name of this quality by the word "essence" in order to preserve as much as possible the connexion between its meanings.

The second quality is Rajas. The literal meaning of this word is "dust" but its root (ranj) means "to cleave, to attach, and, (by an easy metaphor,) to give color ;" a derivative from this root is raja, meaning at once *color* and *desire*. All these expressions are closely connected, as well in their metaphorical as in their original meaning.

Several of the meanings attached to the root *ranj* may have commended the word *rajas* for the designation of the second quality of nature. The easily excitable nature of the dust-like atoms of matter ; the dazzling fire of the colors ; the easily attaching and soiling nature of the dust, may have prompted the use of this word. According to the various points of view there are more or less noble subdivisions of this quality. Energy, fiery passion, rash resolution, all belong to it ; kings and heroes are endowed with it ; but always there is an admixture of something mundane and terrestrial, by which this quality is distinguished from that of essence. Those who are under its influence love all that is great, mighty, and splendid ; but they pursue vanity, are entangled in the variegated multiplicity of the world and are even called impure (XVIII. 27)—an expression which alludes to the contamination which the worldly-minded cannot escape. For although impetuous violence is the principal character of this quality, it is yet necessary to combine with this the idea of an inferior moral stage which is unable to reach the greatness and purity of the first quality, and is even liable to sink down to actual contamination. I have endeavoured to comprehend the

\*Humboldt translates here:

"Nature is called the cause of the performance of that which is to be done." I have thought it better to place Wilkins' translation into the text, but think that Humboldt's version is, notwithstanding its simplicity, perfectly correct. [Note of the translator.]



various ramifications of this idea in the word earthiness which expresses at once the pursuit of that which is various, and the entanglement in that which is finite.— Yet I feel that the word is too abstract and of too wide a meaning, if compared with the Indian expression.

The third and lowest quality of nature is Tamas—darkness. It needs no further explanation.

The difference between these three degrees of entanglement in the nature is set forth most philosophically with regard to the three stages of knowledge, which were mentioned before.\* (XVIII. 20—22.) He who has the essence, beholds in all creatures only the one undivided existence. He who has the quality of earthiness, beholds in them only the various and individual divided existences. He who is clouded by darkness, attaches himself to single things, taking them for the whole, and by prejudice mistakes the real nature of things. The real and indivisible existence, which is only intelligible to the first, is lost sight of by the second, and misunderstood by the third.

Krishna gives to Arjuna the following general exposition of the three qualities :

- " Essence, earthiness and darkness are the qualities of nature,
- " They, O hero ! bind the eternal spirit within the body :
- " Among them, essence on account of its purity, resplendent and efficacious,
- " Binds by the desire after happiness and knowledge, O pure one ;
- " Know that earthiness is passionate, arising from the excitement of thirst,
- " And binds the spirit by the desire of action, O Kaunteya !
- " Know moreover, that darkness is begotten by ignorance, and bewilders all spirits ;
- " By means of supineness, inactivity, and sleep it binds, O Bhārata !†

(XIV. 5—8.)

Subsequently in lecture XVII. and XVIII. Krishna defines a great number of objects,—actions, offerings, gifts, faith, reason, &c.—according to the difference arising in them from the various characters of the people endowed with one or the other of these three qualities, and it is easy to imagine the manner in which this is done. Whatever is performed with purity of design, with self-composure and equanimity and with a mental direction towards the supreme being, belongs to the first quality ; whatever proceeds from false motives, and is done in quest of passing pleasure, in the service of

momentary passion, in an inordinate manner, and in a mental direction towards single and limited objects, to the second ; whatever is enveloped in error, perversion and stagnant obstinacy of mind, to the third.—

There is undeniably something truly philosophical in this view of nature, by which, first of all, that which is real and essential is distinguished from that which is defective and merely specious, and by which the sources of defect are found in the want of power, and the want of harmony, while even that which is real, is represented as a limitation of nature, because it is still finite.

A passage which Colebrooke\* adduces from a commentator of a philosophical work, would lead us to believe, that the three qualities are divided according to their various gradations, among Gods, men, and animals, and that therefore earthiness would be the character of all men indiscriminately. But this is in no case the meaning of our poem. It is clear from the two last lectures, that the qualities are variously distributed among men. More doubtful it is whether the difference of caste has any influence on the distribution of qualities. It is certainly said that the duties of caste are distributed according to the qualities arising from the peculiarity of each order, (XVIII. 41. IV. 13.) and essence might be attributed to the Brahmans : earthiness to the warriors ; but as there are four castes, it would be necessary to bring the two last under the one head of darkness ; and it seems every way preferable to give a more general meaning to the word "quality" in the passages just quoted.

The actions arise from the three qualities, and while man considers himself as their author, they are really produced by the energy of the qualities. (III. 27—29.)

Similar is the case with regard to God. The three qualities originate in him ; and are the cause of his above mentioned magical power, which deludes men, because they do not comprehend that God is still above the qualities and imperishable. (VII. 12—14.) The qualities, however, are only in God, because nature itself is in him, for with nature they are in immediate connection, (XIII. 21.) and God is as little limited by them, as by nature and by his own activity ; for this reason he is called at once void of qualities, and enjoying the qualities. (XIII. 14.)

\*See page 85.

†Humboldt: Lulling to sleep by means of supine laziness.

\*L. c. page 40.

The conquering of these qualities leads to immortality, (XIV. 20,) and although there is no being, neither on earth nor in heaven, neither among the Gods, nor among men, in which they do not exist, yet men must exert themselves, to be freed from them. (II. 45.) Those may be regarded as free, who, perfectly equanimous, with regard to all earthly results, view with indifference the play of the passions within their own bosom, and devote themselves exclusively to the meditation on, and service of the deity. (XIV. 22—26.)

The system of Indian philosophy, to which the doctrine, whose theorems I have endeavoured to explain, belongs, is on the whole that of the Sāṅkhya, that is, the system which tries to explore nature with arithmetical accuracy and completeness by enumerating its principles. There are various branches of this system, but they all agree in teaching, that impending evil must be averted, and that the way to do this, is the clear perception of accurately distinguished truth. One branch of this system stops short at the reasonings of common logic, and denies that there are proofs of the existence of God as an infinite being. The creator himself, according to this system, is finite, and has his origin from the nature. A second branch of the system, the Yoga doctrine, not only places an independent and infinite God at the head of all existing things, but it finds the true means for the obtaining of everlasting bliss in the most profound and abstract contemplation of the nature of this God.\*

Krishna makes a clear distinction between both branches; for in the second lecture he tells Arjunah to hear with a mind prepared for Yoga the same things which had hitherto been proved to him by logic (Sāṅkhya.)—(II. 39.) In the whole of his subsequent expositions, Krishna evidently gives what he had there promised. His doctrine is therefore the Yoga doctrine. In former times he had already revealed it, and it had been handed down traditionally by the wise men of former ages, but in the course of time it had been lost, and therefore he explains it anew to Arjunah. (IV. 1—3.) It is, however, a secret doctrine, which can only be imparted to those who are worthy. (XVIII. 67—69.) Whether, and in how far, our poem agrees with the work of Patanjali (the author of the Yoga Sūtras) it is impossible to decide from the short hints of Colebrooke. The idea of

Yoga is one of the characteristic parts of this philosophy, and belongs, as we should say, to its practical side. I shall therefore now proceed to the exposition of this idea, connecting with it the doctrine of the supreme good, and of the means for attaining it, and complete the exposition of Krishna's doctrine with this practical part.

Yoga is a noun formed from the root *yuj*, the latin *jungere*, and denotes the junction of one object with another, and to this meaning the various derived meanings of this word can be reduced. In a philosophical sense Yoga is the steady direction of the mind towards the godhead, which abstracts from all other objects, even from its own thoughts, puts a stop, as far as possible, to every motion and function of the body, meditates exclusively on the essence of the godhead, and strives to unite itself to it. I shall translate the word Yoga by devotion,\* as I have already done in some of the quoted passages (VIII. 8—10.)

The first requisite of devotion is the suppression of all passions, the abstraction from all the influences of the senses, and from all external objects, which are calculated to stimulate them. Only when the supremacy of the spirit is established, devotion can be powerful.

"The aspiring devotees behold Him, resting in Himself;—

"The imperfect, thoughtless people, though aspiring, behold Him not." (XV. 11.)

In this manner we are led back to what has been said above concerning the annihilation of action by means of indifference to its result; for we have seen above, (II. 47, 48.) that equanimity and devotion are used as synonymous terms. After every emotion of passion, nay, of the most moderate inclination has been destroyed, and the soul disposed for complete impartiality, (VI. 9.) thought and abstract contemplation become

\*Humboldt translates it by a German word, which means "the diving into a depth of contemplation." In his defence of this translation he remarks by the way, that Schlegel's word "devoted" is not suitable,

(1.) Because it does not represent the original meaning of the Sanscrit term *yoga*, the junction of the religious thinker with the object of his thought.

(2.) Because according to Patanjali's *Yogasutras* (Colebrooke, l. c. page 36) the meditation of the Yogi may possibly be directed to "special topics" distinct from the Godhead,

(3.) Because the word "devotion" will be useless in those passages, in which *yoga* is attributed to the Godhead as one of its energies or qualities.

As it would have been hopeless to attempt a translation of the German word used by Humboldt, the usual English terms "devotion, devotee, &c." have been used in the text. [Note of the Translator.]

\*Colebrooke l. c. page 20. 24—26, 37, 38.

predominant. Thus the mind, undisturbed by any extraneous impression, and self-collected, is to dive into the thought of Godhead and to cleave with unwavering perseverance to the fundamental truth. But again, as we have before observed, the system carries its doctrine to the extreme. Even inward thought is to be suppressed, every inward as well as outward change which might interfere with complete rest, with the unalterable presence of the imperishable being, is to be done away. This is described as an extinction of the terrestrial spirit. One might be inclined to think only of the suppression of all thought relative to earthly objects. In Manu's laws (XII. 122.) it is said concerning the highest spirit that he can only be reached by slumbering thought. The old commentator explains this of the shutting up of the outward senses. But I doubt, whether this way of interpretation, by which surprising and extravagant assertions are softened down into quite ordinary thoughts, will correspond with the real meaning of the system.

A classical passage with regard to devotion is the following :

- "As a lamp, standing in a windless place, moves not—that is the likeness
- "Of the devotee, whose mind is subdued, who is collected in self-devotion :
- "When the thought rests, stayed by the service of devotion,—
- "And when, beholding himself in himself by himself, man rejoices ;
- "When he knows endless, purely intellectual, transcendent happiness—
- "And when he, firm, never wavers from eternal truth ;
- "When, having reached this, he knows of no gain preferable to this,
- "And when he, thus standing, is not moved even by heavy misfortune—
- "May he know, that this sejunction from the conjunction with pain is called junction (Yoga-devotion.)
- "This devotion is to be accomplished by means of a decree, despising thought,
- "By entire reliction of the desires which originate in selfishness,
- "By totally subduing through the mind the totality of senses ;
- "Let him gradually rest with an intellect that has obtained firmness,
- "Fixing his mind on himself, let him think nothing whatever.
- "Wherever the variable, unstable mind wander,
- "From here, from there, bringing it back may he lead it captive to his own self,
- "For then the highest happiness visits the devotee of quieted mind ;
- "Him who is undisturbed by earthiness, who has become Brahma, and is without spot.

(VI. 19—27.)

To these rules others are added in several other passages (V. 27, 28. VI. 10—15, VIII. 10—14.) of a mystical and superstitiously futile kind, but still resting on the fundamental ideas of this doctrine. He who aspires to this devotion, is to have a seat neither too high nor too low, covered with skins and sacrificial grass; (kusa) he is to keep his neck unmoved, and his body in equilibrium, to draw back his breath high into the head, to respire in measured distances of time, to direct his eyes towards the centre of the eyebrows and the tip of the nose, and to pronounce the mysterious name of the godhead, Om !

From this doctrine and school the Indian Yogees of the present day have undoubtedly had their origin. Warren Hastings in his introductory letter to Wilkins' translation of our poem gives an interesting description of such a person, who had made such an impression on him, that he thinks it not impossible, that by this systematical separation of the soul from the emotions of the senses, and out of a source of thought, so free from every adventitious mixture, "new tracks and combinations of sentiment, and doctrines equally founded in truth with the most simple of our own," might have proceeded. But it is difficult to acknowledge in such extravagances, even where they are sincere and free from simulation, any thing else but the same fantastic mysticism, which is to be recognised in varied shapes, and in different climes, as the perversion of the most various systems and religions.

Our poem at least does not favour this exercise as the permanent occupation of an otherwise inactive and merely contemplative life. We have seen above, what stress is laid on action, and on the most energetic action on the field of battle ; how the endeavour, to stay the tendency of the earthly powers towards action and change, is designated as a delusion ; how every one is exhorted to exert himself in conformity with the rules of his estate, but at the same time to keep his mind above action by indifference to its results.

The speculative starting point of Krishna's doctrine is evidently the principle, that the pure truth, that truth which is the appreciation of things as they really are, (tattwa) cannot be found by a discursive and reasoning method ; that the mind must be prepared for its reception by purifying it from all that is unclean and trifling ; that the function of intellect must be rendered paramount : that the innate sense of truth must be quicken-

ed, and the spirit directed to that point, in which the human self is connected with the objects of metaphysical thought, being itself one of them.

By the acknowledgment of the identity of the whole realm of mind, and by the doctrine, that the principle in man, which renders him a limited creature, is his individuality, this doctrine obtains a very marked distinction between the finite and infinite.—

It even appears as if truth were represented as indwelling in man, and only evanescent by gradual oblivion. When Krishna asks Arjuna at the end of the dialogue, whether he has now reached firm knowledge, Arjuna responds :

“By thy help error has disappeared and recollection returned—

“Free from doubt I am firm and ready to accomplish what thou sayest. (XVIII. 73.)

As the tendency of the system is towards purely intuitive knowledge, it exacts of the mind first of all firmness and steadiness, on the application of which qualities towards the point which is to be investigated, success naturally depends. The formation of the moral character is thus made a means for the investigation of truth, and all the powers of the mind are summoned for the gaining of this single point. The results of this mental treatment must necessarily be the same in every case, while those who seek the truth by means of dialectical reasoning and are swayed by individual inclinations and tendencies with regard to their actions, are divided in manifold views and opinions. (II. 41—44) Nothing therefore is more inimical to this doctrine than doubt ; which is accordingly represented as a crime.

“Void of knowledge and faith goes the doubting man to ruin,

“Neither this nor the coming world is happiness to the doubting one,

“He who acts in self denial and devotion, and destroys doubt by knowledge ;

“He, the spiritual man, is not bound by the actions, O despiser of riches. (IV. 40. 41.)

From the last line we see what is here the meaning of “spirit.” It is not the power of thought, which is principally active in the doubting man, but the source of immediate, intuitive knowledge.

The necessary preparation for devotion is knowledge, for in order to reach devotion, it is necessary that man should have previously ascended to the highest of the three qualities, that of essence, and the way to this is knowledge.

“When knowledge enters all the doors of this body, filling them with splendour,

“Then know that essence reaches its maturity. (XIV. 11.)

By knowledge is to be understood that science which, as it were, connects all the culminating points of particular research, namely the distinction between things perishable and imperishable, the discrimination of matter and him who knows matter, and the attainment of the last degree of perfection. (XIII. 27, 2. XVIII. 50.) Because this knowledge influences the spirit and character, all the virtues of the sage and saint are admitted into its description ; it is commended and praised as the fire which burns to cinders the actions that entangle man, as the sun which irradiates the highest path, as the purification which is to be obtained by the saint within himself. Of its possessors Krishna says, that he regards them as identical with his own self. (IV. 33—38. V. 16, 17. VII. 15—20.)

The foundation of this knowledge is exemption from all sensual excitement. At the approach of the serene silence, which is its result, the spirit takes possession of the whole man. (II. 65.)

To an intuitive knowledge and a state of mind like that which has been described in the devotee, faith must necessarily be allied. (VI. 47. XII. 2.) Faith saves from destruction even those, who, misguided by passion, are led astray from the steady pursuit of the highest end. (VI. 37—45.) This faith is represented as preceding knowledge and leading to it, because an inward sense of truth points out the objects, over which knowledge subsequently sheds her fuller light. (IV. 39.) Faith is threefold, according to the natural qualities, because it arises from the character of man. This character, and the object of faith in every individual, are in immediate connection. For faith is the correlative of character, and the faithful person partakes of the qualities of the object of his faith. (XVII. 2, 3.)

Faith, knowledge, devotion, and every other mental exercise, however, have for their highest end the exemption from the necessity of new birth after death. (IV. 9. XIII. 23.) Man may, on being born again, pass into nobler and happier creatures ; (VI. 41. 42.) he may in the intermediate times, enjoy heavenly bliss, (IX. 20. 21.) but his last aim is the total exemption from this eternal rotation of returning existence, the rescue from the bonds of birth. (II. 51.) In a philosophy which regards every action, every emotion of the senses, and

even the most indispensable bodily functions, as productive of perturbation, entanglement and contamination, to the spirit, the earthly life can only appear as unstable and void of joy. (IX. 33.) The world is regarded as an eternally rolling engine, with which every one who enters it, is whirled round. (XVIII. 61.) From this it follows that rest must be the highest happiness. (II. 66.) But as, within the limits of finite existence, death must necessarily be succeeded by new birth, (II. 27.) there remains no other way of obtaining complete rest, but that of transition into the Godhead, the seed of all imperishableness and unchangeableness, (VI. 15. XIII. 30. XVIII. 55.) and this transition is rendered possible by the kindred nature of the spirit, wherever it may dwell, while devotion is the means of separating the spirit from matter. Thus all the parts of this system are most closely connected with each other.

The attainment of this last end is promised to the faithful almost on every page of our poem, with the additional assurance, that it has actually been attained by saints and Munis. (XIV. 1.) This end is called the highest thing; (III. 19.) the emancipation; (III. 31. IV. 15.) the highest, (VI. 45.) eternal, (XVIII. 56.) path, from which there is no returning; (V. 17.) the perfection; (XII. 10.) although in another passage (XVIII. 50.) a distinction is made between perfection and the attaining of the Godhead, which latter is said to be yet a higher degree of happiness. It is moreover called the highest rest; (IV. 39.) the entering into God (Krishna,) and into the Godhead (Brahma); (IV. 9. 24.) the contact with the Godhead; (VI. 28.) the entering into divine existence; (IV. 10.) the sublimation\* into Godhead; (II. 72.) the transformation into divine existence; (XIV. 26.) the transmutation into Godhead (V. 24.)

And this end is attained by those who exclusively devote themselves to the supreme Being, who serve no lower being, and direct their thoughts only towards him. For to whomsoever man devotes himself, to him he will go after death. (VIII. 13. IX. 25. XVI. 19.) Of the greatest importance is the direction of thought in the hour of death. (VIII. 5. 6.) Those who take the right

path, are free also from the revolutions incident on the ages of the world, they are not born again at the time of the renewal of creation, nor destroyed upon its destruction (XIV. 2.)

Brahma's world forms the limit within which birth does not recur.

"The worlds till that of Brahma admit of new birth, O Arjuna  
"But who goes to me, O Kaunteya, for him there is no more birth.  
(VIII. 16.)

This, however, is one of those passages in which it remains doubtful whether the neuter Brahma, the divine substance, or the personal God Brahmā be meant. (See page 133) The context would seem to justify the assumption that the latter is to be understood.

Still even those who strive to reach the supreme place of rest which is here called Brahma's world, must necessarily pass through several successive births for the purification of their nature. (VI. 45. VII. 19.) But the fate of men after death differs according to the three qualities. Those who die under the influence of the quality of darkness, sink into the deep and are born again from creatures of obtuse mind—those who die in earthiness, keep the middle way and see the light again among the ranks of the ambitious; those who depart from this life in matured essence, rise upward to the spotless worlds of those who know the Supreme. (XIV. 14. 15. 18.) The latter destiny seems to be identical with that of the unperfected faithful, who, before they are born again, are to spend a countless number of years in the worlds of those whose walk has been without blemish. (VI. 41. 42.) Even the enjoyment of heavenly happiness in Indra's world (which may possibly be alluded to in the foregoing passages) is but a passing reward; for, after the store of merit acquired on earth has been exhausted, its owners are obliged to return to this world of death. (IX. 20. 22.) And this is to be the faith of those who follow in a prejudiced manner the holy books and the ceremonies prescribed in them.

For against the doctrine of the Vedas and scientific theology, our poem takes up a polemical position also in other passages—not rejecting them altogether, but representing them as falling short of the highest end, and devoid of the true purity of mind (II. 41. 53.)

As the object of devotion is the transmutation of the human into the divine nature, it cannot be a mere intellectual speculation, but must be united to a kind of

\*I have ventured this expression as a rendering of "nirvana." Humboldt uses a German word which means the being carried away by the wind, because he wishes to keep close to the meaning of the root "va" to blow. Schlegel's word, "extinction," quite loses sight of this meaning. [Note of the translator.]

practical energy, and to such energy which may be able to produce something preternatural, to change the kind and the limits of existence. This must be expected from a tension of mind which is principally based upon the firm perseverance of will, and effected by a training in which passions are subdued, sensual emotions suppressed, all outward impressions removed, and even all the functions of the body brought to a stand.

Patanjalis Yoga-doctrine has an express chapter on this devotional energy *vibhūti*, "*the change*" eminently so called. It is placed in various kinds of magical power which enables its possessors to divine the thoughts of others, to obtain the strength of an elephant, to fly, to view all the worlds at a single glance, &c.—Yogi, and sorcerer, are, on this account, convertible terms among the common people of India.\*

Superstitious futilities of this kind are not mentioned by a single word in our poem, which is purer also in this respect; the expression *vibhūti* is not used of mortals, and the energetic side of Yōga with regard to them is only mentioned in so far as it is exerted by its owner in his own self by the destruction of doubt, the subduing of the senses, and the attaining of Godhead. In this respect a flame, kindled at the spark of knowledge is attributed to that devotion which exerts itself in the subduing of self. (IV. 27.)

But to the Godhead the magical power *Vibhūti* is ascribed (see page 129) and as it cannot change the divine nature into something higher than itself, it takes the opposite course and assists the Godhead in its alliances with finite nature. It is the creative power, (X. 6, 7) the power of assuming a shape, (XI. 47) the power of at once allowing and not allowing the creatures to rest in the Godhead. (IX. 5.) These are the results of the union (Yōga) of God with nature, and we meet here again with the original meaning of the word Yōga—junction.—See page 138.

In the course of the dialogue, Krishna mentions also other means for obtaining happiness—especially offerings and austerities. He enumerates several kinds of offerings, but gives the preference to the offering of knowledge. (IV. 25. 33.) He who reads my holy dialogue with Arjuna, says Krishna, will be able to adore me by means of the offering of knowledge (XVIII. 70.)

For, as we have seen, knowledge is the necessary preparation for devotion.

Austerities are inferior to devotion. (VI. 46.) Krishna speaks very strongly against the practise, (prevailing in India even to the present day,) of tormenting one's own body, from hypocrisy, superstition or the desire of doing harm to others. He classifies the men who do so, among those enveloped in darkness. (XVII. 5. 6. 19.)

The yoga doctrine has essentially a moral tendency in so far as it is founded on the subduing of passion and on the renouncing of selfishness in action, and constantly inculcates the necessity of preventing sensual emotion, establishing the sovereignty of knowledge, and directing the mind towards the Godhead. But there are also particular passages of a moral character. He who is devoted, hates no one, is the friend of all creatures, intent on the welfare of all. (XII. 4. 13.) He who acknowledges the all pervading agency of the Godhead, does not violate himself. (XIII. 28.) Those who are evil cannot come to God, (VII. 15.) none who has acted well, even though he be not absolutely pure, is lost. (VI. 40.) It may surprise us, to meet with the precept that every one is to pursue the calling correspondent to his caste even though it be guilty, followed by the expression :

"For every action is wrapt up in guilt as the flame in smoke."  
(XVIII. 48.)

In one sense this verse certainly alludes to the peculiar doctrine of the nature of action and of the insignificance of the event, set forth in the poem, but on the other hand it is but fair to remember that according to Indian ideas, and more especially in consequence of the prejudices of caste, much, that is not *morally bad*, was considered as guilty. Thus it was forbidden to kill animals, even to hurt any feeling creature and thus even the act of offering was considered as not altogether pure.\*

We find a doctrine of predestination in the irrevocable subjection of man to that mental disposition which is congruous to his caste, and even more in the difference which is made between those who are born for divine, and for demoniac destiny. To the first all virtues,

\*Colebrooke l. c. page 36.

\*Colebrooke l. c. page 28.

to the latter all vices, are ascribed; Krishna throws them back again and again, after their death, into renewed demoniac birth, and thus they at last sink down to the lowermost path. (XVI. XVII. 5. 6) At the same time our system maintains the doctrine of moral freedom; nay, it is based on this doctrine, because the pertinacious firmness of will to which the transformation of man's essence is ascribed, can only arise from absolute freedom which withstands all emotions connected with the finite world. Moral freedom is placed at the top of the system as a desideratum, but it does not penetrate the system as an existing and ruling principle. But this is a difficulty which has hitherto puzzled all the devisers of philosophical systems.

Krishna exhorts men, to worship him alone, with reliction of all other traditions which may be esteemed holy by others. He thereby points out his own doctrine as the only true one, and the only one which will lead to perfection. Nevertheless he does not *totally* reject the worship of other lower gods.—Those who offer to them, offer, in fact, to him at the same time; only not in the right way.—He is the Lord and enjoyer of all offerings, only *they* do not know him in truth. (IX. 23. 24.) Neither does he always pass judgment with cutting severity over differing philosophical systems, but tolerates them, (V. 2) not however with an eclectic or syncretistic tendency, which would be quite contrary to the nature of that devotion which is inflexibly directed to *one* point; but because the Godhead, the last end of his doctrine, may be reached from all sides and on all paths. Thus a mild and benevolent spirit of toleration is diffused over the whole poem.

The order of the system which has now been set forth in as condensed a form as possible, cannot be strictly systematical. We hear a sage, speaking from the fulness and enthusiasm of his knowledge and sentiment, not a school-trained philosopher who arranges his matter after a certain method, and leads us by the thread of an artificial connexion of ideas, to the last results of his doctrine. The doctrine of our book unfolds itself in the same manner as the seemingly confused organism of nature itself. In every lecture, and in some of them more than once, the particular sentences are at once connected with the last result, and every where we are enabled to view the whole with one rapid glance. Not caring, whether the reader be prepared for it by the preceding passages, the poet gives full utterance to his mind in every lead

ing passage, and almost in every one clear ideas are blended with others which, in their position in the book, still remain mysterious. To these the poet recurs after longer or shorter distances. In this manner the whole is not built up out of its parts, but rather resembles a picture which strikes the eye at once, but is, as it were, wrapt up in a mist, which is only dispelled by gradual illumination, till at last every figure emerges in marked clearness of light and shadow. This method renders repetitions unavoidable, but every point which is repeatedly touched, is either treated with greater care, or viewed in a new light and connexion in the successive passages. Inculcation and repetition can least of all surprise us in a poem which has throughout an exhortatory character. Still, however loose the train of thought be, the poem proceeds towards its consummation in a natural path, which, though void of design, is marked by the mental frame of the teacher and by the impression made on the scholar.

From this arrangement it naturally follows that the component parts of the system are scattered in numerous passages of the poem, and our abstract proves this, because the proofs for most of our general sentences are fetched from very distant parts of the book. The compilation of an abstract is hereby rendered a laborious task; but if the more easy method of following the order of lectures had been chosen, no clear view of the system could have resulted from the work. The most striking proof of this is, that the question about the expediency of despising the actions and forsaking their fruits, is mooted in the last lecture in a manner which makes it appear a completely new thought, whereas the same question has been solved in the very first lectures. The difference is, that in the last lecture this question is viewed with regard to the three qualities, and with a more accurate distinction of the various moments of action.

The division of the book into lectures does not seem to me of later origin; I take it to be made by the poet himself. Comprehending in every lecture but a moderate quantity of his matter, he joins one lesson to another. Every lecture is a whole for itself, mostly beginning with a question of the scholar, or with a statement of the point which is to be treated, and almost invariably ending with an exhortation, a promise, or a sentence which resumes the heads of the explained doctrine.

If we look for greater divisions in the poem, one

seems to present itself at the end of the eleventh lecture. Several points certainly are placed in a clearer light in subsequent lectures, as for instance the doctrine of the spirit (Purusha,) and one important doctrine, that of the absence of a beginning in nature, is only broached in XIII. 19. But with these exceptions the first eleven lectures exhibit the whole doctrine; the apparition of Krishna in his supernatural shape concludes the course of instruction with one immense image which cannot fail to strike the fancy; and if the conclusion (XVIII. 63, et seq.) were to follow after the last verse of the eleventh lecture, I do not think that the poem would seem mutilated, though some doctrines, as for instance that of the three qualities, would be rather summarily treated. On the other hand none will deny that the eighteenth lecture might possibly be succeeded by many others, as there is no want of sentences, ideas and doctrines in previous lectures, which one could wish to see treated more at large. It may suffice to point in this respect to the representation of the deity as a merely conceiving substance (XIV. 3.) and to the mere hints given concerning that which is called above the spirit and above the offering. (VIII. 3, 4.)

A difference is even perceptible with regard to the arrangement of these two parts of the poem. In the first eleven lectures the poem seems, as far as is compatible with its nature, (see the remarks page 145) to proceed from certain axioms to a conclusion. Within this first part another point of rest is perceptible at the end of the sixth lecture: for, while till then the nature of mind in general and the theory of actions and intentions had been elucidated, the idea and essence of the Godhead is principally dwelt on from the seventh lecture. According to what has been said however, it will surprise no one, to find the Godhead introduced at the very beginning (II. 17.) and to meet with repeated inculcations of the proper intention to be observed in actions, even after the sixth lecture. This is to be accounted for by the natural, designless succession of ideas.

But in the last seven lectures the poet seems to select one point for almost exclusive elucidation in each lecture; in the thirteenth the doctrine of matter and him who knows it; in the fourteenth that of the three qualities; in the fifteenth that of the spirit (Purusha;) in the sixteenth that of the predestination for divine and demoniac fate. This point and the doctrine of matter are not mentioned in former lectures, and the two lec-

tures referring to them are clearly of a supplementary character.

After these general remarks it may perhaps be useful to give a short sketch of the principal contents of every lecture.

The first lecture is purely historical, and describes the circumstances preceding the dialogue.

The second, perhaps the most beautiful and sublime of all the lectures, gives an exposition of the fundamental doctrines of the whole system; of the imperishableness of spirit; the impossibility of a transition from existence into non-existence, and the reverse; the insignificance of death, as well as of all the results of action; the difference between mere intellectual knowledge and devotion; the meditative abstraction of those who cultivate the latter. All these points are repeatedly used as motives to exhort Arjuna for the beginning of the battle.

Third lecture: Arjuna declares himself unable to reconcile these exhortations with the praise of purely contemplative devotion. He asks, in a manner characteristic of the whole system, for well defined and practical truth:

"Thou confoundest my reason with the mixture of sentiments;  
"That one thing tell me clearly, how I may obtain salvation.

(III, 2.)

Krishna solves the seeming contradiction, contrasts the systems of mere intellectual knowledge and of intuitively practical meditation; and shews the necessity of combining action with an indifference to all its consequences.

In the fourth lecture, Krishna relates, that he has revealed the Yōga doctrine in bygone times, and shews how he himself is under a necessity of continued action. From this he passes once more to the nature of actions, and concludes by saying, that knowledge still occupies a higher stage, and that man ought, devoting himself to this, by its means to dissolve the bonds of actions, and to cut asunder his doubt.

Fifth lecture: It is again enforced, that it is better to act, than to abstain from action. Both doctrines, that of reasoning and that of meditation (Sankhya and Yōga) are essentially the same; without meditation an abstinence from action is not easily found; but the true abstinence is not the entire omission of action, but only the indifference with regard to its result.



The sixth lecture enlarges upon the propositions of the fifth, and dwells at length on the description of the devotee.

In all these six lectures God had been mentioned as the first origin and last end of the creation. But the seventh lecture is exclusively occupied with the description of his nature, the lower, eight-fold one, as well as the supreme. In the last verses of this lecture the above-reviewed general ideas, to which separate existence is attributed, that of the Godhead, the action, and that which is above the spirit, the Gods and the offerings, are brought forward.

In the beginning of the eighth lecture, Krishna gives, at Arjuna's request, short definitions of these ideas; and introduces the additional ideas of the monad, (which however, had already been alluded to,) and of the original spirit, (Purusha) the rest of the lecture is occupied with the recurrence of birth and the means to escape it, with the world, day and night of Brahma.

The ninth lecture gives a more particular exposition of the relation between the divine being and the creatures, and describes how, after returning ages, the universe returns to God; and is again dismissed by him.

Tenth lecture: Enumeration of the essence and attributes of the divine being in general as well as in particular.

Eleventh lecture: Arjuna desires to behold Krishna in a shape corresponding to the description which he has given of himself. This request is granted. Description of his shape. Urgent exhortation to begin the battle.

The twelfth lecture explains, how God is to be worshipped, and his love obtained. The poet also recurs to the idea of the monad.

The thirteenth lecture explains the ideas of matter and him who knows it, of knowledge and its object, of nature and the absolute spirit (Purusha.)

Fourteenth lecture. Difference between the Godhead (Brahmā) and God, as the begetting and conceiving spirit. The three qualities of nature had been repeatedly mentioned in former lectures, but here they are fully explained. Their relation to knowledge, the fate of those who are under the influence of each one, and the way of emancipation from them, is shown.

The fifteenth lecture begins with the allegory of the

holy figtree, which is frequent also in the mythological writings of the Hindoos. This tree is, according to Indian ideas, the tree of life, and a symbol of the all pervading creative power, though it is not expressly called so in our poem. The passage now under review, says that its branches are nourished by the qualities of nature and sprout forth from the objects of the senses; its roots are entangled in the world by means of the actions. Its leaves are *chhandas*, that is, verses of a kind which occurs in the Vedas. (The word is even used to designate the Vedas themselves.) The meaning of this seems to be that the tree is not only that of physical, but also intellectual, and chiefly religious life. It sends its branches and roots, at once upward and downward, an image taken from the well known property of the tree to send forth roots from its branches, which descend into the earth and produce new trees\*, which probably alludes to the recurrence of birth, and to the eternity of human existence. He who knows this tree, can be said to know the Vedas; but, however far spreading its roots may be, it is necessary to cut it down with the axe of equanimity, and to enquire for that path from which there is no return. We see that this passage also describes the Vedas as not belonging to the highest path of knowledge. The remaining part of the lecture is filled with the description of God's creative and enlivening efficacy in the creatures, and connects with this the above explained doctrine of the three spirits (Purusha)—a connection which serves as an additional proof for the explanation we have given of this expression.

The sixteenth lecture is entirely devoted to the exposition of the predestination of those who are born either for divine or demoniac fate. Lust, anger, and covetousness, are called the three doors of hell; that lower-most place which had been mentioned occasionally in former lectures, and which is the ultimate abode of demoniac beings. The lecture concludes with an exhortation to the observance of positive law.

The seventeenth lecture makes the application of the

\*This whole allegory is most obscure. The author, and many other writers of repute, confound the holy figtree (*figus religiosa*) with the Banian tree (*figus Indica*) certainly an excusable mistake for one who has never seen either;—but as the holy figtree (the Peepul of the English in India) is spoken of in the text, the wellknown peculiarity of the Banian tree, of which the Peepul does not partake, cannot be used in explanation of this passage, which puzzles even Brahmans. [Note of the Translator.]

doctrine of the three qualities with regard to the religious dispositions and actions of men, faith, offerings, austerities and gifts, and concludes by explaining three monosyllable names of the divine being: *Om*, *Tat*, *Sat*. *Om* has already been explained; *Tat*, (literally) "this," means the absolute being, whence absolute truth is also called Tattva. *Sat* (literally "existing,") means the real existence.

The eighteenth and last lecture returns to the idea of action, explaining it at large, with its various moments. To it, as well as to some other ideas, that of knowledge reason, perseverance, desire, the doctrine of the three qualities is applied. The four castes, their duties and calling, and the necessity of keeping faithfully within the limits of each, are enlarged upon. In conclusion follows the praise of the mysterious doctrine contained in the book, and the statement of the source from which it has been taken by him, who is introduced in the epic as having related the whole dialogue.

Those who are expert in the investigation of the ancient works of any nation, will naturally ask: is the whole poem in question to be ascribed to *one* poet, to one age, nay even, to *one* system? and if this be the case, has it been composed with the intention of forming a whole, or has it been compiled, either by the author, or at some later period, from a number of separate lectures?

The present position of Indian literature and critical science, seems not to admit of giving a decisive answer to these questions. The number of Indian works which are generally known is yet too small: My only endeavour has therefore been to collect in the preceding remarks all the notices from the poem itself, which might lead towards a decision of these questions, to which I shall now add a few detached thoughts.

The loose arrangement of the poem would have made it very easy to insert additions made by other poets and ages. And the same can be said of the metrical form, for the great majority of the Distichs (though by far from all) express a sentence complete in itself, and are frequently strung together by very far-fetched combinations. A striking instance of this is the introduction of the three names of the Deity in XVII. 23. Frequently the same idea recurs, merely varied in expression. In a poem of this character it would really be surprising if every thing had remained in the same state in which it proceeded from the original poet.

The above mentioned difference between the first eleven, and the succeeding seven lectures is to my feeling also perceptible in this, that the latter contain more scientifically philosophical expositions, and more artificial theories than the former. I would chiefly point to the thirteenth lecture, the beginning of the eighteenth, and to the doctrine concerning the threefold spirit (*Purusha*.) Yet even on this difference between the two parts of the poem no great stress can be laid, because, with the few exceptions which have been pointed out above, all the ideas occurring in the latter half are already mentioned in the former, and we have no proof for supposing that they are used in a different acceptation in either.

If the various lectures were the works of different authors, our review of the system would perhaps exhibit incongruous assertions in juxtaposition. But I scarcely think that this can fairly be laid to its charge. For in the whole poem I cannot discover any real contradiction.

The idea of the *Brahm*, as a merely *conceiving* power, certainly appears strange, as well as that of predestination to demoniac fate. The whole poem is pervaded by the thought, that firm direction towards the Godhead is able to lead unto perfection out of any state whatever; but the very opposite of this seems to be taught with regard to those who are called demoniac. But this might be explained by the fatalism which is involved in the connexion of natural cause and effect, and it might be said that in the announcement of the demoniac fate we have the statement of a fact, and therefore a *conditional* impossibility, not an unconditional one which would rest in the essence of things. As to the *Brahm*, the distinction between creative and conceptive power is not incongruous to the relation between a personal god and a divine substance, nor does it hinder the unity of Krishna and Brahma, as we may suppose the existence of two different powers in one and the same being.

Whether a difference of language exists in different parts of the poem profounder scholars may decide. I should think not. Yet even this reason, for itself, would be of little moment in the question concerning the unity of the poem. For not only the philosophico-poetical idiom was evidently cultivated previous to the composition of our poem, but we see clearly that there were customary and ready-made metrical expressions for certain combinations of terms, which were available

to any one who might use them. Throughout the poem we meet with identical fragments of verses (VIII. 21*b*.\* and XV. 6*b*.) half verses (VI. 8*b*. and XIV. 24*a*. VI. 31*a*. and XIII. 23*b*.) and, though more rarely, with entire identical verses. (the only instances of this are III. 23*b*. and IV. 11*b*.; III. 35*a*. and XVIII. 47*a*.) Even some verses of Manu show a surprising, though not literal, resemblance to passages of our poem (Geeta VIII. 9. and Manu. XII. 122.) It could not be difficult therefore, to make later additions and interpolations in the style of the ancient poem.

Thus we find it very probable that there may have been interpolations and additions, though we cannot point them out singly; and to do this with any degree of certainty may remain impossible for ever. Still more probable it seems that the lectures, though they may originally, have been the work of one poet, were only

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\*These italic letters denote the first and second lines of the distichs to which reference is here made.

subsequently collected into one book. This would explain why all the lectures, taken together, are so far from impressing us with the idea of a complete work that we are rather inclined to think that the poem might just as well have been carried to a greater length. If the first draft had been made with a view to the composition of the whole, the single doctrines would no doubt have been brought into a firmer connexion.

Viewed as a poetical performance, I would say that these dialogues come nearer to the true idea of philosophical poetry than any other work of a similar kind which has reached our times; while they, as a work of natural poetry, are entirely distinct from that class of so called philosophical, and still more of didactic poems, in which design and art prevail.\*

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\*The learned author finishes his Essay by some remarks on philosophical poetry in general, and a comparison between the Geeta and the existing philosophical poems of the Greeks and Romans. This part has been omitted as foreign to the purposes for which the Essay is here republished. [Note of the Translator.]



APPENDIX.

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BHAGAVAT - GEETA,

ID EST

ΘΕΣΠΗΣΙΩΝ ΜΕΛΟΣ,

SIVE

ALMI KRISHNAE ET ARJUNAE

COLLOQUIUM

DE REBUS DIVINIS,

BHARATEAE EPISODIUM.

---

**Textum Recensuit,**

ET INTERPRETATIONEM LATINAM

ADJECIT

AUGUSTUS GUILIELMUS A SCHLEGEL.

---

REPRINTED FROM THE EDITION PUBLISHED AT BONN, IN MDCCCXXIII.



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REFERTI,

STUDIORUM SUORUM IN LINGUAM BRACHMANUM SACRAM

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OBSEQUENTISSIME,

D. D. D.

EDITOR.





# APPENDIX.

## THE BHAGAVAT-GEETA.

### LECTURE I.

॥ ओं ॥

॥ धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।  
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

॥ संजय उवाच ॥

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।  
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥  
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूं ।  
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥  
अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।  
युधामन्यु विराटश्च द्रुपदश्च महारथः ॥ ४ ॥  
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥  
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।  
सौभद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥  
अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।  
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥  
भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।  
अश्वत्थामा विकर्णश्च सौमदन्तिस्तथैव च ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।  
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥  
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितं ।  
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितं ॥ १० ॥  
अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्वे एव हि ॥ ११ ॥  
तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।  
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥  
ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।  
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलो ऽभवत् ॥ १३ ॥  
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।  
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥  
पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।  
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥  
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।  
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥  
काश्यश्च परमेष्वासः शिखण्डो च महारथः ।  
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥  
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवोपते ।  
सौभद्रश्चमहाबाहुः शङ्खान्दध्नुः पृथक्पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।  
 नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥  
 अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।  
 प्रवृत्ते शस्त्रसंपाते धनुर्व्यस्य पाण्डवः ॥ २० ॥  
 हृषीकेशं तदा वाक्यमिदमाह महोपते ।  
 सेनयोरुभयोर्मध्ये रथं स्थापय मे ऽच्युत ॥ २१ ॥  
 यावदेतान् निरोक्षे ऽहं योद्धुकामानव स्थितान् ।  
 कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥  
 योत्स्यमानानवेक्षे ऽहं य एते ऽत्र समागताः ।  
 धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

॥ संजय उवाच ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।  
 सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमं ॥ २४ ॥  
 भोष्मद्रोणप्रमुखतः सर्वेषां च महोद्धितां ।  
 उवाच पार्थ पश्यैतान्समवेतान्कुरूनृपति ॥ २५ ॥  
 तत्रापश्यत् स्थितान् पार्थः पितृन् अथ पितामहान् ।  
 आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखीं  
 स्तथा ॥ २६ ॥  
 अश्वुरान् सुहृदश्चैव सेनयोरुभयोरपि ।  
 तान्समीक्ष्य सकौन्तेयः सर्वानवधूनवस्थितान् ॥ २७ ॥  
 कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

॥ अर्जुन उवाच ॥

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितं ॥ २८ ॥  
 सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।  
 वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥  
 गाण्डोर्व स्रंसते हस्ता त्वक् चैव परिदह्यते ।  
 न च शक्नोम्यवस्थातुं स्रमतीव च मेमनः ॥ ३० ॥  
 निमित्तानि च पश्यामि विपरीतानि केशव ।  
 न च श्रेयो ऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।  
 किंनोराज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥  
 येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।  
 त इमे ऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥  
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।  
 मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥ ३४ ॥  
 एतान् न हन्तुमिच्छामि घ्नतो ऽपि मधुसूदन ।  
 अपि चैलोक्यराज्यस्य हेतोः किं नुमहीकृते ॥ ३५ ॥  
 निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।  
 पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥  
 तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् सबान्धवान् ।  
 स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥  
 यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।  
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकं ॥ ३८ ॥  
 कथं न श्रेयमस्माभिः पापादस्मान्निवर्तितुं ।  
 कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥  
 कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।  
 धर्मो नष्टे कुलं कृच्छ्रमधर्मो ऽभिभवत्युत ॥ ४० ॥  
 अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।  
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥  
 संकरो नरकायैव कुलघ्नानां कुलस्य च ।  
 पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥  
 दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।  
 उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥  
 उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।  
 नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥  
 अहो वत महत् पापं कर्तुं व्यवसिता वयं ।  
 यद्वाज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥  
 यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।  
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

॥ संजय उवाच ॥

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।  
विद्वज्य सगरं चापं शोकसंविद्यमानसः ॥ ४७ ॥  
इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां यो  
गशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादो नाम  
प्रथमोऽध्यायः

## LECTURE II.

॥ संजय उवाच ॥

तं तथा कृपयाविष्टमश्रुपूर्णां कुलेक्षणं ।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

कुतस्त्वा कश्चलमिदं विषमे समुपस्थितं ।  
अनर्थजुष्टमस्वर्ग्यमकोर्तिकरमर्जुन ॥ २ ॥  
त्रैयं मास्त्र गमः पार्थ नैतत् त्वय्युपपद्यते ।  
क्षुद्रं हृदयदौर्वैल्यं त्यक्तोन्निष्ठ परंतप ॥ ३ ॥

॥ अर्जुन उवाच ॥

कथं भोऽत्ममहं संख्ये द्रोणं च मधुसूदन ।  
दृष्टुमिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥  
गुरुन्हत्वा हि महानुभावान्  
श्रेयो भोक्तुं भैक्ष्यमपोह लोके ।  
इत्यार्थकामांस्तु गुरुनिहैव  
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥  
न चैतद्भिन्नः कतरं नो गरीयो  
यदा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्  
ते ऽवस्थिताः प्रमुखे धार्तराट्पाः ॥ ६ ॥  
कार्पण्यदोषोपहतस्वभावः  
पृच्छामि त्वां धर्मसंमूढचेताः ।  
यच्छ्रेयःस्यान्निश्चितं ब्रूहि तन्मे  
श्रियस्ते ऽहं शाधि मां त्वां प्रपन्नं ॥ ७ ॥  
न हि प्रपश्यामि ममापनुद्याद्  
यच्छो कमुच्छोषणमिन्द्रियाणां ।  
अवाप्य भूमावसपत्नमृद्धं  
राज्यं सुराणामपि चाधिपत्यं ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।  
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूवह ॥ ९ ॥  
तमुवाच हृषीकेशः प्रहसन्निव भारत ।  
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

॥ श्रीभगवानुवाच ॥

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।  
गतास्त्वनगतास्त्वं मानुशोचान्ति पण्डिताः ॥ ११ ॥  
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः सर्वे वयमतः परं ॥ १२ ॥  
देहिनो ऽस्मिन् यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥  
मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनो ऽनित्यास्तां स्तितिक्षस्वभा  
रत ॥ १४ ॥  
यं हि न व्यथयन्तेते पुरुषं पुरुषर्षभ ।  
समदुःखसुखं धीरं सो ऽमृतत्वाय कल्पते ॥ १५ ॥  
नासतो विद्यते भावो नाभावो विद्यते सतः ॥  
उभयोरपि दृष्टो ऽन्तरव्ययोऽक्षयदर्शिभिः ॥ १६ ॥

अविनाशितु तद्विद्भि येन सर्वमिदं ततं ।  
 विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥१७॥  
 अन्तवन्त इमे देहानित्यस्योक्ताः शरीरिणः ।  
 अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥  
 य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतं ।  
 उभौतौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥  
 न जायते म्रियते वा कदाचिन्  
 नायं भूत्वा भविता वा न भूयः ।  
 अजो नित्यः शाश्वतोऽयं पुराणो  
 न हन्यते हन्यमाने शरीरे ॥ २० ॥  
 वेदाविनाशिनं नित्यं य एनमजमव्ययं ।  
 कथं स पुरुषः पार्थ कं घातयति हन्तिकं ॥ २१ ॥  
 वासांसि जीर्णानि यथा विहाय  
 नवानि गृण्हाति नरोऽपराणि ।  
 तथा शरीराणि विहाय जीर्णान्य  
 अन्यानि संयाति नवानि देही ॥ २२ ॥  
 नैनं ह्रिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
 न चैनं क्लेदयन्त्यापी न शोषयति मारुतः ॥ २३ ॥  
 अक्लेशोऽयमदाहोऽयमक्लेशोऽशोष्य एव च ।  
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥  
 अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
 तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥  
 अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतं ।  
 तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥  
 जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
 तस्मादपरिहार्ये र्थे न त्वं शोचितुमर्हसि ॥ २७ ॥  
 अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
 अव्यक्तनिधनान्येव तच्च का परिदेवना ॥ २८ ॥  
 आश्चर्यवत् पश्यति कश्चिदेनम्  
 आश्चर्यवद्दति तच्चैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति  
 श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥  
 देहो नित्यमवध्योऽयं देहे सर्वस्य भारत ।  
 तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥  
 स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
 धर्म्याद्वियुक्ताक्लेशोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥  
 यदृच्छ्या चोपपन्नं स्वर्गद्वारमपावृतं ।  
 सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमोदृशं ॥ ३२ ॥  
 अथ चेत् त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।  
 ततः स्वधर्मकीर्तिं चाहित्वा पापमवाप्स्यसि ॥ ३३ ॥  
 अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययां ।  
 संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥  
 भयाद्गणादुपरतं मंस्यन्ते त्वां महारथाः ।  
 येषां च त्वं बलमतो भूत्वा यास्यसि लाघवं ॥ ३५ ॥  
 अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।  
 निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किं ॥ ३६ ॥  
 हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीं ।  
 तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥  
 सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
 ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥  
 एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ॥  
 बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥  
 नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।  
 स्वल्पमप्यस्य धर्मस्य चायते महतो भयात् ॥ ४० ॥  
 व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।  
 बलशालाह्वनन्ताश्च बुद्धयोऽव्यवसायिनां ॥ ४१ ॥  
 यामिमां पुष्पितां वाचं प्रवदन्त्य विपश्चितः ।  
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥  
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदां ।  
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तथापहतचेतसां ।  
 व्यवसायात्मिकाबुद्धिःसमाधौनविधीयते ॥ ४४ ॥  
 त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।  
 निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥  
 यावानर्थ उदपाने सर्वतः संप्लुतोदके ।  
 तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥  
 कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
 मा कर्मफलहेतुर्भूर्मा ते सङ्गो ऽस्त्वकर्मणि ॥ ४७ ॥  
 योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।  
 सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥  
 दूरेण ह्यवरं कर्म बुद्धियोगाद्भनंजय ।  
 बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥  
 बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
 तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलं ॥ ५० ॥  
 कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनोषिणः ।  
 जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयं ॥ ५१ ॥  
 यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।  
 तदा मन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥  
 श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।  
 समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

॥ अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।  
 स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किं ॥ ५४ ॥

॥ श्रीभगवानुवाच ॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।  
 आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥  
 दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
 वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वानभिस्नेहस्तत्तत् प्राप्य शुभाशुभं ।  
 नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥  
 यदा संहरते चायं कूर्मो ऽङ्गानोव सर्वशः ।  
 इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥  
 विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
 रसवर्जं रसो ऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥  
 यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।  
 इन्द्रियाणि प्रमाथोनि हरति प्रसभं मनः ॥ ६० ॥  
 तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।  
 वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥  
 ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।  
 सङ्गात्संजायते कामः कामात्क्रोधो ऽभिजाये ॥ ६२ ॥  
 क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।  
 स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥  
 रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥  
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥  
 नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
 न चाभावयतः शान्तिरशान्तस्य कुतः सुखं ॥ ६६ ॥  
 इन्द्रियाणां हि चरतां यन्मनो ऽनुविधीयते ।  
 तदस्य हरति प्रज्ञां वायुर्नावमिवाभ्रसि ॥ ६७ ॥  
 तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
 इन्द्रियाणोन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥  
 या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
 यस्यां जायति भूतानि सानि शापश्यतेऽतुने ॥ ६९ ॥  
 आपूर्थमाणमचलप्रतिष्ठं  
 समुद्रमापः प्रविशन्ति यद्वत् ।  
 तद्वत् कामा य प्रविशन्ति सर्वं  
 स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः।  
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥  
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।  
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाण मृच्छति  
॥ ७२ ॥

इति श्रीभगवद्गोतासांख्ययोगो नाम द्वितीयोऽध्यायः

### LECTURE III.

॥ अर्जुन उवाच ॥

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन।  
तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥  
ध्यामिश्रेणैव वाक्येन बुद्धिर्मोहयसीव मे।  
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

॥ श्रीभगवानुवाच ॥

लोकेऽस्मिन् द्विविधानिष्ठापुराप्रोक्तामयानघ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनां ॥ ३ ॥  
न कर्मणामनारम्भानैष्कर्म्यं पुरुषोऽश्नुते।  
न च सन्ध्यादेव सिद्धिं समधिगच्छति ॥ ४ ॥  
न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥  
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।  
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥  
यस्त्विन्द्रियाणि मनसा नियम्यारभते र्जुन।  
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥  
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।  
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥  
यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।  
अनेन प्रसविष्यध्वमेव वोऽस्त्विष्टकामधुक् ॥ १० ॥  
देवान् भावयतानेन ते देवा भावयन्तु वः।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥  
इष्टान् भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः।  
तैर्देतान प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥  
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वे किंस्त्विषैः।  
भुञ्जते ते त्वधं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥  
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः।  
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥  
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवं।  
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितं ॥ १५ ॥  
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।  
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥  
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।  
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥  
नैव तस्य कृते नार्षो नाकृते नेह कश्चन।  
न चास्य सर्वभूतेषु कश्चिदर्थश्च पश्यथ ॥ १८ ॥  
तस्मादसक्तः सततं कार्यं कर्म समाचर।  
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥  
कर्मणैव हि संसिद्धिमास्थिता जनकादयः।  
लोकसंपदमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥  
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।  
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥  
न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥  
यदि ह्यहं न वर्तेय जातु कर्मण्यतन्द्रितः।  
मम बर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥  
उत्तो देयुरिमे लोका न कुर्यां कर्म चेदहं।  
संकरस्य च कर्तास्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

सक्ताः कमण्यविद्वांसो यथा कुर्वन्ति भारत ।  
 कुर्याद्विद्वांस्तथाशक्तश्चिकीर्षुर्लोकसंग्रहं ॥ २५ ॥  
 न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनां ।  
 जोषयेत्सर्वकर्माणि विद्वानयुक्तः समाचरन् ॥ २६ ॥  
 प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
 अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥  
 तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।  
 गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥  
 प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।  
 तानकृत्स्नविदो मन्दानकृत्स्नविघ्नविद्यालयेतु ॥ २९ ॥  
 मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।  
 निराशोर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥  
 ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।  
 श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥  
 ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतं ।  
 सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥  
 सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।  
 प्रकृतिं या न्तिभूतानि नियतः किं करिष्यति ॥ ३३ ॥  
 इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
 तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥  
 श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।  
 स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

॥ अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।  
 अनिच्छन्पि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

॥ श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ।  
 महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।  
 यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतं ॥ ३८ ॥  
 आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।  
 कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥  
 इन्द्रियाणि मनो बुद्धिरशाधिष्ठानमुच्यते ।  
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनं ॥ ४० ॥  
 तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।  
 पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनं ॥ ४१ ॥  
 इन्द्रियाणि पराण्याऽऽरिन्द्रियेभ्यः परं मनः ।  
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥  
 एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।  
 जहि शत्रुं महाबाहो कामरूपं दुरासदं ॥ ४३ ॥  
 इति श्रीभगवद्गीता० कर्मयोगो नाम तृतीयोऽध्यायः

#### LECTURE IV.

॥ श्रीभगवानुवाच ॥

इमं विवस्वते योगं प्रोक्तवानहमथ्ययं ।  
 विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥  
 एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।  
 स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥  
 स एवायं मया तेऽयं योगः प्रोक्तः पुरातनः ।  
 भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमं ॥ ३ ॥

॥ अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ।  
 कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
 तान्यहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥ ५ ॥

अजोऽपिसन्नयथात्माभूतानामोन्मरोऽपिसन् ।  
 प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥  
 यदा यदा हि धर्मस्य स्तान्निर्भवति भारत ।  
 अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ॥ ७ ॥  
 परित्राणाय साधूनां विनाशाय च दुष्कृतां ।  
 धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥  
 जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
 त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥  
 वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।  
 बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥  
 ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहं ।  
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥  
 काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
 क्षिप्रं हि मानुषलोके सिद्धिर्भवति कर्मजा ॥ १२ ॥  
 चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
 तस्य कर्तारमपि मां विध्यकर्तारमव्ययम् ॥ १३ ॥  
 न मां कर्माणि लिम्पन्ति न मे कर्म फले स्पृहा ।  
 इति मां योऽभिजानाति कर्मेभिर्न स बध्यते ॥ १४ ॥  
 एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।  
 कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतं ॥ १५ ॥  
 किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।  
 तत्तत्कर्मप्रवक्ष्यामियज्ज्ञात्वामोक्ष्यसे शुभात् ॥ १६ ॥  
 कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।  
 अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥  
 कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।  
 सबुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥  
 यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।  
 ज्ञानाग्निदग्धकर्माणस्तमाहुः पण्डितबुधाः ॥ १९ ॥  
 त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।  
 कर्मण्यभिप्रवृत्तोऽपि नैर्वाकंचित्करोतिसः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
 शरीरं केवलं कर्मकुर्वन्नाप्नोति किल्बिषं ॥ २१ ॥  
 यदृच्छास्त्राभसंतुष्टो हृन्द्वातीतो विमत्सरः ।  
 समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥  
 गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥  
 ब्रह्मार्पणं ब्रह्मा हविर्ब्रह्माग्नौ ब्रह्मणा ऊतं ।  
 ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥  
 दैवमेवापरे यज्ञं योगिनः पर्थुपासते ।  
 ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥  
 ओत्रादीनोन्द्रियाण्यन्ये संयमाग्निषु जुहति ।  
 शब्दादीन्विषयानन्येन्द्रियाग्निषु जुहति ॥ २६ ॥  
 सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।  
 आत्मसंयमयोगाग्नौ जुहति ज्ञानदोषिते ॥ २७ ॥  
 द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
 स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥  
 अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।  
 प्राणापानगतीं रूद्ध्वा प्राणायामपरायणाः ॥ २९ ॥  
 अपरे नियताहाराः प्राणान् प्राणेषु जुहति ।  
 सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥  
 यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।  
 नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरु सन्तमः ॥ ३१ ॥  
 एवं बद्धविधा यज्ञा वितता ब्रह्मणो मुखे ।  
 कर्मजान् विद्वितान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥  
 श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।  
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥  
 तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
 उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥  
 यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
 येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥



अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
 सर्वं ज्ञानप्रवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥  
 ययैधांसि समिद्धो ऽग्निर्भस्मसात्कुरुते ऽर्जुन ।  
 ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥  
 न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
 तत्स्वयंयोगसंसिद्धःकालेनात्मनिविन्दति ॥ ३८ ॥  
 श्रद्धावांस्तमते ज्ञानं तत्परः संयतेन्द्रियः ।  
 ज्ञानंलब्ध्वापरांशान्तिमचिरेणाधिगच्छति ॥ ३९ ॥  
 अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।  
 नायंलोको ऽस्तिनपरोनसुखंसंशयात्मनः ॥ ४० ॥  
 योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयं ।  
 आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥  
 तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।  
 हित्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥  
 इति श्रीभगवद्गीता० ज्ञानयोगो नाम चतुर्थो  
 अध्यायः

## LECTURE V.

॥ अर्जुन उवाच ॥

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।  
 यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितं ॥ १ ॥

॥ श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
 तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥  
 श्रेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।  
 निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते ॥ ३ ॥  
 सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
 एकमप्यास्थितः सम्यग्भयोर्विन्दते फलं ॥ ४ ॥

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
 एकं सांख्ययोगं च यः पश्यति स पश्यति ॥ ५ ॥  
 संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।  
 योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥  
 योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
 सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥  
 नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ।  
 पश्यन् शृण्वन् स्पृशन् जिघ्रस्नश्नन् गच्छन् स्वपन्  
 असन् ॥ ८ ॥

प्रलपन् विद्वज्जन् गृह्णन्निषन् निमिषन्नपि ।  
 इन्द्रियाणीन्द्रिय वर्तन्त इति धारयन् ॥ ९ ॥  
 ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।  
 लिप्यते न स पापेन पद्मपत्रमिवाम्बसा ॥ १० ॥  
 कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।  
 योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥  
 युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीं ।  
 अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥  
 सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
 नवद्वारे पुरे देहो नैव कुर्वन् न कारयन् ॥ १३ ॥  
 न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
 न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥  
 नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।  
 अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥  
 ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।  
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परं ॥ १६ ॥  
 तदबुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।  
 गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्भूतकल्मषाः ॥ १७ ॥  
 विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।  
 शुनि चैव अपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
 निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणिते स्थिताः ॥ १९ ॥  
 न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियं ।  
 स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥  
 बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखं ।  
 स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥  
 ये हि संस्पृश्या भोगा दुःखयोनय एव ते ।  
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥  
 शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।  
 कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३ ॥  
 योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।  
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥  
 लभन्ते ब्रह्मनिर्वाणमृषयः क्षोणकल्मषाः ।  
 हिनैश्च यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥  
 कामक्रोधवियुक्तानां यतीनां यतचेतसां ।  
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनां ॥ २६ ॥  
 स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भुवोः ।  
 प्राणापानौसमौकृतवानासाभ्यन्तरचारिणौ ॥ २७ ॥  
 यतेन्द्रियमनोबुद्धिर्मुनिर्भोक्षपरायणः ।  
 विमतेच्छाभयक्रोधोयःसदामुक्तएव सः ॥ २८ ॥  
 भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।  
 सुहृदंसर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥  
 इति श्रीभगवद्गीता ० कर्मसंन्यासयोगो नाम  
 पञ्चमोऽध्यायः

### LECTURE VI.

॥ श्रीभगवानुवाच ॥

अगाधितः कर्मफलं कार्यं कर्म करोति यः ।  
 स संन्यासी च योगी च न निरर्घिनोश्च क्वचित् ॥ १ ॥

यं संन्यासमिति प्राकुर्योगं तं विद्धि पाण्डव ।  
 न ह्यसंन्यस्तसंकल्पो योगो भवति कश्चन ॥ २ ॥  
 आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।  
 योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥  
 यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
 सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥  
 उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥  
 बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।  
 अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥  
 जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।  
 शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥  
 ज्ञानविज्ञानवृत्तात्मा कूटस्थो विजितेन्द्रियः ।  
 युक्त इत्युच्यते योगी समलोष्टाश्मकाङ्गुनः ॥ ८ ॥  
 सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
 साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥  
 योगी युज्येत सततमात्मानं रहसि स्थितः ।  
 एकाकी यतचित्तात्मानिराशोरपरिग्रहः ॥ १० ॥  
 शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरं ॥ ११ ॥  
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥  
 समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।  
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥  
 प्रशान्तात्मा विगतभोर्ब्रह्मचारिव्रते स्थितः ।  
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥  
 युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥  
 नात्यश्रितस्तु योगोऽस्ति न चैकान्तमनश्चतः ।  
 न चातिस्वप्नशीलस्य जायते नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
 युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥  
 यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।  
 निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥  
 यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।  
 योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥  
 यत्रोपरमते चित्तं निरुद्धं योगसेवया ।  
 यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥  
 सुखमात्यन्तिकं यत्तदबुद्धिपाक्षमतीन्द्रियं ।  
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥  
 यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
 यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥  
 तं विद्यादुःखसंयोगवियोगं योगसंज्ञितं ।  
 स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥  
 संकल्पप्रभशान् कामांस्त्यक्त्वा सर्वानशेषतः ।  
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥  
 शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
 आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥  
 यतो यतो निश्चरति मनश्चञ्चलमस्थिरं ।  
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥  
 प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमं ।  
 उपैति शान्तरजसं ब्रह्मभूतमकल्मषं ॥ २७ ॥  
 युञ्जन्नेवं सदात्मानं योगो विगतकल्मषः ।  
 सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥  
 सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥  
 यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥  
 सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
 सर्वथा वर्तमानो ऽपि स योगो मयि वर्तते ॥ ३१ ॥

आत्मौपन्येन सर्वत्र समं पश्यति यो ऽर्जुन ।  
 सुखं वा यदि वा दुःखं स योगो परमो मतः ॥ ३२ ॥

॥ अर्जुन उवाच ॥

यो ऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।  
 एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिरां ॥ ३३ ॥  
 चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढं ।  
 तस्याहं निग्रहं मन्ये वायोरिव सुदुष्कारं ॥ ३४ ॥

॥ श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुर्निग्रहं चलं ।  
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥  
 असंयतात्मना योगो दुष्प्राप इति मे मतिः ।  
 वश्यात्मना तु यतता शक्यो ऽवाप्तुमुपायतः ॥ ३६ ॥

॥ अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो योगाश्चलितमानसः ।  
 अप्राप्ययोगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥  
 कश्चिन्नोभयविभ्रष्टश्छिन्नाश्रमिव नश्यति ।  
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥  
 एत न्मे संशयं कृष्ण ह्येतुमर्हस्यशेषतः ।  
 त्वदन्यः संशयस्यास्य ह्येता न ह्युपपद्यते ॥ ३९ ॥

॥ श्रीभगवानुवाच ॥

पार्थ नैवेह नामुच्य विनाशस्तस्य विद्यते ।  
 न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥  
 प्राप्य पुण्यकृतां लोकानुषित्वा शान्तिं समाः ।  
 शुचीनां श्रीमतां गेहे योगभृष्टो ऽभिजायते ॥ ४१ ॥  
 अथ वा यो विनाशेन कुले भवति धीमतां ।  
 एतद्भि दुर्लभतरं लोके जन्म यदीदृशं ॥ ४२ ॥

तच्च तं बुद्धिसंयोगं लभते पौर्वदैहिकं ।  
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥  
 पूर्वाभ्यासेन तेनैव हियते ह्यवशो ऽपि सः ।  
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥  
 प्रयत्नाद्यतमानस्तु योगो संशुद्धकिस्त्रिषः ।  
 अनेकजन्मसंसिद्धस्ततो याति परां गतिं ॥ ४५ ॥  
 तपस्त्रिभ्योऽधिको योगीज्ञानिभ्योऽपिमतोऽधिकः ।  
 कर्मिभ्यश्चाधिको योगीतस्माद्योगीभवार्जुन ॥ ४६ ॥  
 योगिनानामपि सर्वेषां मद्गतेनान्तरात्मना ।  
 श्रद्धावान्भजतेयो मां समेयुक्ततमो मतः ॥ ४७ ॥  
 इति श्रीभगवद्गीता० आत्मसंयमयोगो नाम  
 षष्ठोऽध्यायः

### LECTURE VII.

॥ श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।  
 असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥  
 ज्ञानं ते ऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।  
 यज्ज्ञात्वा नेह भूयो ऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥  
 मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।  
 यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥  
 भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
 अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥  
 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां ।  
 जीवभूतां महाबाहो यद्येदं धार्यते जगत् ॥ ५ ॥  
 एतद्योनीनि भूतानि सर्वाणोत्पत्पधारय ।  
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥  
 मत्तः परतरं नान्यत किञ्चिदस्ति धनञ्जय ।  
 मयि सर्वमिदं प्रोक्तं श्रुत्वा मणिगणा इव ॥ ७ ॥

रसो ऽहमसु कौन्तेय प्रभास्त्रि शशिसूर्ययोः ।  
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥  
 पुण्यो गन्धः पृथिव्यां च तेजश्चास्त्रि विभावसौ ।  
 जीवनं सर्वभूतेषु तपश्चास्त्रि तपस्त्रिषु ॥ ९ ॥  
 बीजं मां सर्वभूतानां विद्धि पार्थ सनातनं ।  
 बुद्धिर्बुद्धिमतामस्त्रि तेजस्तेजस्विनामहं ॥ १० ॥  
 बलं बलवतां चाहं कामरागविवर्जितं ।  
 धर्माविरुद्धो भूतेषु कामो ऽस्त्रि भरतर्षभ ॥ ११ ॥  
 येचैव सात्विका भावाराजसा क्षमसाश्च ये ।  
 मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥  
 त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
 मोहितं नाभिजानाति मामेभ्यः परमव्ययं ॥ १३ ॥  
 दैवो ह्येषा गुणमयो मम माया दुरत्यया ।  
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥  
 न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।  
 माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥  
 चतुर्विधा भजन्ते मां जनाः सुकृतिनो ऽर्जुन ।  
 आर्त्तो जिज्ञासुरर्थार्थी ज्ञानोचभरतर्षभ ॥ १६ ॥  
 तेषां ज्ञानो नित्ययुक्त एकभक्तिर्विशिष्यते ।  
 प्रियो हि ज्ञानिनो ऽत्यर्थमहंसच्चममप्रियः ॥ १७ ॥  
 उदाराः सर्व एवैते ज्ञानो त्वात्मेव मे मतं ।  
 आस्थितः स ह्युक्तात्मा मामेवानुत्तमां गतिं ॥ १८ ॥  
 बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।  
 वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥  
 कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्ते ऽन्यदेवताः ।  
 तंतं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥  
 यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
 तस्य तस्य चलां श्रद्धां तामेव विदधा म्यहं ॥ २१ ॥  
 स तथा श्रद्धया युक्तस्तस्याराधनमोहते ।  
 लभते च ततः कामान्मयैव विहितान्हितान् ॥ २२ ॥

अन्तवत् तु फलं तेषां तद्भवत्यल्पचेतसां ।  
 देवान्देवयजोयान्तिमद्भक्तायान्तिमामपि ॥२३॥  
 अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।  
 परंभावमजानन्तो ममाव्ययमनुत्तमं ॥ २४ ॥  
 नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।  
 मूढोऽयं नाभिजानातिलोको मामजमव्ययं ॥२५॥  
 वेदाहं समतीतानि वर्तमानानि चार्जुन ।  
 भविष्याणि च भूतानि मां तु वेदन कश्चन ॥ २६ ॥  
 इच्छाद्देषसमुत्थेन द्वन्द्वमोहेन भारत ।  
 सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥  
 येषां त्वन्तर्गतं पापं जनानां पुण्यकर्मणां ।  
 तेहन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥  
 ज्ञानमरणमोक्षाय मामाश्रित्य यतन्ति ये ।  
 ते ब्रह्मा तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलं ॥२९॥  
 साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥  
 इति श्रीभगवद्गीता० विज्ञानयोगो नाम  
 सप्तमोऽध्यायः

## LECTURE VIII.

॥ अर्जुन उवाच ॥

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।  
 अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥  
 अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।  
 प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

॥ श्रीभगवानुवाच ॥

अक्षरं ब्रह्म परमं सभावोऽध्यात्ममुच्यते ।  
 भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतं ।  
 अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥  
 अन्तकाले च मामेव स्मरन् मुक्ताकलेवरं ।  
 यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥  
 यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरं ।  
 तं तमेवैति कौन्तेय सदा तद्भावभाषितः ॥ ६ ॥  
 तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।  
 मय्यर्पितमनो बुद्धिर्मामेवैष्यत्यसंशयः ॥ ७ ॥  
 अभ्यासयोगयुक्तेन चेतसानान्यगामिना ।  
 परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥  
 कविं पुराणमनुशासितारम्  
 अणोरणीयांसमनुस्मरेद्यः ।  
 सर्वस्य धातारमचिन्त्यरूपम्  
 आदित्यवर्णं तमसः परस्मात् ॥ ९ ॥  
 प्रयाणकाले मनसाचलेन  
 भक्त्या युक्तो योगबलेन चैव ।  
 भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्  
 स तं परं पुरुषमुपैति दिव्यं ॥ १० ॥  
 यदक्षरं वेदविदो वदन्ति  
 विशन्ति यद्यतयो वीतरागाः ।  
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
 तत् ते पदं संयच्छेण प्रवक्ष्ये ॥ ११ ॥  
 सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।  
 मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणां ॥१२॥  
 ओमित्ये काक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।  
 यः प्रयातित्यजनदेहं स याति परमां गतिं ॥ १३ ॥  
 अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
 तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥  
 मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतं ।  
 नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

आब्रह्मबुधनालोकाः पुनरावर्तिनो ऽर्जुन ।  
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥  
 सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः  
 रात्रियुगसहस्रान्तांते ऽहोरात्रविदो जनाः ॥ १७ ॥  
 अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहराम्ने ।  
 रात्र्यामने प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥  
 भूतयामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
 रात्र्यामने ऽवशः पार्थ प्रभवत्यहराम्ने ॥ १९ ॥  
 परस्मिन्नात् तु भावो ऽन्यो ऽव्यक्तो व्यक्तात् सना  
 तनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥  
 अव्यक्तो ऽक्षर इत्युक्तस्तमाहुः परमां गतिं ।  
 यं प्राप्य न निवर्तन्ते तद्दाम परमं मम ॥ २१ ॥  
 पुरुषः स परः पार्थ भक्त्या लब्धस्त्वनन्यथा ।  
 यस्यान्तास्थानि भूतानि येन सर्वमिदं ततं ॥ २२ ॥  
 यच्च काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।  
 प्रयातायान्तितकालं वक्ष्यामि भरतर्षभ ॥ २३ ॥  
 अभिज्जोतिरहः शुक्रः षण्मासा उत्तरायणं ।  
 तच्च प्रयाता गच्छन्ति ब्रह्मा ब्रह्मविदो जनाः  
 ॥ २४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनं ।  
 तच्च चान्द्रमसं ज्योतिर्योषी प्राप्य निवर्तते ॥ २५ ॥  
 शुक्रकृष्णे गतो ह्येते जगतः शाश्वते मते ।  
 एकथा यात्यनावृत्तिमन्यथावर्तते पुनः ॥ २६ ॥  
 नैते ह्यती पार्थ जानन् योगी मुह्यति कश्चन ।  
 तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥  
 वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत् पुण्यफलं प्रदिष्टं ।

अत्येति तत् सर्वमिदं विदित्वा

योगी परं स्थानमुपैति पार्थ ॥ २८ ॥

इति श्रीभगवद्गीता • अधरपरब्रह्मयोगो नाम  
 अष्टमो अध्यायः

## LECTURE IX.

॥ श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।  
 ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसे ऽग्रभात्  
 ॥ १ ॥

रात्रविद्या राजगुह्यं पवित्रमिदमुत्तमं ।  
 प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययं ॥ २ ॥  
 अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।  
 अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥  
 मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥  
 न च मत्स्थानि भूतानि पश्य मे योगमैश्वरं ।  
 भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥  
 यथाकाशस्थितो नित्यं वायुः सर्वत्र नो महान् ।  
 तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥  
 सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामकीं ।  
 कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहं ॥ ७ ॥  
 प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः  
 भूतापममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥  
 न च मां तानि कर्माणि निबध्नन्ति धनंजय ।  
 उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥  
 मयाध्यक्षेण प्रकृतिः स्रज्यते सचराचरं ।  
 हेतुमानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥  
 अवजानन्ति मां मूढा मानुषीं तनुमाश्रितं ।  
 परं भावमजानन्तो मम भूतमहेश्वरं ॥ ११ ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।  
 राक्षसीमासुरोच्चैव प्रकृतिमोहिनीं श्रिताः ॥१२॥  
 महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।  
 भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययं ॥१३॥  
 सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।  
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥  
 ज्ञानयज्ञेन चाप्यग्रे यजन्तो मामुपासते ।  
 एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखं ॥१५॥  
 अहं कर्तुरहं यज्ञः स्वधाहमहमौषधं ।  
 मन्त्रो ऽहमहमेवाज्यमहमग्निरहं ऊतं ॥१६॥  
 पिताहमस्य जगतो माता धाता पितामहः ।  
 वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥१७॥  
 नतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
 प्रभवः प्रलयः स्थानं निधानं बीजमव्ययं ॥१८॥  
 तपाय्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।  
 अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥  
 चैविद्या मां सोमपाः पूतपापा  
 यज्ञैरिष्ट्वा स्वर्गंति प्रार्थयन्ते ।  
 ते पुण्यमासाद्य सुरेन्द्रलोकम्  
 अग्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥  
 ते तं भुङ्क्ता स्वर्गलोकं विशालं  
 क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
 एवं च ब्रह्मधर्ममनुप्रपन्ना  
 नतानतं कामकामा लभन्ते ॥२१॥  
 अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥२२॥  
 ये ऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।  
 ते ऽपि मामेव कीर्तेय यजन्त्यविधिपूर्वकं ॥२३॥  
 अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।  
 न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।  
 भूतानियान्तिभूतेज्यायान्तिमद्याजिनो ऽपि मां  
 ॥२५॥  
 यच्च पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।  
 तदहं भक्त्युपहतमग्नाभिप्रयतात्मनः ॥२६॥  
 यत् करोषि यदग्रासि यज्जुहोषि दंदासि यत् ।  
 यत् तपस्यसि कीर्तेय तत् कुरुष्व मदर्पणं ॥२७॥  
 शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।  
 संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥  
 समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः ।  
 ये भजन्ति तृप्ता भक्त्या मयिते तेषु चाप्यहं ॥२९॥  
 अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।  
 साधुरेव समन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥  
 क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निवच्छति ।  
 कीर्तेयप्रतिजानीहिनमेभक्तः प्रणश्यति ॥३१॥  
 मां हि पार्थ व्यपाथित्य ये ऽपि स्युः पापयोगतः ।  
 स्त्रियो वैश्यास्तथा शूद्रास्तो ऽपि यान्ति परां गतिं  
 ॥३२॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।  
 अनित्यमसुखं लोकमिमं प्राप्य भजस्व मां ॥३३॥  
 मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु ।  
 मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥३४॥  
 इति श्रीभगवद्गी० राजविद्याराजमुक्तायोगो  
 नाम नवमो ऽध्यायः

## LECTURE X.

॥ श्रीभगवानुवाच ॥

भूय एव महाबाहो शृणु मे परमं वचः ।  
 यत्ते ऽहं प्रीयमाणावबक्ष्यामि हितकाम्यया ॥१॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
 अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥  
 यो मामजमनादिं च वेत्ति लोकमहेश्वरं ।  
 असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥  
 बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।  
 सुखं दुःखं भवो ऽभावो भयं चाभयमेव च ॥ ४ ॥  
 अहिंसा समता तुष्टिस्तपो दानं यशो ऽयशः ।  
 भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥  
 महर्षयः सप्त पूर्वं चत्वारो मनवस्तथा ।  
 मद्भावामानसाजातायेषां लोकदमाः प्रजाः ॥ ६ ॥  
 एतां विभूतिं योमं च मम यो वेत्ति तत्त्वतः ।  
 सो ऽविकल्मेन योगेन युज्यते नात्र संशयः ॥ ७ ॥  
 अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
 इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥  
 मञ्चिता मद्गतप्राणा बोधयन्तः परस्परं ।  
 कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥  
 तेषां सततयुक्तानां भजतां प्रीतिपूर्वकं ।  
 ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥  
 तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।  
 नाशयाम्यात्मभावस्थो ज्ञानदोषेन भास्वता ॥ ११ ॥

॥ अर्जुन उवाच ॥

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।  
 पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुं ॥ १२ ॥  
 आऊरुवामृषयः सर्वे देवर्षिर्नारदस्तथा ।  
 असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥  
 सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।  
 न हिते भगवन्व्याक्तिविदुर्देवानदानवाः ॥ १४ ॥  
 स्वयमेवात्मनात्मानं वेत्स्य त्वं पुरुषोत्तम ।  
 भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।  
 याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥  
 कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।  
 केषुकेषु च भावेषु चिन्तयो ऽसि भगवन्मया ॥ १७ ॥  
 विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।  
 भूयः कथय तन्निर्दिष्टं शृण्वतो नास्ति मे ऽमृतं ॥ १८ ॥

॥ श्रीभगवानुवाच ॥

इन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।  
 प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥  
 अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
 अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥  
 आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।  
 मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥  
 वेदानां सामवेदो ऽस्मि देवानामस्मि वासवः ।  
 इन्द्रियाणां मनसास्मि भूतानामस्मि चेतना ॥ २२ ॥  
 रुद्राणां शङ्करश्चास्मि विक्तेषो यक्षरक्षसां ।  
 वसूनां पावकश्चास्मि मेरुः शिखरिणामहं ॥ २३ ॥  
 पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिं ।  
 सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥  
 महर्षीणां भृगुरहं गिरामस्येकमक्षरं ।  
 यज्ञानां जपयज्ञो ऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।  
 गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥  
 उच्चैः श्वसन्मन्थानां विद्धि माममृतोद्भवं ।  
 ऐरावतं गजेन्द्राणां नराणां च नराधिपं ॥ २७ ॥  
 आयुधानामहं वज्रं धेनूनामस्मि कामधुक ।  
 प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥



अनन्तश्चास्मि नागानां वरुणो यादसामहं ।  
 पितृणामर्यमा चास्मि यमः संयमतामहं ॥ २९ ॥  
 प्रल्हादश्चास्मि दैत्यानां कालः कलयतामहं ।  
 मृगाणांचमृगेन्द्रोऽहंबैनतेयश्चपक्षिणां ॥ ३० ॥  
 पवनः पवतामस्मि रामः शस्त्रभृतामहं ।  
 शृषाणांमकरश्चास्मिस्रोतसामस्मिजान्हवी ॥ ३१ ॥  
 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।  
 अध्यात्मविद्याविद्यानांवादःप्रवदतामहं ॥ ३२ ॥  
 अक्षराणामकारो ऽस्मि इन्द्रः सामासिकस्य च ।  
 अहमेवाक्षयःकालोधाताहंविश्वतोमुखः ॥ ३३ ॥  
 मयुः सर्वहरश्चाहमुद्भवश्च भविष्यतां ।  
 कीर्त्तिःश्रीर्वाक्कुमारोणांस्मृतिर्मेधाधृतिःश्रमा ॥ ३४ ॥  
 बृहत्साम तथा साक्षां गायत्री ह्यन्दसामहं ।  
 मासानांमर्गशीर्षोऽहंक्षतूनांकुसुमाकरः ॥ ३५ ॥  
 द्यूतं हलयतामस्मि तेजस्तेजस्विनामहं ।  
 जयोऽस्मिद्व्यवसायोऽस्मिसत्त्वंसत्त्ववतामहं ॥ ३६ ॥  
 वृष्णीनां वासुदेवो ऽस्मि पाण्डवानां धनंजयः ।  
 मुनीनामप्यहं व्यासःकवीनामुशनाः कविः ॥ ३७ ॥  
 दण्डो दमयतामस्मि नोतिरस्मि जिगोषतां ।  
 मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहं ॥ ३८ ॥  
 यश्चापि सर्वभूतानां बीजं तदहमर्जुन ।  
 नतदस्तिविनायत्स्यान्मयाभूतंचराचरं ॥ ३९ ॥  
 नान्तो ऽस्ति मम दिव्यानां विभूतीनां परंतप ।  
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥  
 यद्यद्विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ।  
 तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवं ॥ ४१ ॥  
 अथ वा ब्रह्मैतेन किं ज्ञानेन तवार्जुन ।  
 विष्टभ्याहमिदंकृत्स्नमेकांशेनस्थितोजगत् ॥ ४२ ॥  
 इति श्रीभगवद्गीता० विभूतियोगो नाम  
 दशमोऽध्यायः

## LECTURE XI.

॥ अर्जुन उवाच ॥

मदनुग्रहाय परं गुह्यमध्यात्मसंज्ञितं ।  
 यत् त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥  
 भवव्यथी हि भूतानां श्रुतौ विस्तरशो मया ।  
 त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययं ॥ २ ॥  
 एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।  
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥  
 मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।  
 योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययं ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशो ऽथ सहस्रशः ।  
 नानाविधानिदिव्यानिनानावर्णाकृतोनिच ॥ ५ ॥  
 पश्यादित्यान् वस्तून् रुद्रानश्विनौ मरुतस्तथा ।  
 बह्वन्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥  
 इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरं ।  
 मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ७ ॥  
 न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।  
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरं ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।  
 दर्शयामास पार्थाय परमं रूपमैश्वरं ॥ ९ ॥  
 अनेकवक्त्रनयनमनेकाङ्गुतदर्शनं ।  
 अनेकदिव्याभरणं दिव्यानेकोद्यतायुधं ॥ १० ॥  
 दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनं ।  
 सर्वाश्चर्यमयं दीप्तमनन्तं विश्वतोमुखं ॥ ११ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।  
 यदिभाःसदृशीसास्याज्ञासस्तस्यमहात्मनः ॥ १२ ॥  
 तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।  
 अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥  
 ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।  
 प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

॥ अर्जुन उवाच ॥

पश्यामि देवांस्तव देव देहे  
 सर्वांस्तथा भूतविशेषसंघान् ।  
 ब्रह्माणमीशं कमलासनस्थं  
 ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥  
 अनेकबाहूदरवक्त्रनेत्रं  
 पश्यामि त्वां सर्वतोऽनन्तरूपं ।  
 नान्तं न मध्यं न पुनस्तवादिं  
 पश्यामि विश्वेश्वर विश्वरूपं ॥ १६ ॥  
 किरीटिनं गदिनं चक्रिणं च  
 तेजोराशिं सर्वतो दीप्तिमन्तं ।  
 पश्यामि त्वां दुर्निरोक्ष्यं समन्ताद्  
 दीप्तानलार्कद्युतिमप्रमेयं ॥ १७ ॥  
 त्वमक्षरं परमं वेदितव्यं  
 त्वमस्य विश्वस्य परं निधानं ।  
 त्वमव्ययः शाश्वतधर्मगोप्ता  
 सनातनरत्नं पुरुषो मतो मे ॥ १८ ॥  
 अनादिमध्यान्तमनन्तवीर्यम्  
 अनन्तबाहुं शशिसूर्यनेत्रं ।  
 पश्यामि त्वां दीप्तज्ज्वालाशवक्त्रं  
 स्वतेजसा विश्वमिदं तपन्तं ॥ १९ ॥  
 द्यावापृथिव्योरिदमन्तरं हि  
 व्याप्तं त्वैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं  
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥  
 अमो हि त्वां सुरसंघा विशन्ति  
 केचिद्भोताः प्राञ्जलयो गृणन्ति ।  
 स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः  
 क्षणन्ति त्वां क्षतिभिः पुष्कलाभिः ॥ २१ ॥  
 रुद्रादित्या वसवो ये च साध्या  
 विश्वेऽश्विनौ महतश्चोष्णपाश्व ।  
 गन्धर्वयक्षाःसुरसिद्धसंघा  
 बोध्यन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥  
 रूपं महत् ते वज्रवक्त्रनेत्रं  
 महाबाहोवज्रबाहू हृषादं ।  
 बहूदरं वज्रदंष्ट्राकरालं  
 दृष्ट्वा लोकाः प्रव्यथितास्तथाहं ॥ २३ ॥  
 नभःस्पृशं दीप्तमनेकवर्णं  
 व्यात्ताननं दीप्तविशालनेत्रं ।  
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा  
 धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥  
 दंष्ट्राकरालानि च ते मुखानि  
 दृष्ट्वैव कालानलसंनिभानि ।  
 दिशो न जाने न लभे च शर्म  
 प्रसीद देवेश जगन्निवास ॥ २५ ॥  
 अमो च त्वां धृतराष्ट्रस्य पुत्राः  
 सर्वे सहैवावनिपालसंघैः ।  
 भीष्मो द्रोणः सूतपुत्रस्तथासौ  
 सहास्रदीपैरपि योधमुल्लैः ॥ २६ ॥  
 वक्त्राणि ते त्वरमाणा विशन्ति  
 दंष्ट्राकरालानि भयानकानि ।  
 केचिद्विलम्बा दशनान्तरेषु  
 संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नादीनां बहवो ऽम्बुवेगाः  
 समुद्रमेवाभिमुखा द्रवन्ति ।  
 तथा तवामी नरलोकवीरा  
 विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥  
 यथा प्रदीपं ज्वलनं पतङ्गा  
 विशन्ति नाशाय समुद्रवेगाः ।  
 तथैव नाशाय विशन्ति लोकास्  
 तथापि वक्त्राणि समुद्रवेगाः ॥ २९ ॥  
 लोलिह्यसे यसमानः समन्ताल  
 लोकान् समयान् वदनैर्ज्वलद्भिः ।  
 तेजोभिरापूर्य जगत् समग्रं  
 भासस्तवोपाः प्रतर्पन्ति विष्णो ॥ ३० ॥  
 आख्याहि मे को भवानुग्रहो  
 नमो ऽस्तु ते देववर प्रसीद ।  
 विज्ञातुमिच्छामि भवन्तमाद्यं  
 न हि प्रजानामि तव प्रवृत्तिं ॥ ३१ ॥

॥ श्रीभगवानुवाच ॥

कालो ऽस्मि लोकक्षयकृत् प्रवृद्धो  
 लोकान् समार्हतुमिह प्रवृत्तः ।  
 ऋते ऽपि त्वां न भविष्यन्ति सर्वे  
 ये ऽवस्थिताः प्रत्यनोकेषु योधाः ॥ ३२ ॥  
 तस्मात् त्वमुत्तिष्ठ यशो लभस्व  
 जित्वा शत्रून् भुङ्क्व राज्यं समृद्धं ।  
 मयैवैते निहताः पूर्वमेव  
 निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥  
 द्रोणं च भीष्मं च जयद्रथं च  
 कर्णं तथान्यान्पि योधवीरान् ।  
 मया हतांस्त्वं जहि मा व्यथिष्ठा  
 युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

॥ संजय उवाच ॥

एतच्छ्रुत्वा वचनं केशवस्य  
 कृताञ्जलिर्बेपमानः किरीटो ।  
 नमस्कृत्वा भूय एवाह कृष्णं  
 सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

॥ अर्जुन उवाच ॥

स्थाने हृषीकेश तव प्रकीर्त्या  
 जगत् प्रहृष्यत्यनुरज्यते च ।  
 रक्षांसि भीतानि दिशो द्रवन्ति  
 सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥  
 कस्माच्च ते न नमेरन् महात्मन्  
 गरीयसे ब्रह्मणो ऽप्यादिकर्त्रे ।  
 अनन्त देवेश जगन्निवास  
 त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥  
 त्वमादिदेवः पुरुषः पुराणस्  
 त्वमस्य विश्वस्य परं निधानं ।  
 वेत्तासि वेद्यं च परं च धाम  
 त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥  
 वायुर्धर्मो ऽग्निर्वरुणः शशाङ्कः  
 प्रजापतिस्त्वं प्रपितामहश्च ।  
 नमो नमस्ते ऽस्तु सहस्रकृत्  
 पुनश्च भूयो ऽपि नमो नमस्ते ॥ ३९ ॥  
 नमः पुरस्तादयं पृष्ठतस्ते  
 नमो ऽस्तु ते सर्वत एव सर्व ।  
 अनन्तवीर्यामित विक्रमस्त्वं  
 सर्वं समाप्नोषि ततो ऽसि सर्वः ॥ ४० ॥  
 सखेति मत्वा प्रसभं यदुक्तं  
 हे कृष्ण हे यादव हे सखेति ।

अज्ञानता महिमानं तवेमं  
 मया प्रसादात् प्रणयेन वापि ॥ ४१ ॥  
 यच्चावहासार्थमसत्कृतो ऽसि  
 विहारशय्यासनभोजनेषु ।  
 एको ऽयं वाप्यच्युत तत्समक्षं  
 तत् क्षामये त्वामहमप्रमेयं ॥ ४२ ॥  
 पितासि लोकस्य चराचरस्य  
 त्वमस्य पूज्यश्च गुरोर्गरीयान् ।  
 न त्वत्समो ऽस्त्यभ्यधिकं कुतो ऽन्यो  
 लोकत्रये ऽप्यप्रतिमप्रभावः ॥ ४३ ॥  
 तस्मात् प्रणम्य प्रणिधाय कायं  
 प्रसादये त्वामहमोशमीड्यं ।  
 पितेव पुत्रस्य सखेव सख्युः  
 प्रियः प्रियायार्हसि देव सोढुं ॥ ४४ ॥  
 अदृष्टपूर्वं हृषितो ऽस्मि दृष्ट्वा  
 भयेन च प्रव्यथितं मनो मे ।  
 तदेव मे दर्शय देव रूपं  
 प्रसीद देवेश जगन्निवास ॥ ४५ ॥  
 किरीटिनं गदिनं चक्रहस्तम्  
 इच्छामि त्वां द्रष्टुमहं तथैव ।  
 तेनैव रूपेण चतुर्भुजेन  
 सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥  
 ॥ श्रीभगवानुवाच ॥  
 मया प्रसन्नेन तवार्जुनेदं  
 रूपं परं दर्शितमात्मयोगात् ।  
 तेजोमयं विश्वमनन्तमाद्यं  
 यन्मे त्वदन्येन न दृष्टपूर्वं ॥ ४७ ॥  
 न वेदयज्ञाध्ययनैर्न दानैर्  
 न च क्रियाभिर्न तपोभिर्ययैः ।

एवरूपः शक्य अहं नृलोके  
 द्रष्टुं त्वदन्येन कुरुप्रबोर ॥ ४८ ॥  
 मा ते व्यथा मा च विमूढभावो  
 दृष्ट्वा रूपं घोरमोदृङ्क्षमेदं ।  
 व्यपेतभोः प्रीतमनाः पुनस्त्वं  
 तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥  
 ॥ संजय उवाच ॥  
 इत्यर्जुनं वासुदेवस्ततोऽक्वा  
 स्वकं रूपं दर्शयामास भूयः ।  
 आश्वासयामास च भीतमेनं  
 भूत्वा पुनः सौम्यवर्णमहात्मा ॥ ५० ॥  
 ॥ अर्जुन उवाच ॥  
 दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।  
 इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥  
 ॥ श्रीभगवानुवाच ॥  
 सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।  
 देवा अप्यस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥ ५२ ॥  
 नाहं वेदैर्न तपसा न दानेन न चेज्यया ।  
 शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥  
 भक्त्या त्वनन्यया शक्य अहमेवंविधो ऽर्जुन ।  
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥  
 मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।  
 निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥  
 इति श्रीभगवद्गोता० विश्वरूपदर्शनं नाम  
 एकदशोऽध्यायः

## LECTURE XII.

॥ अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।  
ये चाप्यक्षरमव्यक्तं तेषां के योगविन्तमाः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
अद्वया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥  
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवं ॥ ३ ॥  
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥  
क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसां ।  
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥  
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥  
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
भवामि नचिरात् पार्थ मय्यावेशितचेतसां ॥ ७ ॥  
मय्येव मन आधत्स्व मयि बुद्धिं निवेश्य ।  
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥  
अर्वाचिन्तं समाधातुं न शक्नोषि मयि स्थिरं ।  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥  
अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥  
अथैतदप्यशक्नो ऽसि कर्तुं मद्योगमाश्रितः ।  
सर्वं कर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥  
येषो हि ज्ञानमभ्यासाज्ज्ञानात्ध्यानं विशिष्यते ।  
ध्यानात् कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरं  
॥ १२ ॥

अद्वैता सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥  
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥  
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥  
अनपेक्षः शुचिर्दक्ष उदासीनो मतव्ययः ।  
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥  
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥  
समः शत्रौ च मित्रे च तथा मानापमानयोः ।  
शोतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥  
तुल्यनिन्दास्तुतिर्मनो संतुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥ १९ ॥  
ये तु धर्म्यामृतमिदं यद्योक्तं पर्युपासते ।  
अदधाना मत्परमाभक्तास्ते ऽतीव मे प्रियाः ॥ २० ॥  
इति श्रीभगवद्गीता० भक्तियोगो नाम द्वादशो  
ऽध्यायः

## LECTURE XIII.

॥ श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥ १ ॥  
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज्ज्ञानं मतं मम ॥ २ ॥  
तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।  
स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥ ३ ॥  
अक्षिर्भवेज्ज्वालो ज्योतिर्हृन्दीर्घा विविधैः पृथक् ।  
ब्रह्मसूत्रपदैस्त्वैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।  
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥  
 इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।  
 एतत् क्षेत्रं समासेन सविकारमुदाहृतं ॥ ६ ॥  
 अमानित्वमर्दाश्रित्वमहिंसा क्षान्तिरार्जवं ।  
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥  
 इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।  
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनं ॥ ८ ॥  
 असक्तिरनभिषङ्गः पुत्रदारगृहादिषु ।  
 नित्यं च समश्चित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥  
 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
 विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥  
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थं दर्शनं ।  
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥  
 ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वा मृतमश्नुते ।  
 अनादिमत् परं ब्रह्म न सत् तन्नासदुच्यते ॥१२॥  
 सर्वतः पाणिपादं तत् सर्वतोऽक्षि शिरोमुखं ।  
 सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥  
 सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविषर्जितं ।  
 असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥  
 बहिरन्तश्च भूतानामचरं चरमेव च ।  
 सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥  
 अविभक्तं च भूतेषु विभक्तमिव च स्थितं ।  
 भूतभर्तृ च तज्ज्ञेयं प्रसिष्णु प्रभविष्णु च ॥ १६ ॥  
 ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
 ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितं ॥१७॥  
 इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।  
 मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥  
 प्रकृतिं पुरुषं चैव विध्यनादौ उभावपि ।  
 विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।  
 पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥  
 पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।  
 कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१॥  
 उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।  
 परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २२ ॥  
 य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।  
 सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।  
 अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥  
 अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।  
 तेऽपि चातितरन्त्येवमृत्युं श्रुतिपरायणाः ॥ २५ ॥  
 यावत् संजायते किञ्चित् सत्त्वं स्थावरजङ्गमं ।  
 क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ २६ ॥  
 समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं ।  
 विनश्यत्स्वविनश्यन्तं यः पश्यति सपश्यति ॥ २७ ॥  
 समं पश्यन् हि सर्वत्र समवस्थितमोक्षरं ।  
 न हिनस्त्यात्मानात्मानं ततो याति परांगतिं ॥ २८ ॥  
 प्रकृत्यैव तु कर्माणि क्रियमाणानि सर्वशः ।  
 यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥  
 यदा भूतपृथग्भावमेकस्थमनुपश्यति ।  
 तदा एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥  
 अनादित्वा त्रिगुणत्वात् परमात्मायमव्ययः ।  
 शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

यथा सर्वगतं सौहृद्यादाकाशं नोपलिप्यते ।  
 सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥  
 यथा प्रकाशयत्येकः कुत्सं लोकमिदं रविः ।  
 क्षेत्रं क्षेत्रो तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परं ॥३४॥  
इति श्रीभगवद्गीता० क्षेत्रक्षेत्रज्ञविभागयोगो  
नाम चतुर्दशोऽध्यायः

#### LECTURE XIV.

॥ श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमं ।  
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥  
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।  
सर्वेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥  
मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहं ।  
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥  
सर्वयोनिषु कौन्तेय मूर्तेयः संभवन्ति याः ।  
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥  
सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।  
निबध्नन्ति महाबाहो देहे देहिनमव्ययं ॥ ५ ॥  
तच्च सत्त्वं निर्मलत्वात् प्रकाशकमनामयं ।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥  
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवं ।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनं ॥ ७ ॥  
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनां ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥  
सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥  
रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।  
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥  
सर्वदारेषु देहेऽस्मिन् प्रकाश उपजायते ।  
ज्ञानं यदा तदा विद्याद्विबुधं सत्त्वमित्युत ॥११॥

लोभः प्रवृत्तिरारब्धः कर्मणामश्रमः स्पृहा ।  
रजस्येतानि जायन्ते विबुधे भरतर्षभ ॥ १२ ॥  
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।  
तमस्येतानि जायन्ते विबुधे कुरुनन्दन ॥ १३ ॥  
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।  
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥१४॥  
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।  
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥  
कर्मणः सुकृतस्याहुः सात्विकनिर्मलफलं ।  
रजसक्तुं फलं दुःखमज्ञानं तमसः फलं ॥ १६ ॥  
सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।  
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥  
उर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्था अधोगच्छन्ति तामसाः ॥१८॥  
नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥  
गुणानेतानतीत्य चीन् देहो देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

॥ अर्जुन उवाच ॥

कैर्लिङ्गैस्तीन् गुणानेतानतीतो भवति प्रभो ।  
किमाचारः कथं चैतांस्तीन् गुणानतिवर्तते ॥२१॥

॥ श्रीभगवानुवाच ॥

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
न देष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥  
उदासीनवदासीनो गुणैर्यो न विचास्यते ।  
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥  
समदुःखसुखः स्वस्थः समलोष्टाश्नकाङ्क्षनः ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंयुतिः

॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।  
 सर्वारम्भपरित्यागो गुणातीतः स उच्यते ॥ २५ ॥  
 मां च यो ऽव्यभिचारेण भक्तियोगेन सेवते ।  
 सगुणान्समतीत्यैतान्ब्रह्मभूयायकल्पते ॥ २६ ॥  
 ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।  
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥  
 इति श्रीभगवद्गीता० गुणत्रयविभागयोगो  
 नाम चतुर्दशोऽध्यायः

### LECTURE XV.

॥ श्रीभगवानुवाच ॥

उर्ध्वमूलमधःशाखमश्वत्थं प्राञ्जरथ्यं ।  
 छन्दांसियस्यपर्णानियस्तंवेदसवेदवित् ॥ १ ॥  
 अधश्चोर्ध्वं प्रसृतास्तस्य शाखा  
 गुणप्रवृद्धा विषयप्रवालाः ।  
 अधश्च मूलान्यनुसंततानि  
 कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥  
 न रूपमस्येह तथोपलभ्यते  
 नान्तो न चादिर्न च संप्रतिष्ठा ।  
 अश्वत्थमेनं सुविरूढमूलम्  
 असङ्गशस्त्रेण दृढेन ह्रित्वा ॥ ३ ॥  
 ततः पदं तत् परिमार्गितव्यं  
 यस्मिन् गता न निवर्तन्ति भूयः ।  
 तमेव चायं पुरुषं प्रपद्ये  
 यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥  
 निर्मानमोहा जितसङ्गदोषा  
 अध्यात्मनित्या विनिवृत्तकामाः ।  
 इन्द्रैर्विमुक्ताः सुखदुःखसंज्ञैर्  
 गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।  
 यद्गत्वा न निवर्तन्ते तद्दाम परमं मम ॥ ६ ॥  
 ममैवांशो जीवलोके जीवभूतः सनातनः ।  
 मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥  
 शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
 गृहीत्वैतानि संयाति वायुर्गन्धानिवाश्रयात् ॥ ८ ॥  
 श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
 अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥  
 उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं ।  
 विमूढानानुपश्यन्तिपश्यन्तिज्ञानचक्षुषः ॥ १० ॥  
 यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितं ।  
 यतन्तो ऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥  
 यदादित्यगतं तेजो जगद्भासयते ऽखिलं ।  
 यच्चन्द्रमसियच्चाप्नोतत् तेजोविद्विषामकं ॥ १२ ॥  
 गामाविश्य च भूतानि धारयाम्यहमोजसा ।  
 पुष्णामिचोषधीः सर्वाः सोमोभूत्वारसात्मकः ॥ १३ ॥  
 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
 प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥ १४ ॥  
 सर्वस्य चाहं हृदि संनिविष्टो  
 मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
 वेदैश्च सर्वैरहमेव वेदो  
 वेदान्तकृद्देवविदेव चाहं ॥ १५ ॥  
 हाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
 क्षरः सर्वाणिभूतानिकूटस्थोऽक्षर उच्यते ॥ १६ ॥  
 उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।  
 यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥  
 यस्मात् क्षरमतीतो ऽहमक्षरादपि चोत्तमः ।  
 अतोऽखिललोकेवेदेचप्रथितः पुरुषोत्तमः ॥ १८ ॥  
 यो मामेवमसंमूढो जानाति पुरुषोत्तमं ।  
 स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥



इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥  
इति श्रीभगवद्गीता० पुरुषोत्तमप्राप्तियोगो  
नाम पञ्चदशोऽध्यायः

## LECTURE XVI.

॥ श्रीभगवानुवाच ॥

अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवं ॥ १ ॥  
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनं ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलं ॥ २ ॥  
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भर्तान्त संपदं दैवो मभिजातस्य भारत ॥ ३ ॥  
दम्भो दर्पोऽभिमानश्च क्रोधः पातुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीं ॥ ४ ॥  
दैवो संपद्विमोक्षाय निबन्धायासुरो मता ।  
मा शुचः संपदं दैवो मभिजातोऽसि पाण्डव ॥ ५ ॥  
द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।  
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥  
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।  
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥  
असत्यमप्रतिष्ठं ते जगदाङ्गरनीश्वरा ।  
अपरस्परसंभूतं किमन्यत् कामहेतुकं ॥ ८ ॥  
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।  
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥  
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।  
मोहाद्ब्रूहीत्वासद्याहान् प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥  
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।  
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशशतैर्वद्धाः कामक्रोधपरायणाः ।  
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥  
इदमद्य मया स्तब्धमिमं प्राप्स्ये मनोरथं ।  
इदमस्तोदमपि मे भविष्यति पुनर्धनं ॥ १३ ॥  
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।  
ईश्वरोऽहमहंभोगीसिद्धोऽहं बलवान्मुखो ॥ १४ ॥  
आद्योऽभिजनवानस्त्रिकोऽन्योऽस्ति सदृशो मया ।  
यस्येदास्यामिमो दिष्यद्व्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।  
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥  
आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।  
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकं ॥ १७ ॥  
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।  
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥  
तानहं दिषतः ब्रूरान् संसारेषु नराधमान् ।  
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥  
आसुरीं योनिमापन्ना मूढा जन्मानि जन्मानि ।  
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिं ॥ २० ॥  
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।  
कामः क्रोधस्तया लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥  
एतैर्विमुक्तः कौन्तेय तमो द्वारैस्त्रिभिर्नरः ।  
आचरत्यात्मनः श्रेयस्ततो याति परां गतिं ॥ २२ ॥  
यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।  
न स सिद्धिमवाप्नोति न सुखं न परां गतिं ॥ २३ ॥  
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥  
इति श्रीभगवद्गीता० दैवासुरसंपद्विभागयोगो  
नाम षोडशोऽध्यायः

## LECTURE XVII.

॥ अर्जुन उवाच ॥

ये शास्त्रविधिमुत्सृज्य यजन्ते अहयान्विताः ।  
तेषां निष्ठा तु का कृष्ण सत्वमाहो रजस्तमः ॥१॥

॥ श्रीभगवानुवाच ॥

त्रिविधा भवति अद्वा देहिनां सा स्वभावजा ।  
सात्त्विको राजसी चैव तामसो चेति तां शृणु ॥ २ ॥  
सत्त्वानुरूपा सर्वस्य अद्वा भवति भारत ।  
सद्दामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥  
यजन्ते सात्त्विका देवान् यश्चरक्षांसि राजसाः ।  
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥  
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।  
दम्भाहंकारसंयुक्ताः कामरागवल्गान्विताः ॥ ५ ॥  
कर्शयन्तः शरीरस्थं भूतयाममचेतसः ।  
मां चैवान्तःशरीरस्थं तान् विध्यासुरमिच्छयान् ॥ ६ ॥  
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।  
यज्ञक्षपत्तया दानं तेषां भेदमिमं शृणु ॥ ७ ॥  
आयुःसत्ववलारोग्यसुखप्रीतिविवर्द्धनाः ।  
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विक  
प्रियाः ॥ ८ ॥  
कङ्कल्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।  
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥  
यातयामं गतरसं पूतिपर्युषितं च यत् ।  
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियं ॥ १० ॥  
अफलाकाङ्क्षिभिर्घृजो विधिदृष्टो य इज्यते ।  
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥  
अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।  
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसं ॥ १२ ॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणं ।  
अद्वाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥  
देवद्विजनुरप्राज्ञपूजनं शौचमार्जवं ।  
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥  
अनुद्देशकरं वाक्यं सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥  
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १६ ॥  
अद्वा परया तप्तं तपस्तत् त्रिविधं नरैः ।  
अफलाकाङ्क्षिभिर्भुजैः सात्त्विकं परिचक्षते ॥ १७ ॥  
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।  
क्रियते तदिह प्रोक्तं राजसं चलमधुवं ॥ १८ ॥  
मूढमाद्देणात्मनो यत् पीडया क्रियते तपः ।  
परस्योत्सादनार्थं वा तत् तामसमुदाहृतं ॥ १९ ॥  
दातव्यमिति यद्दानं दीयते ऽनुपकारिणे ।  
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतं ॥ २० ॥  
यत् तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतं ॥ २१ ॥  
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं तत् तामसमुदाहृतं ॥ २२ ॥  
ओं तत् सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥  
तस्मादो मित्युदाहृत्य यज्ञदानतपः क्रियाः ।  
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनां ॥ २४ ॥  
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।  
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥  
सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।  
प्रशक्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥  
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।  
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

अथइवा ऊतं दत्तं तपस्तप्तं दत्तं च यत् ।  
असदित्युच्यतेपार्य न च तत् प्रेत्य नो इह ॥२८॥  
इति श्रीभगवद्गीता० अध्यायविभागयोगो  
नाम सप्तदशोऽध्यायः

## LECTURE XVIII.

॥ अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुं ।  
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

॥ श्रीभगवानुवाच ॥

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।  
सर्वकर्मफलत्यागं प्राञ्जल्यागं विचक्षणाः ॥ २ ॥  
त्याज्यं दोषवदित्येके कर्म प्राञ्जर्मेनीषिणः ।  
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥  
निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।  
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥  
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणां ॥ ५ ॥  
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमं ॥ ६ ॥  
नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।  
मोहात् तस्य परित्यागस्तमसः परिकीर्तितः ॥ ७ ॥  
दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥  
कार्यमित्येव यत् कर्म नियतं क्रियते र्जुन ।  
सङ्गं त्यक्त्वा फलं चैव सत्यागः सात्त्विको मतः ॥ ९ ॥  
न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।  
त्यागो सत्त्वसमाविष्टो मेधावो हि त्संसंशयः ॥ १० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागो स त्यागो त्वभिधीयते ॥ ११ ॥  
अनिष्टमिष्टं मिथं च त्रिविधं कर्मणः फलं ।  
भवत्यत्यागिनांप्रेत्यनतुसंन्यासिनां क्वचित् ॥ १२ ॥  
पञ्चेमानि महाबाहो कारणानि निबोध मे ।  
सांख्येकतान्तेप्रोक्तानिसिद्धयेसर्वकर्मणां ॥ १३ ॥  
अधिष्ठानं तथा कर्ता करणं च पृथग्विधं ।  
विविधाश्च पृथक् चेष्टा दैवं चैवाच यज्जुमं ॥ १४ ॥  
शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।  
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥  
तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ १६ ॥  
यस्य नाहंकारो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापिसद्मांस्त्रोकाननहन्तिननिबध्यते ॥ १७ ॥  
ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मबोधना ।  
करणंकर्मकर्तेतित्रिविधःकर्मसंग्रहः ॥ १८ ॥  
ज्ञानं कर्म च कर्ता च त्रिवैव गुणभेदतः ।  
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥  
सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु तज्ज्ञानं त्रिद्वि सात्त्विकं ॥ २० ॥  
पृथक्केन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसं ॥ २१ ॥  
यत् तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकं ।  
अतत्त्वार्थवदल्पं च तत् तामसमुदाहृतं ॥ २२ ॥  
नियतं सङ्गरहितमरागद्वेषतः कृतं ।  
अफलप्रेप्सुनाकर्मयत्तत्सात्त्विकमुच्यते ॥ २३ ॥  
यत् तु कामेप्सुना कर्म साहकारेण वा पुनः ।  
क्रियते बललायासं तद्राजसमुदाहृतं ॥ २४ ॥  
अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषं ।  
मोहादारभ्यते कर्म तत् तामसमुदाहृतं ॥ २५ ॥

मुक्तसङ्गो ऽनहंवादो धृत्युत्साहसमन्वितः ।

सिध्यसिध्योर्निर्विकारः कर्ता सात्विक उच्यते

॥ २६ ॥

रागो कर्मफलप्रेषुर्लुब्धो हिंसात्मको ऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अयुक्तः प्राकृतः सन्धः शठो नैष्कृतिको ऽलसः ।

विषादोदोर्ध्वसूत्रोचकर्तातामस उच्यते ॥ २८ ॥

बुद्धेर्भेदं धृतैश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्थे भयाभये ।

बन्धं मोक्षं च यावेत्तिबुद्धिः सापार्थसात्विकी ॥ ३० ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानातिबुद्धिः सापार्थराजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरोतांश्चबुद्धिः सापार्थतामसी ॥ ३२ ॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्विकी

॥ ३३ ॥

यया तु धर्मकामार्थान् धृत्या धारयते ऽर्जुन ।

प्रसङ्गेनफलाकाङ्क्षोर्धृतिः सापार्थराजसी ॥ ३४ ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

नविमुञ्चतिदुर्मेधाधृतिः सापार्थतामसी ॥ ३५ ॥

सुखं त्विदानों चिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमतेयत्रदुःखान्तंचनिगच्छति ॥ ३६ ॥

यत्तदये विषमिव परिणामे ऽमृतोपमं ।

तत्सुखंसात्विकं प्रोक्तमात्मबुद्धिप्रसादजं ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदये ऽमृतोपमं ।

परिणामे विषमिव तत् सुखं राजसं कृतं ॥ ३८ ॥

यदये चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत् तामसमुदाहृतं ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वप्रकृतिजैर्मुक्तयदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजं ॥ ४२ ॥

शौधं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनं ।

दानमोक्षरभावश्च क्षात्रं कर्म स्वभावजं ॥ ४३ ॥

दृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजं ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजं ॥ ४४ ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतःसिद्धिंययाविन्दतितच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततं ।

स्वकर्मणातमभ्यर्च्यसिद्धिंविन्दतिमानवः ॥ ४६ ॥

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वभावनियतंकर्मकुर्वन्नाप्नोतिकिल्बिषं ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

सिद्धिं प्राप्नो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैवकौन्तेयनिष्ठाज्ञानस्ययापरा ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च

शब्दादोन्विषयांस्त्यक्त्वा रागद्वेषौघ्यदस्य च ॥ ५१ ॥

विविक्तसेवो लब्ध्वाशो यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहं ।

विमुच्यन्निर्ममःशान्तो ब्रह्मभूयायकल्पते ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मङ्गक्तिं लभते परां ॥ ५४ ॥

भक्त्या मामभिजानाति यावान् यश्चास्ति तत्त्वतः ।  
 ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरं ॥५५॥  
 सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।  
 मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययं ॥ ५६ ॥  
 चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।  
 बुद्धियोगमुपाश्रित्य मच्चिन्तः सततं भव ॥ ५७ ॥  
 मच्चिन्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।  
 अथचेत्त्वमहंकारान्नश्रोष्यसि विनश्यसि ॥५८॥  
 यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।  
 मिथ्यैषव्यवसायस्ते प्रकृतिस्त्वांनियोक्ष्याति ॥५९॥  
 स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।  
 कर्तुंनेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥६०॥  
 ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
 धामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥  
 तमेव शरणं गच्छ सर्वभावेन भारत ।  
 तत्प्रसादात् परांशान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥  
 इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।  
 विमृश्यैतदशेषेण यथेक्षसि तथा कुरु ॥ ६३ ॥  
 सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।  
 द्रष्टोऽसि मे दृढमतिस्ततो वक्ष्यामि ते हितं ॥ ६४ ॥  
 मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
 मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥  
 सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।  
 अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥  
 इदं ते नातपस्काय नाभक्ताय कदाचन ।  
 न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥  
 य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।  
 भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥  
 न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।  
 भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।  
 ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥  
 अद्वावाननसूयश्च शृणुयादपि यो नरः ।  
 सोऽपि मुक्तः शुभांल्लोकान् प्राप्नुयात् पुण्यकर्मणां  
 ॥ ७१ ॥  
 कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।  
 कश्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

॥ अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।  
 स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥

॥ संजय उवाच ॥

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।  
 संवादमिममश्रौषमद्भुतं रोमहर्षणं ॥ ७४ ॥  
 व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परं ।  
 योगयोगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयं ॥७५॥  
 राजन् संसृत्य संसृत्य संवादमिममद्भुतं ।  
 केशवार्जुनयोः पुण्यं हृदयामि च मुहुर्मुहुः ॥७६॥  
 तच्च संसृत्य संसृत्य रूपमत्यद्भुतं हरेः ।  
 विस्मयो मे महान् राजन् हृदयामि च पुनः पुनः ॥७७॥  
 यच्च योगेश्वरः कृष्णो यच्च पार्थो धनुर्धरः ।  
 तच्च श्रोर्विजयो भूतिर्धुवाणीति मतिर्मम ॥७८॥  
 इति श्रीभगवद्गीता० मोक्षसंन्यासयोगो नाम  
 अष्टादशोऽध्यायः

॥ इति श्रीभगवद्गीता समाप्ता ॥

॥ शुभमस्तु सर्वजगतां ॥



# BHAGAVAT-GEETÆ

XVIII LECTIONES.

IN SERMONEM LATINUM TRANSLATÆ

INTERPRETE

A. G. A SCHLEGEL.





# BHAGAVAT-GEETA.



## LECTIO I.

*DHRITARASHTRAS loquitur:*

1. In campo sancto, Kuruis campo, congressi proeliabundi nostrates Panduidaeque, quid fecerunt, o Sanjaya?

*SANJAYAS loquitur:*

2. Conspecto quidem Panduidarum agmine instructo, Duryodhanas illico, ad magistrum propius accedens, rex ipse sermonem edidit:
3. "Adspice hanc Panduis filiorum, o magister! "ingentem aciem, instructam a Drupadae filio,
4. "tuo discipulo sollerti. Ibi sunt heroës arcitenentes, Bhîmae et Arjunae pares in proelio: Yuyudhânas, Virâtasque, Drupadasque,
5. "magno curru vectus, Dhristakêtus, Chekitanas, Kasidisque rex animosus, Purujitas "Kuntibôjasque, Saivyasque hominum princeps,
6. "Yudhâmanyusque egregius, Uttamaejasque fortis, Saubadras Draupadidisque filii, omnes aequae magnis curribus vecti.
7. "Nostrorum autem qui praecipui, hos animadverte, vir nobilissime, duces exercitus mei:
8. "exempli gratia eos tibi eloquor. Tu ipse, "Bhîshmasque, Karnasque Kripasque bellorum profligator, Asvatthâman, Vikarnasque,
9. "nec non Saumadattis, alique multi heroës, "mei gratia animae prodigi, varia tela coruscantes, omnes proeliorum gnari. Non satis
10. "idoneus est hic noster exercitus, cui Bhîshmas imperat; idoneus vero iste illorum exercitus, cui Bhîmas imperat. At per tramites

"aciei cunctos secundum ordines collocati  
"Bhîshmae utique opem ferunt proceres nostri, quotquot sunt." Illius animos excitaturus grandaevus Kuruidarum progenitur, leonino rugitu clare insonans, concham inflavit vir excelsus. Tunc buccinaeque, tympanaque, 12.  
cymbala, cornua, tubae subito ictu concrepuere: is clangor tumultus instar fuit. Tunc 14.  
in curru ingenti candidis equis juncto stantes, Madhuis occisor et Panduides, conchas suas coelestes inflavere: ille, sensuum domitor, 15.  
Giganteam; hic, opum contemtor, Theodoten. Magnam concham, Arundineam nomine, inflavit Bhîmas, ab ausis horrendis dictus, lupinis visceribus; Triumphatricem Yudhishthiras, Kuntidis filius; Nakulas Sahadêvasque 16.  
Dulcisonam et Gemmifloream. Kasidisque 17.  
rex arcitenens, et Sikhandin, magno curru invectus, Dhristadyumnas, Viratasque Satyakisque semper invictus. Drupadas Drupadidisque nati undique, o terrarum domine, Saubadrasque validis brachiis, conchas inflavere singuli singulas. Dhritarâshtridarum corda 19.  
laceravit concentus iste, tumultu coelum terramque personante. Tunc, visis Dhritarâshtridis in acie dispositis, simiae effigiem in vexillo gestans Panduides, quum jam tela intervolutarent, arcum expromsit, et illico 21.  
Krishnam his verbis alloquutus est, o terrarum domine: "In utriusque agminis intervallo  
"currum siste mihi, o Dive! donec istos 22.  
"perlustravero pugnandi cupidos in acie constitutos, quinam sint, quibuscum mihi pug-

23. "nandum in hoc belli discrimine. Proelia-  
 "turos eminus prospicio istos, qui huc conve-  
 "nere Dhritarâshtrae filio scelerato pugna  
 "gratificari volentes."

SANJAYAS loquitur:

24. Ita compellatus Krishnas ab Arjuna, o  
 Bhârata, in utriusque agminis intervallo cur-  
 25. rum sistens egregium, Bhîshma Drônaque  
 coram, universisque proceribus, En tibi, inquit  
 26. istos Kuruidas huc progressos! Ibi vidit  
 stantes Arjunas patres atque avos, magistros,  
 avunculos, fratres, filios, nepotes, nec non  
 27. familiares, soceros et amicos quoque, pariter  
 in utroque agmine. Hosce conspiciens ille,  
 Kuntidis natus, universos cognatos in acie  
 28. stantes, summa miseratione commotus fracto  
 animo haec proloquutus est:

ARJUNAS loquitur:

- Visa ista cognatorum turba, qui proelia-  
 29. bundi huc progressi sunt, fatiscunt mihi  
 membra, et os exsanguis contabescit, tremor-  
 que corpus meum pilorumque horror occupat;  
 30. arcus elabitur manu, et cutis penitus peruritur,  
 nec jam consistere valeo, et mens mea quasi  
 31. titubat. Atque omina video infelicia, o Pul-  
 cricome, nec fausti quidquam praevideo, cog-  
 32. natis in acie caesis. Haud cupio victoriam,  
 Krishna, neque imperium, nec voluptates.  
 Quorsum nobis imperium, Nomie? quorsum  
 33. opes vel vita etiam? Quorum gratia cupiuntur  
 a nobis imperium, opes voluptatesque, ii ipsi  
 ad pugnam congressi sunt, anima divitiisque  
 34. suis projectis: magistri, patres, filii, avique  
 itidem, avunculi, soceri, nepotes, levires, nec  
 35. non agnati. Istos caedere nolo, vel maxime  
 caedentes, o Madhuis interfector! ne mundo

- quidem tergemino imperandi gratia, nedum  
 propter orbem terrarum. Occisis Dhritarâsh- 36.  
 tridis quaenam laetitia nobis siet, o mortalium  
 votis expetite? Scelere sane imbueremur caesis  
 istis praedonibus. Quapropter nos non decet 37.  
 caedere Dhritarâshtridas cum gentilibus suis.  
 Quomodo tandem cognatis caesis fortunati  
 simus, o Krishna? Etiam si isti, quibus mens 38.  
 sana libidine excutitur, non vident stirpium  
 excidio admissum nefas, et in amicos saevien-  
 di delictum: quomodo nobis non foret statu- 39.  
 endum refugere hoc scelus, *nobis, inquam*,  
 stirpium excidio admissum nefas praevidenti-  
 bus, o mortalium votis expetite? Stirpium 40.  
 excidio delentur sacra gentilitia perennia; re-  
 ligione deleta per omnem stirpem gliscit im-  
 pietas; impietate gliscente, Krishna, cor- 41.  
 rumpuntur feminae nobiles; feminis corruptis,  
 Vrishnida, exsistit ordinum colluvies; collu- 42.  
 vies ordinum infernis mancipat stirpis parri-  
 cidas ipsamque stirpem: nimirum praecipitant  
 e superis horum majores, liborum ac libatio-  
 num solemnibus privati. Delictis parricidarum 43.  
 stirpis hisce, ordinum colluviem invehentibus,  
 evertuntur familiarum sacra et sacra gentilitia  
 perpetua; eversis sacris gentilitiis viventium 44.  
 hominum, o mortalium votis expetite, apud  
 inferos utique domicilium. Sic declaratum  
 audivimus. Eheu! quantum piaculum com- 45.  
 mittere decrevimus, quod imperandi dulcedine  
 allekti, cognatos, caedere parati sumus! Quin 46.  
 si me haud renitentem, inermem, tela manibus  
 vibrantes Dhritarâshtridae necaverint, melius  
 mecum actum foret.

SANJAYAS loquitur:

- Sic loquutus Arjuna in acie, in currus se- 47.  
 dili consedit, animo moestitia conturbato.

## LECTIO II.

## SANJAYAS loquitur:

1. Hunc, misericordia ita commotum, lacrimis suffusum turbatos oculos, despondentem his verbis affatus est Madhuis interfector:

## ALMUM NUMEN loquitur:

2. Unde te haec debilitas in belli discrimine repente subiit, indigna, honestis, viam ad  
3. Superos obstruens, ingloria, o Arjuna? Noli mollitiae effeminatae te tradere: non hoc te decet. Vili socordia abjecta, age exsurge, hostium vexator!

## ARJUNAS loquitur:

4. Quomodo Bhîshmam ego in proelio Drônamque, o Madhuis interfector, sagittis impugnabo? Ambo mihi venerandi, hostium  
5. interfector! Magistris magnopere suspiciendis haud caesis melius sane foret pane emendicato vesci per hoc aevum; caesis vero magistris opum avidis, quoad vivam, vescar dapibus  
6. sanguine pollutis. Neque hoc novimus, utrum praestantius foret nobis, ut vel victores existamus, vel isti nos vincant. Quibus caesis vivere nos non juvabit, ii ipsi constitere ex  
7. adverso. Miseratione et formidine culpae fracta indole, percontor te, religione mentem attonitus, quodnam consilium sit magis salutare? Declara hoc mihi. Discipulus tuus ego sum:  
8. doce me, ad te conversum. Haud equidem praevideo, quid mihi propellat moerorem, sensus meos torrentem, etsi nanciscar in orbe terrarum amplum sine rivali regnum, in divosque ipsos etiam imperium.

## SANJAYAS loquitur:

9. His verbis affatus Krishnam Arjunas, hostium vexator, "Haud pugnabo!" ita allo-

quutus Nomium, conticuit ille quidem. Hunc 10.  
compellavit Krishnas, subridens quasi, o Bhârata, in utriusque agminis intervallo, despondentem his verbis:

## ALMUM NUMEN loquitur:

Non lugendos luctu prosequutus es, at con- 11.  
venientes sapientiae sermones profers. Vita defunctos vel non defunctos luctu non prosequuntur sapientes. Neque enim ego unquam 12.  
non fui, nec tu, neque isti mortalium reges; neque est quando non futuri simus nos universi in posterum. Sicuti animantis is hoc 13.  
corpore est infantia, juvenus, senium, perinde, etiam novi corporis instauratio: cordatus huic non trepidat. Elementorum autem contactus, 14.  
Kuntidis nate, frigus caloremve, voluptatem molestiamve praebentes, reciprocantes sunt ac fluxi: hos tu perfer, Bhârata. Quem hi non 15.  
perturbant virum, o vir eximie, in voluptate ac molestia sibi parem, constantem, is ad immortalitatem conformatur. Quod vere non 16.  
est, id fieri nequit ut exsistat; nec ut esse desinat, quod vere est: amborumque horum perspectum discrimen iis, qui rerum veritatem cernunt. Indelebile autem, hoc scias, est illud, 17.  
a quo Universum hoc expansum; deletionem inexhausti istius nemini efficere licet. Caduca 18.  
haec corpora dicuntur, immutabili spiritu animata, indelebili atque immenso: quare pugna, o Bhârata! Qui eum arbitratur occisorem, 19.  
quive eundem censet occisum, hi ambo non recte intelligunt; neque occidit ille, neque occiditur. Non nascitur moriturve unquam; 20.  
non ille exstitit, exsistitve, non exstiturus: innatus, immutabilis, aeternus ille, priscus, non occiditur occiso corpore. Qui novit inde- 21.  
lebilium, aeternum illum, innatum, inexhaus-

- tum, quomodo is homo quempiam occidendum
22. curet, vel ipse occidat? Perinde ac obsoletis  
vestibus abjectis, novas sumit homo alias, sic  
abjectis corporibus obsoletis, alia ingreditur
23. nova spiritus. Non illum penetrant tela, non  
illum combruit flamma, neque illum perfund-
24. unt aquae, nec ventus exsiccatur. Impenetra-  
bilis ille, incombustibilis ille, imperfusibilis  
ille, nec non inexsiccabilis, perpetuus, omni-  
vagus, stabilis, inconcussus ille atque aeternus,
25. invisibilis ille, inenarrabilis ille, immutabilis  
ille declaratur. Quare, quum talem cogno-
26. veris, non luctu eum prosequi to oportet. At  
si illum vel maxime identidem natum ac iden-  
tidem arbitreris mortuum, ne sic quidem te, o
27. heros, eum lugere oportet. Nam geniti certa  
mors est, mortui certa generatio: quapropter
28. in re inevitabili non te lugere oportet. Insen-  
sibile est animantium principium, insensibilis  
exitus; sensibilis medius inter utrumque status:
29. quinam huic complorationi locus? Miraculi  
instar alius intuetur eum, miraculi instar en-  
arrat porro alius, miraculi instar eum alius  
enarratum audit: sed quamvis audiverit, non
30. tamen novit eum quisquam. Spiritus semper  
invulnerabilis ille in cujusque corpore, o Bhâ-  
rata: quare cuncta animantia non te lugere
31. oportet. Proprii etiam officii memorem non te  
contremiscere oportet: legitimo bello melius
32. quidquam militi evenire nequit, ac sua sponte  
paratae coeli valvae aperiuntur. Fortunati  
milites, o Prithae fili, nanciscuntur bellum
33. ejusmodi. Sin vero tu hanc legitimam pug-  
nam haud perficias, proprii officii famaeque
34. desertor, labem contrahes; et infamiam in-  
super mortales fabulabuntur de te perennem.  
Generosorum autem infamia ultra obitum por-  
rigitur. Metu e proelio te secessisse existi-  
mabunt proceres magnis curribus vecti, eorum-  
que, a quibus magni aestimatus fueras, con-  
temptum subibis, et contumeliosos sermones  
multos serent inimici tui, vituperantes tuam  
fortitudinem: quo quid molestius evenire potest
37. Vel occisus coelum es adepturus, vel victor

terra potiere. Quare exsurge, o Kuntidis nate,  
ad pugnandum obfirmato animo! Volupta- 38.  
tem molestiamve pari loco ponens, praemium  
jacturamve, victoriam clademve, protinus ad  
pugnam accingere: ita affectus nullam con-  
trahes labem. Haec tibi exposita est ratioci- 39.  
nio sententia; nunc autem secundum devotio-  
nem eam accipe, cui sententiae devotus, o prin-  
ceps, operum vincula abiicies. Nulla ibi est 40.  
conatum frustratio, nec detrimentum extat;  
vel tantillum hujus religionis liberat ab ingenti  
formidine. Ad constantiam efformata senten- 41.  
tia una huic est, o Kuruis proles: multiparti-  
tae autem ac infinitae sententiae inconstantium.  
Quam floridam istam orationem profe- 42.  
runt insipientes, librorum sacrorum dictis  
gaudentes, nec ultra quidquam dari affirmantes  
cupiditatibus obnoxii, sedem apud Superos 43.  
finem bonorum praedicantes; *orationem, in-*  
*quam*, insignes natales tanquam operum prae-  
mium pollicentem, rituum varietate abundantem,  
quibus aliquis opes ac dominationem nanciscatur: qui hac a recto proposito abrepti, 44.  
circa opes ac dominationem ambitiosi sunt,  
horum mens non componitur contemplatione  
ad perseverantiam. Ternarum qualitatum 45.  
materiam exhibent libri sacri: tu autem liber  
esto a ternis qualitibus, o Arjuna; liber a  
gemino affectu, semper essentiae deditus, ex-  
pers sollicitudinum, tui compos. Quot usibus 46.  
inservit puteus aquis undique confluentibus,  
tot usus praestant universi libri sacri theologo  
prudenti. In ipso opere momentum tibi sit, 47.  
at nunquam in ejus praemiis. Noli ad opera  
praemiis impelli, nec otii ambitiosus esto. In 48.  
devotione perstans opera perface, ambitione se-  
posita, o contemtor opum, in eventu prospero  
vel improspere aequabilis; aequabilitas devotio  
dicitur. Longe sane inferiora sunt opera devoti- 49.  
one mentis, o contemtor opum. In emente  
tua praesidium quaere. Miseri, qui praemiis  
ad opera impelluntur. Mente devotus in hoc 50.  
aevo utraque dimittit, bene et male facta.  
Quare devotioni te devove: devotio dexterita-

51. tem in operibus praebebat. Mente devoti, praemio operibus parto abjecto, sapientes, generationum vinculis exsoluti, ingrediuntur  
 52. viam summae salutis. Quando mens tua praestigiarum ambages exsuperaverit, tunc pervenies ad ignorantiam omnium, quae de doctrina sacra disputari possunt vel disputata  
 53. sunt. Subtilitatum theologicarum incuriosa quando mens tua immota steterit, firmaque in contemplatione, tunc devotio tibi obtinget.

*ARJUNAS loquitur:*

54. Qualis est sermo viri confirmati in sapientia, ac assidui in contemplatione, o Krishna? In meditando defixus quomodo loqui, quomodo quiescere ac circa negotia versari solet?

*ALMUM NUMEN loquitur:*

55. Quando relinquit cupiditates omnes, quae animum afficiunt, secum semet ipso contentus,  
 56. tunc confirmatus in sapientia dicitur. In molestiis animo imperturbatus, voluptatum illecebris haud obnoxius, procul habitis amore, odio, ira, in meditando defixus, anachoreta  
 57. dicitur. Qui, undique affectionis experts, quidquid illi obtingat faustum vel infaustum, neque exultat neque aversatur: apud hunc sapientia  
 58. commoratur. Quando is, sicuti testudo artus suos undecunque, sensus abstrahit a rebus quae sensibus obversantur: tunc apud eum  
 59. sapientia commoratur. Res sensibus obviae recedunt a mortali abstinente; temperantia ejus insigni animadversa ipse appetitus recedit.  
 60. At interdum, Kuntidis nate, viri prudentis, quamvis strenue annitentis, sensus  
 61. turbulenti animum vi abripiunt. His omnibus coërcitis devotus sedeat, in me solum intentus:

cujus in potestate sensus sunt, apud hunc sapientia commoratur. In homine res sensibus obvias meditante propensio erga illas subnascitur; e propensione cupido, e cupidine ira enascitur; ex ira existit temeritas, e temeritate memoriae confusio; e memoriae confusione mentis jactura, qua tandem ipse pessumdatur. Qui autem circa res versatur sensibus ab affectu et aversatione segregatis, ipsius voluntati parentibus, animo bene composito, is serenitatem consequitur; serenitate omnium molestiarum repudiatio in illo subnascitur. Cujus vero ingenium serenum, hunc protinus mens totum occupat. Non inest mens non devoto, neque inest sui conscientia; et qui sibi non sui conscius, is tranquillitate, caret: sine tranquillitate quomodo beatus esse possit? Sensibus circa res versantibus cujus animus obtemperat, ejus sapientia illius impetu abripitur, veluti tempestate navis in fluctibus. Quapropter, o heros, is, cujus sensus cohibentur omnimodo a rebus, quae sensibus obversantur, apud hunc sapientia commoratur. Quae nox est cunctis animantibus, hanc pervigilat abstinens: qua vigilant animantes, haec est nox verum intuentis anachoretae. Inexploto intra terminos suos residenti oceano qualiter aquae illabuntur, cui similiter omnes cupiditates illabuntur, is tranquillitatem adipiscitur, non qui cupiditatibus lascivit, Qui homo, omnibus cupiditatibus repudiatis, in vita versatur illecebrarum experts, liber a sui studio ac sui fiducia, is tranquillitatem consequitur. Haec est divina statio, o Prithae fili: hanc adeptus, non amplius trepidat; perstans in ea obitus quoque tempore, ad extinctionem in numine evehitur.

## LECTIO III.

## ARJUNAS loquitur:

1. Si mens praestantior opere a te aestimatur, o mortalium votis expetite, cur tandem horrendo operi me destinās, Pulchricome? Confusa oratione mentem quasi perturbas meam; hoc unum e decreto profare, qua ratione meliora ego adipisci possim?

## ALMUM NUMEN loquitur:

3. In hoc mundo duplex vitae institutum olim a me promulgatum est, vir innocue: scientiae destinatione rationalium, et operum destinatione devotorum. Non opera omnino haud inchoando fruitur otio homo, nec vero abdicatione ad perfectionem pervenit. Non sane quisquam vel momento temporis unquam ab operibus vacat, impellitur enim et invitus ad opus peragendum facultatibus naturalibus.
6. Qui ministerio corporali coërcito sedet, animo meditans res sensibus subjectas, demens, is simulator sanctitatis dicitur; qui vero sensibus animo coërcitis sese accingit, o Arjuna! ad opus corporali ministerio peragendum, sine ambitione, is magni aestimatur. Tu perage opus necessarium; opus praestantius est otio: ne corporis quidem sustentatio tibi otioso procedat. Praeter opera sacrorum causa suscepta mundus hic operum vinculis implicatur; quapropter, Kuntidis nate, ambitionis immunis opus aggredere. Simul cum ritu sacrificio progenie humana creata olim dixit Progenitor: "Illo propagabimini; ille vobis esto vacca
11. "abundantiae. Divos colite illo; hi Divi vos colunto. Mutuo vos colentes, salutem sum-
12. "mam adipiscemini. Optatos cibos vobis DI "dabunt, sacrificiis cluti; cibis ab his datis, "non ante parte iisdem oblata, qui fruitur,

- "is sane fur est. Sacrificiorum reliquias come- 13.
- "dentes probi exsolvuntur omnibus peccatis, "vescuntur autem piaculo noxii, qui dapes "instruunt sui gratia." Frugibus aluntur 14.
- animantia, imbre fit frugum proventus, sacrificio impetratur, imber, sacrificium opere 15.
- consummatur, opus e numine, ortum scias, numen e simplici et individuo ortum. Ideo numen omnia permeans semper in sacrificio praesens est. Hunc orbem sic circumactum 16.
- quicumque volvendo haud promovet in hoc seculo, is inceste aevo transacto, sensibus indulgens, o Prithae fili! frustra vivit. Qui 17.
- autem secum quietus est homo, ac sibimet satisfaciens, contentusque semet ipso, is omni negotio vacat; et hujus quidem nihil interest, 18.
- utrum aliquid factum sit an infectum, neque eum ex omnibus animantibus commodi ulius expectatio suspendit. Quare sine ambitione 19.
- semper opus tibi demandatum appara: sine ambitione enim opus apparans summum bonum vir adipiscitur. Operibus certe perfec- 20.
- tionem quaesivere Janakas ceterique ejusdem ordinis. Generis humani adsensum quoque respiciens opere fungi debes. Quidquid desti- 21.
- nat optimus quisque, id ipsum cetera multitudo; quod ille exemplum proponit, id vulgus deinde sectatur. Non mihi, o Prithae fili, 22.
- quidquam in mundo tergemino est peragendum, nec adipiscendum, quod nondum adeptus fuerim: versor tamen in opere. At si ego un- 23.
- quam non versarer in opere impiger, quando- quidem mea vestigia sectantur homines, o Prithae fili, omnimodo, pessum ituri essent 24.
- hi mortales, nisi opus ego peragerem, et coluviei auctor forem, et exitio traderem hancce progeniem. Implicati opere insipientes sicuti 25.
- agunt, o Bhârata, sic sapiens agat sine ambi-

26. tione, curans generis humani adsensum, nec opinionum discrepantiam gignat inter ignaros opere implicatos. Fungatur omnibus operibus
27. sapiens, devota mente ad ea seaccingens, Naturae qualitatibus peraguntur omnimodo opera; sui fiducia qui fallitur, eorum se ipsum
28. auctorem esse arbitratur. At veri gnarus, o heros, de gemino qualitatatum operumque discrimine; "qualitates in qualitatibus versantur,"
29. sic arbitratus, non implicatur. Naturae qualitatibus decepti, implicantur operibus qualitatatum; hos universitatis ignaros, tardos, gnarus
30. universitatis haud labefactet. Cuncta opera in me deponens, cogitatione ad intimam conscientiam conversa, nulla spe erectus, rerumque tuarum incuriosus, pugna, aegritudine
31. depulsa. Qui hoc meum decretum semper observant homines, fidei pleni, haud obtrectantes, hi operibus quoque emancipantur.
32. Qui vero, istud obtrectantes, haud observant meum decretum, hos omni scientia exturbatos
33. scias pessumdari rationis inopes. Ad id quod suae naturae consentaneum est, tendit sapiens quoque; naturam sequuntur animantia: quid
34. coercendo efficietur? Rebus sensui cuilibet subjectis propensio et aversatio insident; utriusque ad nutum ne quis praesto sit: etenim
35. hae sunt ejus adversariae. Satius est suo officio, etsi deficientibus viribus, fungi, quam

alienum officium accurate implere; in suo officio satius est, mortem oppetere: alienum officium formidinem affert.

ARJUNAS loquitur:

A quonam vero instigatus ille, peccatum 36. admittit homo, etiamsi nolit, Vrishnida, vi quasi impulsus?

ALMUM NUMEN loquitur:

Cupido is est, Furor iracundiae is est, ex 37. impetuosa qualitate progenitus, vorax, nefastus; hunc cognosce in hoc aevo inimicum. Sicuti fumo involvitur flamma, speculumque 38. aerugine, sicuti utero involutus foetus, sic isto Universum hoc involutum. Involvitur scientia 39. isto, sapientis pertinaci inimico, versiformi, Kuntidis nate, et igne insatiabili. Sensus, 40. animus, mens, ejus ditio fertur: hisce infatuat iste, scientia involuta, mortalem. Quapropter 41. tu, sensibus a principio coercitis, Bharatidarum optime, nefastum illum repudia, scientiae et judicii pessumdatorem. Sensus pollentes aiunt, 42. sensibus pollentior animus, animo autem pollentior mens; qui vero prae mente pollet, is est. Sic supra mentem pollere eum intelli- 43. gens, te ipsum tecum confirmans, profliga hostem, o heros, versiformem, intractabilem.

## LECTIO IV.

## ALMUM NUMEN loquitur:

1. Hanc devotionem Vivasvanti ego declaraveram perennem, Vivasvan Manui effatus est,
2. Manus Ixvâkui memoravit. Sic per manus traditam eam reges sapientes cognoverunt. Haec devotio diuturno tempore in hoc mundo
3. periit, hostium vexator. Eadem illa devotio antiqua hodie a me tibi declarata est. Tu cultor meus es atque amicus: mysterium hoc scilicet praestantissimum.

## ARJUNAS loquitur:

4. Posteriores sunt natales tui, priores Vivasvantis natales; quomodo istud intelligam, quod ais: "initio declaraveram?"

## ALMUM NUMEN loquitur:

5. Plurimi jam praeteriere mei natales, tuique, o Arjuna! Hosce ego universos novi, tu vero haud nosti, hostium vexator. Quanquam innatus sum, incorruptibilis, quanquam animantium sum dominus, naturae meae imperans subinde nascor, praestigiis mihi insitis.
7. Quandocunque scilicet pietatis languor existit, o Bhârata, et incrementum impietatis,
8. tunc me ipsum ego procreo. Ad vindicationem bonorum et ad eversionem sceleratorum, pietatis stabiliendae gratia, nascor per singula
9. secula. Genituram et opus meum divinum qui sic penitus novit, corpore, relicto non ad novam genituram regreditur, ad me accedit
10. ille, o Arjuna! Soluti ab affectu, terrore, ira, mei similes, me confisi, multi scientiae castimonia lustrati in meam essentiam transiere.
11. Hi quemadmodum ad me convertuntur, itidem eos ego colo. Mea vestigia sectantur homines,
12. Prithae fili, omnimodo. Qui cupiunt operum

successum, ii Divis in hoc orbe litant. Brevi sane in vita mortali successus obtingit opere partus. Quaternorum ordinum stirpes a me 13. creati sunt secundum qualitaturn operumque distributionem; harum me ipsum scias auctorem, auctore carentem, incorruptibilem. Nec 14. me opera polluant, nec in operis fructu mihi est stimulus; qui talem me cognoscit, is operum vinculis haud constringitur. Sic statuto opus 15. peractum est a priscis, emancipationem affectantibus; quamobrem perage tu opus, quale a priscis olim peractum. Quid sit opus? quid 16. otium? quaeritur. Hac in re vel vates trepidavere. Ejusmodi opus tibi declarabo, quo cognito a malo liberaberis. Ad ipsum opus 17. est attendendum, attendendum quoque ad secessionem ab opere, attendendum tandem ad otium; obscura est operis ratio. Qui in opere 18. otium cernit, et in otio opus, is sapit inter mortales, is devotus cunctis operibus peragendis aptus est. Cujus omnia incepta se- 19. gregata sunt a cupiditatis instinctu, eum operibus scientiae igne consumtis, doctum pronunciavere sapientes. Procul habita ambitione 20. in fructu operum posita, quisemper hilaris est, non egens patrocinio, is, etsi in opere occupatus, nihil tamen omnino agit. Nulla spe 21. erectus, cogitationes suas coërcens, dimisso omni emolumento, corporali duntaxat ministerio opus peragens, peccato haud imbutur. Qui rebus sponte sibi oblati contentus est, 22. gemino affectu superior, neququam invidus, et aequalis in successu prospero vel adverso, is ne operando quidem implicatur. Hominis 23. ambitione vacui, exsoluti, intellectu in scientia defixo, sacrificii gratia sese accingentis, opus integrum quasi evanescit. Numen est in ob- 24. latione, numen in oleo sacro, numen in igne,



numine litatur: ad numen iturus est ille, qui  
 25. numen operando meditatur. Divorum porro  
 alii devoti religionem colunt; in theologiae  
 igne alii religionem ipsa religione denuo sa-  
 26. crificant; auditum ceterosque sensus alii in  
 continentiae ignibus sacrificant; sonum cete-  
 raque sensibilia alii in sensuum ignibus sa-  
 27. crificant; Cuncta ministeria corporalia ac  
 vitalia porro alii sacrificant in igne mystico  
 28. continentiae, scientia accenso; opum sacrifici,  
 castimoniae sacrifici, devotionisque sacrifici  
 porro sunt alii, tacitae lectionis ac scientiae  
 29. sacrifici, temperantes, propositi tenaces. In  
 expiratione sacrificant spiritum, in spiritu ex-  
 spirationem similiter alii, spiritus et expira-  
 tionis meatibus praeclusis, spiritus retinendi  
 30. studiosi. Alii cibo abstinentes vitalia in vi-  
 talibus sacrificant: universi hi quoque sacrifi-  
 candi sunt gnari, ac sacrificiis peccata sua  
 31. delent. Qui vescuntur dapibus ambrosiis e  
 sacrificio reliquis, ii transeunt ad numen ae-  
 ternum. Non est hic mundus irreligiosi:  
 quomodo tandem alter, Kuruidarum optime?  
 32. Tam varia sacrificia propagata sunt e numinis  
 ore; operibus comparata scias haec universa;  
 33. sic cognito, liberaberis. Praestat opum sacri-  
 ficio scientiae sacrificiam, o hostium vexator;  
 cuncta opera integra, Prithae fili, scientia

comprehenduntur et consummantur. Hanc 34.  
 tu quaere, genibus provolutus, percunctatione,  
 reverentia. Monstrabunt tibi scientiam sapi-  
 entes, veritatem rerum perspicientes: quam 35.  
 edoctus non iterum ad errorem perinde redi-  
 bis, Panduida, qua entia universa conspicias  
 in te ipso, deinde in me. Si vel maxime om- 36.  
 nibus peccatis sis contaminatus, universalis  
 scientiae saltu tamen infernum trajicies.  
 Perinde ac ligna accensus ignis in cinerem 37.  
 vertit, o Arjuna, pariter scientiae ignis  
 omnia opera in cinerem vertit. Haud sane 38.  
 scientiae simile lustramen in hoc orbe exstat:  
 id homo devotione consummatus ultro, tem-  
 poris progressu, in se ipso invenit. Qui fidem 39.  
 habet, adipiscitur scientiam; huic intentus,  
 sensibus coërcitis, scientiam adeptus, ad sum-  
 mam tranquillitatem pervenit. Ignarus autem, 40.  
 fideque carens, dubitationi indulgens, pessum-  
 datur: neque hic mundus, nec ulterior, nec  
 felicitas ejus est, qui dubitationi indulget.  
 Eum qui in devotione opera sua deposuit, qui 41.  
 scientia dubitationem discidit, spiritalem, non  
 constringunt vinculis opera, o contemtor-opum.  
 Quapropter ex ignorantia progenitam cordi 42.  
 infixam dubitationem ense scientiae tuae dis-  
 cindens, ad devotionem conversus, age ex-  
 surge, o Bhârata!

## LECTIO V.

## ARJUNAS loquitur:

1. Abdicationem operum, Krishna, et altera ex parte exercitationem laudas: utrum horum sit melius unum, id mihi declara bene deliberatum.

## ALMUM NUMEN loquitur:

2. Abdicatio et exercitatio operum, utrumque beatitudinem parit; horum tamen prae operum abdicatione exercitatio operum aestimatur.
3. Judicandus est is constans abdicator, qui neque aversatur nec desiderat; qui autem a gemino affectu immunis est, o heros, nullo negotio vinculis exsolvitur. Disciplinam rationalem et activam seorsum nuncupant pueri, non itidem docti: alterutri duntaxat deditus
5. simul utriusque percipit fructum. Quae disciplinis rationalibus occupatur statio, ad eandem quoque devotionibus pervenitur. Unam eandemque esse disciplinam rationalem
6. et devotionem qui cernit, is vere cernit, Abdicatio autem, o heros, difficilis est ad adipiscendum sine devotione; devotioni devotus anachoreta ad numen haud longo tempore
7. accedit. Devotioni devotus, mente castus, sibi ipsi imperans, sensuum domitor, omnium animantium communione animatus vel agendo
8. non polluitur. "Nihil equidem ago;" sic arbitretur devotus, veritatis gnarus, cernens, audiens, tangens, odorans, edens, ambulans,
9. dormiens, spirans, loquens, dimittens, prehensens, intuens et connivens quoque; "sensus in rebus sibi subjectis versantur:" ita persuasus. Qui agit, operibus suis in numinis sinu depositis, ambitione dimissa, is peccato non polluitur, sicuti nec loti folium aqua.
11. Corpore, animo mente, cunctisque sensibus

etiam, devoti opus peragunt, ambitione dimissa, semetipsos lustrandi gratia. Devotus, 12. operum fructu dimisso, tranquillitatem adipiscitur internam; devotione destitutus, cupidinis impetu fructum ambiens vinculis constringitur. Cunctis operibus animo dimissis com- 13. mode sedet temperans mortalis in urbe novem portis instructa, (i. e. *in corpore*) neque ipse agens, nec agendi auctor. Neque facultatem 14. agendi, neque opera mundi dominus creat, nec applicationem ad operum fructum; cujusque autem indoles praevertitur. Non accipit 15. ullius peccatum, nec vero etiam bene factum Omnipotens. Ignorantia involvit scientiam: hinc errat genus humanum. At scientiae ope 16. haec ignorantia e quorum animo sublata est, eorum scientia solis instar collustrat summum istud. Hujus memores, huc sese transferentes, 17. hujus, consortes, in hoc intenti, ingrediuntur viam irremeabilem, excussis scientia peccatis. In Brachmane doctrina et modestia praedito, 18. in bove, in elephanto, tunc etiam in cane, atque, in homine, qui canina carne vescitur, sapientes, idem cernunt. In hac ipsa vita ab 19. iis natura devicta est, qui in aequabilitate, perstant. Noxa vacuum nimirum et aequabile est numen: ideo hi perstant in numine. Non exultet gratum aliquid nactus, nec moe- 20. reat nactus ingratum, animo obfirmatus, imperturbatus, numinis gnarus, in numine perstans. Externis contactibus haud addictus 21. in semet ipso invenit, quod volupe, est; is divinae devotioni devotus, voluptate infinita fruitur. Quae vero a contactibus prodeunt 22. deliciae, eae utique e doloris utero pariuntur; initium habent et finem, Kuntidis nate: hisce non gaudet prudens. Qui in hac ipsa vita 23. perferre valet, ante liberationem a corpore,

- impetum e cupidine et iracundia ortum, is  
 24. devotus, is vir beatus est. Qui intus delectatur, intus gaudet, quique perinde intus illuminatur etiam, is devotus ad extinctionem in numine, divinitatis particeps, pervenit.  
 25. Adipiscuntur extinctionem in numine sancti, deletis peccatis, ancipiti contentione exempti, sui compotes, omnium animantium bono gaudentes. Qui a cupidine et ira segregati sunt, temperantes, temperatis cogitationibus, prope eos extinctio in numine versatur, sui sibi

conscios. Contactibus externis exterminatis, 27.  
 obtutu in confinio superciliorum defixo, spiritu gemino, qui per narium meatus hauritur et efflatur, aequabiliter moderato, coërcitis 28.  
 sensibus, animo, mente, anachoreta unice in emancipationem intentus, qui semper vacat desiderio, ira et metu, is re vera jam emancipatus est. Me tanquam perceptorem sacrificiorum et castimoniarum, universi mundi magnum dominum, amicum omnium animantium qui cognoverit is ad tranquillitatem pergit. 29.

## LECTIO VI.

## ALMUM NUMEN loquitur:

1. Qui haud sollicitus de operis fructu opus peragendum peragit, is et abdicator est et devotus; non quicumque sine igne sacro et caeremoniis vivit. Quam abdicationem nuncupant, eandem esse devotionem scias, o Panduida! Haud sane nisi abdicatis consiliis
3. devotus evadit quisquam. Annitentis anachoretæ opera prædicantur subsidium; ejusdem vero ad devotionem jam enisi tranquillitas prædicatur subsidium. Quippe quando nec in rebus, quæ sensibus obversantur, nec in operibus suspensus hæret, omnibus consiliis abdicatis; tunc enisus ad devotionem
5. dicitur. Extricet semet sua ipsius ope, nequaquam ipse semet deprimat. Homini spiritus tum suimet est socius, tum quoque
6. suimet inimicus. Socius est suimet spiritus ejus hominis, qui sua ipsius ope semet ipsum

vicit; inimicitia autem erga id, quod non spiritale est, spiritus inimici more se gerere potest. Suimet domitoris, placidi, spiritus 7.  
 summum locum obtinens in se recolligitur, in frigore et calore, in voluptate et dolore, similiter etiam in honore et ignominia. Cujus 8.  
 spiritus gaudet scientia et cognitione, in fastigio stans, sensibus perdomitis, is devotus dicitur, devotioni initiatus, cui nihil interest inter glebam, lapidem et aurum. Inter amicos, familiares, hostes, alienos, neutrarum partium homines, infensos, socios, inter bonos quoque ac improbos æquanimus magni aestimatur. Devotus semper ipse se exerceat, 10.  
 secretum petens, solitarius, coërcitis cogitationibus, nulla spe erectus, sine comitatu. In 11.  
 regione pura figens sibi sedem stabilem, non nimis sublimem, nec nimis humilem, nebride ac verbenis constratum, ibi animo in unum 12.  
 intento, coërcitis cogitationibus, sensibus,

- actibusque, insidens huic sedili exerceat devotionem, lustrationis suae gratia. Aequabiliter corpus; caput cervicemque immota sustinens, firmus, intuens nasi sui apicem, nec
14. plagas diversas circumspiciens; placatus, timore excusso, in officiis studiosi rerum divinarum perseverans, animum coërcens, me
15. meditans, sedeat devotus in me intentus. Sic semet ipsum exercens, devotioni initiatus, animo coërcito, ad tranquillitatem extinctioni proximam, mecum consociatam pervenit.
16. Nec nimium edentis est devotio, nec omnino cibo abstinentis; nec nimio somno adsueta,
17. nec pervigilantis etiam, o Arjuna! Qui devotus est in cibo sumendo atque in recreatione, qui devote operibus fungitur, qui devotus est in dormiendo ac vigilando, ejus est devotio, quae aegritudinem depellit. Quando plane coërcitam cogitationem in semet ipso defigit, nullis cupiditatibus stimulatus, tunc demum
19. devotus dicitur. Sicuti lucerna citra venti impetum posita, haud vacillat, haec similitudo memoratur devoti, coërcitis cogitationibus,
20. qui suam ipsius devotionem exercet. Ubi requiescit cogitatio, constricta devotionis cultu, et ubi, mentis oculis se ipse adspiciens, sibi
21. met placet; ubi voluptatem infinitam, quaecunque mente capitur, ultra sensus posita, comperit ille, neque defixus dimovetur a vera
22. essentia; quo bono quaesito nullum alium quaestum porro egregium ducit; in quo permanens ne gravi quidem dolore labefactatur:
23. hanc sejunctionem a doloris conjugio sciat devotionis nomine designari. Haec devotio e decreto exercenda est ceterarum cogitationum oblito. Ex arbitrii mobilitate ortas libidines dimittens omnes omnino, animo sensuum compagem (i. e. *corpus*) compescens
25. quoquo versus, sensim sensimque quiescat mente perseverantiam amplexa; animo ad seculum commorandum assuefacto, ne hilum
26. quidem cogitet. Quotiescunque quopiam evagatur animus mobilis, infirmus, toties hinc eo cohibito, ad suimet obsequium eum reducat.

Tranquille animatum utique illum devotum 27.  
summa voluptas subit, sedato affectuum impetu in numinis essentiam conversum, innocuum. Sic semper sese ipse devovens devotus, peccatis exsolutus, commode infinita voluptate e numinis contactu fruitur. Qui spiritum omnibus animantibus immorantem, et omnia animantia in spiritu contuetur, devotioni deditus, ubique idem conspiciens, qui me cernit 30.  
ubique, et Universum in me cernit, ex eo ego non evanesco, neque is ex me evanescit. Omnibus animantibus immorantem qui me colit, unitati intentus, quocunque tandem modo versetur, devotus ille mecum versatur. Qui 32.  
sui ipsius similitudine ductus ubique idem cernit, o Arjuna, volupe sit illud vel molestum, is devotorum princeps habetur.

ARJUNAS loquitur:

Illa ipsa, quae a te declarata est devotio 33.  
aequabilitate, o Madhuis interfector! hujus equidem haud video propter mobilitatem humani ingenii stabilem conditionem. Mobilis 34.  
sane est animus, o Krishna, turbulentus, vehemens, pertinax: ejus ego coërcitionem arbitror, sicuti venti, valde difficilem factu.

ALMUM NUMEN loquitur:

Sine dubio, o heros, animus difficilis est ad 35.  
coërcendum, mobilis; exercitatione tamen, Kuntidis nate, ac temperantia coërcetur. Ei, 36.  
qui sui haud compos est, devotio difficilis est ad adipiscendum, meo quidem arbitrio; a morigero autem et annitente obtineri potest industria quadam.

ARJUNAS loquitur:

Intemperans, sed fide instructus, declinante 37.  
a devotione animo, haud adeptus devotionis consummationem: quamnam viam, o Krishna, ingreditur? Nonne utrinque dejectus (scil. 38.  
*ab hujus vitae et futurae felicitate*) sicuti nubes fulmine discussa perit, fluctuans, o heros, aberransque a tramite divino? Hoc 39.

dubium tu mihi, o Krishna, dirimere debes integrum. Nullus alius profecto quam tu hujusce dubii propulsator reperitur.

ALMUM NUMEN loquitur:

40. O Prithae fili, neque heic, neque in vita futura exitium tali homini evenit; haud profecto honestus quisquam infaustam, amice, 41. viam ingreditur. Nactus sedes superas proborum, commoratus ibi annos infinitos, in castorum beatorumque familia, qui devotione 42. excidit, regeneratur, vel etiam e devotorum sapientium stirpe nascitur. Difficillimi sane ad adipiscendum in hoc mundo sunt natales 43. ejusmodi. Ibi eandem mentis applicationem

assumit, quam in priore corpore habuerat, enititurque deinde vehementius ad consummationem, o Kuruis proles. Prius contracta 44. consuetudine illa ultro etiam is abripitur. Vel devotionem cognoscendi studiosus theologiam meris verbis circumscriptam praevertit; pro 45. virili vero contendens devotus, lustratus a peccatis, repetitis natalibus consummatus, dehinc summum iter ingreditur. Ascetis superior 46. devotus, scientia praeditis quoque superior aestimatur, operumque confectoribus superior devotus: ergo devotus fias, o Arjuna. Inter 47. universos porro devotos, qui, intima mente ad me conversa, fidei plenus me colit, is devotissimus a me judicatur.

## LECTIO VII.

ALMUM NUMEN loquitur:

1. Animo in me defixo, Prithae fili, devotionem exercens, me confusus, quomodo haud dubie me integrum cogniturus sit, id nunc 2. ausculta. Ego tibi hanc scientiam universalem cum peculiari conjunctam plene effabor, qua cognita in hoc mundo non amplius alia 3. cognoscenda relinquitur. E mortalium millibus vix singulus quispiam ad perfectionem enititur; annitentium quoque ac consummatorum 4. vix singulus me penitus novit. Terra, aquae, ignis, aër, aether, animus, nec non mens, sui conscientia denique: hunc in modum haecce mea natura in octonas partes distribuitur,

scilicet inferior ista; at praeter hanc aliam 5. scias meam naturam supremam, vitalem, o heros, qua mundus hic sustentatur. Ex ejus 6. utero funduntur universa animantia, ita intellige. Ego sum totius mundi origo, nec non dissolutio. Me praestantius non aliud quid- 7. quam exstat, o contemtor opum. In me Universum hoc est suspensum, sicuti in filo margaritarum lineae. Sapor ego sum in aquis, 8. jubar sum in sole ac luna, nomen mysticum in universis libris sacris, sonus in aethere, vigor masculus in hominibus, et suavis odor 9. in tellure, splendorque sum in flamma, vita in omnibus animantibus, et castimonia in ascetis. Semen perpetuum omnium animan- 10. tium nosce me, o Prithae fili. Intellectus in-

- telligentium, splendor splendorum ego sum;
11. roburque robustorum ego, a cupiditate atque affectu segregatum. Nulla lege refrenata in animalibus libido sum, Bharatidarum princeps; et quaecunque tandem essentiales sunt naturae, impetuosae ac tenebrosae, ex me nempe has *ortas* scias: non equidem illis insum, insunt illae mihi. Trinis hisce qualitatum propriis naturis totus iste mundus delusus non agnoscit me his superiorem, incorruptibilem. Divina quidem illa Magia mea, in qualitativis operata, difficilis transgressu est; attamen, qui mei compotes fiunt, ii hanc
  15. Magiam trajiciunt. Haud mei compotes fiunt malefici, stulti, hominum infimi, quorum scientiam aufert Magia, daemoniacam naturam
  16. sectantes. Quaternorum generum homines probi me colunt, o Arjuna: afflictus, cognoscendi studiosus, pauper, atque sciens, o Bharatidarum princeps. Ex his sciens, semper devotus, unico cultui addictus, praefertur: valde carus ego sum scienti, et ille mihi carus
  18. est. Generosi quidem omnes isti, sed sciens mei ipsius instar a me judicatur. Is utique ad me sese applicat tanquam ad viam supremam. Multarum regenerationum in fine scientia praeditus ad me procedit. "Vāsudēvas" est Universum;" cui sic persuasum sit, is
  20. magnanimus difficilis inventu est. Ii, quorum scientia aufertur cupiditatibus quibuslibet, ad alios Divos convertuntur, ad hanc vel ill-

am normam sese dirigentes, sua natura compulsi. Quamcunque aliquis imaginem colens cum fide venerari studet, unicuique horum secundum fidem istam constantem ego *sortem suam* dispertio. Is huic fidei deditus illam *imaginem* propitiare studet, accipitque deinde desideria sua grata a me dispertita. At finitum est praemium istud istorum parum intelligentium: ad Divos pergunt qui Divis litant, mei cultores ad me perinde pergunt. Invisibilem me visibilitate praeditum arbitrantur insipientes, praestantiorum naturam meam ignorantes incorruptibilem, supremam. Haud manifestus ego sum cunctis, mystica Magia involutus; stultum istud vulgus me non agnoscit innatum, incorruptibilem. Novi equidem praeterita ac praesentia, o Arjuna, futuraque animantia; me vero nemo novit. Proensione ac aversatione excitato ancipiti errore, o Bhārata, universa animantia ad delirium in rerum natura pergunt, hostium vexator. Quorum autem deleta est labes sancte degentium, ii, ab ancipiti errore liberati, me colunt, votorum tenaces. Qui ad liberationem a senio ac morte, ad me confugientes, enituntur, ii NUMEN istud totum norunt, et id quod supra spiritum est, opusque integrum. Qui me norunt simul cum eo, quod supra animantia est, cum eo, quod supra Divos est, et cum eo, quod supra religiones est, ii obitus tempore quoque, devote animati, me norunt.

## LECTIO VIII.

## ARJUNAS loquitur:

1. Quidnam est istud numen? quidnam id quod supra spiritum? quidnam opus, virorum praestantissime? et supra animantia quidnam praedicatum est? supra Divos quidnam dicitur?
2. Supra religiones quomodo quispiam *esse potest* huic in hoc corpore, o Madhuis interfector? Obitusque tempore quomodo cognoscendus es tu iis, qui sui sunt compotes?

## ALMUM NUMEN loquitur:

3. Essentia simplex ac individua est summum numen; indoles supra spiritum dicitur; animantium geniturae, efficax emanatio operis
4. nomine significatur; super animantia est natura dividua, GENIUSQUE supra Divos; supra religiones ego ipse sum in hoc corpore,
5. mortalium optime; et qui obitus tempore mei memor, defunctus corpore, hinc proficiscitur, is ad meam naturam pergit sine ullo
6. dubio; vel cujuscunque naturae memor corpus suum relinquit in fine vitae, eam ipsam adit, Kuntidis nate, semper ad naturam istam
7. conformatus. Quare omni tempore mei memento ac pugna! Animum mentemque mihi
8. tradens me adibis procul dubio. Cogitatione ad devotionem exercendam applicata, non aliorum evagante, qui summum GENIUM divinum meditatur, is ad eum pergit. Qui meminerit vatem antiquum, moderatorem, atomi subtiliorem, Universi tutorem, incomprehensibili forma, solis colore, splendentem tenebris
10. ex adverso, obitus tempore, animo obfirmato, devotus in religione, ac vi devotionis in superciliorum confinio spiritu vitali collecto, is omnino hunc summum GENIUM divinum adit.
11. Quod simplex ac individuum librorum sacro-

rum gnari nuncupant; quo ingrediuntur temperantes, affectuum expertes; quod cupientes vitam religiosam instituunt: hoc tibi compendio effabor. Cunctis *sensuum* portis occlusis, 12. animo in corde cohibito, in capite collecto spiritu vitali, permanens in devotionis perseverantia, monosyllabum mysticum omni pronuntiando numen adorans, mei memor, qui proficiscitur corpus mortale relinquens, is per summam viam incedit. Nihil aliud unquam 14. cogitans qui me perpetuo meminit, ei facilis sum ad impetrandum devoto semper se exercenti. Me adito novam genituram, doloris 15. consortem, caducam, non subeunt magnanimi, ad perfectionem summam progressi. Usque 16. ad BRACHMANIS coelum omnes mundi sunt remeabiles, o Arjuna; me vero adito, Kuntidis nate, nova genitura non datur. Mille 17. aetatibus finitum qui diem BRACHMANIS norunt, noctem in fine mille aetatum subeuntem, hi mortales noctis ac diei gnari sunt. Ex in- 18. visibili visibilia cuncta prodeunt die appropinquante, nocte appropinquante dissolvuntur in isto ipso, quod invisibile dicitur. Elementorum compages haecce ipsa quoque diu perdurando dissolvitur nocte appropinquante; ultro deinde, Prithae filii, prodit die oriente. Diversa vero ab hac visibili exstat alia natura 20. invisibilis, aeterna, quae omnibus animantibus pereuntibus non et ipsa perit, invisibilis, individua, sic dicta. Hanc viam summam praedicant, quam nacti non amplius revertuntur; haec est mansio mea suprema. GENIUS iste 22. summus vero, Prithae filii, impetrari potest cultu non aliorum spectante, *iste, dico*, cui penitus insunt animantia, a quo Universum hoc expansum. Quo tempore autem ad sortem 23. irrevolubilem, vel revolubilem etiam, vita de-

- functi proficiscantur: hoc tempus tibi declarabo, Bharatidarum princeps. Ignis, lux, dies, luna crescens, sex menses, quibus sol borealem polum percurrit: horum spatio defuncti
25. adeunt numen mortales numinis gnari. Fumus, nox, similiter luna senescens, sex menses, quibus sol austrinum polum percurrit: horum spatio *defunctus* lunarem splendorem adeptus
26. devotus iterum revertitur. Utrunque hoc iter, candidum et atrum, perpetuum in hoc

mundo praedicatur: altero ad sortem irrevolubilem pervenit, altero denuo revolvitur. Binos hosce tramites cognoscens, Prithae fili, 27. haud quisquam devotus perturbatur: quare omnibus temporibus devotioni devotus sis, o Arjuna, Quodcunque libris sacris legendis, 28. sacris faciendis, castimoniis largitionibusque virtutis praemium promissum est, id integrum superat devotus isto cognito, et stationem summam ac principem subit.

## LECTIO IX.

## ALMUM NUMEN loquitur:

1. Nunc vero hanc tibi maxime absconditam effabor haud obtrectanti scientiam universalem cum peculiari conjunctam, quam edoctus a malo liberaberis. Haec est regia disciplina; hoc regium arcanum, idemque lustramen praestantissimum, ipso intuitu perspicuum, 3. pium, percommodum actu, inexhaustum. Qui fide deficiuntur homines huic religioni habenda, o hostium vexator, me haud adepti revertuntur in sedem vicissitudinum mortalitatis.
4. Expansus est universus hic mundus a me, formae visibilis experte. Mihi insunt omnia
5. animantia, neque ego illis immoror, nec tamen mihi insunt *quodammodo* animantia: ecce mysterium meum augustum! Animantium sustentator, non insidens animantibus, est
6. spiritus meus, animantia animans. Perinde ac coelo semper immoratur aër omnivagus, immensus, similiter cuncta animantia mihi
7. insunt; sic tu intellige. Omnia animantia in naturam meam redeunt in fine aevi mun-

dani; denuo illa principio novi aevi mundani ego emitto. Naturam meam complexus emitto 8. iterum iterumque elementorum compagem hanc totam, ultro, natura volente. Neque 9. me haec opera implicant, o contemtor opum, tanquam exterum in iis versantem, nec suspensum in hisce operibus. Me inspectante 10. natura generat mobilia simul cum immobilibus: ea de caussa, Kuntidis nate, mundus circumvolvitur. Despiciunt me stulti, humana 11. specie indutum, summam naturam meam ignorantes, animantium dominam, vanae spei 12. fidentes, vanis operibus vacantes, vanae scientiae studiosi, intellectu privati, naturam infernam, daemoniacam ac fraudulentam sectantes. Magnanimi vero, Prithae fili, ad na- 13. turam divinam conversi, me colunt animo unice intento, cognoscentes me animantium principium incorruptibile. Perpetuo me lau- 14. dibus celebrantes annitentesque, propositi tenaces, salutantesque me, semper devoti religiose venerantur. Scientiae sacrificio quoque 15. alii litantes me venerantur, in unitate ac spe-



- cietate multifariam facie quoquo obversum.
16. Ego sum sacrificium, ego adoratio, ego libatio, ego verbenae; carmen ego sum, ego itidem oleum sacrum, ego ignis, ego tuus incensum.
17. Pater ego sum hujus mundi, mater, tutor ac avus; doctrina arcana, lustramen, monosyllabum mysticum, atque triplex librorum sacrorum volumen; via, nutritor, dominus, testis, domicilium, asylum, amicus, origo, dissolutio,
18. statio, thesaurus, semen inexhaustum. Tepefacio ego orbem, ego inbrem retineo vel emitto; ambrosia perinde ac letum. ens ac non ens
19. ego sum, o Arjuna. Ternorum librorum sacrorum periti, asclepiadis acidae potiores, peccatis suis lustrati, sacrificiis functi, viam superam a me exorant. Hi, sanctum nacti Indrae mundum, fruuntur divinis in coelo gaudiis Divorum. Idem, coelesti illo mundo gavis, praemio sanctitatis suae exhausto, ad orbem mortalium redeunt: sic religionem librorum sacrorum sectantes, desideriis capti, felicitatem fluxam ac reciprocantem adipiscuntur. Qui autem mortales de nullo alio cogitantes me venerantur, hisce semper intentis securitatem boni eventus ego praebeo.
20. Qui vel alios Divos colunt religiosi, ii ipsi quoque me tamen colunt, Kuntidis nate, sed cultu non rite instituto. Ego sane omnium sacrificiorum et perceptor sum et dominus: sed isti me non ex veritate discernunt, hinc
21. ad inferiora delabuntur. Pergunt Divis ad-

dicti ad Divos; ad Manes proavorum pergunt proavorum Manibus addicti; ad Lemures pergunt Lemurum cultores; pergunt ad me denique cultores mei. Folium, florem, fructum, 26. aquam, si quis mihi cum religione offert, id ego religiose oblatum vescor a pie animato. Quodcumque agis, quodcumque vesceris, quodcumque sacrificas, quodcumque largiris, quodcumque tui castigandi gratia capessis, Kuntidis nate, id mihi tanquam proprium trade. Sic liberaberis operum vinculis, quae felici 28. vel infelici successu nectuntur. Devote animatus abdicationis devotione, emancipatus, me adibis. Aequabilis ego erga omnia animantia: nemo mihi est vel invisus vel carus; at me qui colunt religiose, ii insunt mihi, et ego iis insum. Si vel admodum facinorosus 30. me colat cultu non aliorum distracto, is probus est aestimandus, is utique recte compositus. Brevi evadit pius, et ad perpetuam tranquillitatem pervenit. Confide, Kuntidis nate! Haud quisquam mei cultor pessumdatur. Quicumque ad me confugiunt, o Prithae fili, 32. etiamsi in peccati utero sint concepti, mulieres, coloni, nec non servi: hi quoque supremam viam ingrediuntur; quanto magis igitur 33. Brachmani sancti, ac pii reges sapientes! In hunc caducum infaustumque mundum ablegatus, me cole, in me intentus esto, mei venerator, mihi lita, me adora; sic te ipsum 34. quum devoveris, me adibis, mei studiosus.

## LECTIO X.

## ALMUM NUMEN loquitur:

1. Amplius etiam, o heros, ausculta sermonem meum praestantissimum, quem tibi amanti
2. effabor salutis tuae studio. Nec Divorum catervae meam norunt originem, nec magni Sapientes: quippe ego sum principium Divorum, magnorumque Sapientum omnino.
3. Qui me innatum principioque carentem novit, maximum mundi dominum, is, errore haud delusus, inter mortales cunctis peccatis absolvitur. Mens, scientia, erroris repudiatio, patientia, veritas, perseverantia, tranquillitas, conditio voluptatis dolorisve capax, timor ac
5. securitas etiam, mansuetudo, aequabilitas, hilaritas, castimonia, largitudo, nobilitas ac ignobilitas, haec sunt proprietates animantium
6. singulatim ex me derivatae. Septem Sapientes prisci, nec non quaterni Manues meae naturae cognati *fuere*, spiritales: unde propagatum in orbe terrarum genus humanum.
7. Qui hanc meam majestatem ac facultatem mysticam novit penitus, is indefessa devotione
8. sese devovet sine ullo dubio. Ego Universi fons, ex me Universum procedit; sic arbitrati, me colunt sapientes contemplandi facultate
9. praediti. Me meditantes, me quasi spirantes, admonentes sese invicem, enarrantesque me
10. semper, delectantur atque exhilarantur. Hisce constanter devotis, colentibus me ex amoris officio, largior eam mentis devotionem, cujus
11. ope me isti adeunt. Benignitate erga hos motus ego tenebras ex ignorantia ortas dispello, in mea ipsius natura permanens, scientiae lucerna luminosa.

## ARJUNAS loquitur:

12. Tu es summum numen, summa mansio,

lustramen praestantissimum. Te GENIUM aeternum, coelestem, Divis priorem, innatum, dominum, declarant omnes Sapientes ac coelestis Sapiens Nāradas itidem, Asitas, Dēvalas, Vyāsas; et tute ipsi mihi effaris idem. Omne hoc verum existimo, quod tu mihi dicis, Pulcricome. Tuam, sanctissime, visibilem praesentiam utique nec Divi norunt, nec Titanes; tute ipse tui tibi conscius te ipsum nosti, virorum praestantissime, animantium animator, princeps, Divorum Dive, mundi domine! Te decet plene effari divina, quae tibi insunt, miracula, quibus miraculis hosce mundos permeans consistis. Quomodo cognoscam ego te, mystice, vel indesinenter meditando? quibusnam tandem existendi modis concipiendus es a me, sanctissime? Copiose essentiam tuam mysticam ac majestatem, o mortalium votis expetite! porro etiam enarra: nulla me capit satietas, nectar quasi aure bibentem.

## ALMUM NUMEN loquitur:

Ehem! enarrabo tibi ergo divina, quae mihi insunt, miracula, praecipua quaeque delibando: nullus enim est finis amplitudinis meae. Ego sum spiritus, o Arjuna, omnium animantium corpori insidens; ego et principium, et medius animantium status, itidemque finis. Inter Aditiadas ego sum Vishnus, inter sidera Sol radians; Marichis sum inter Ventos, inter signa lunaria ego lunus. Inter volumina sacra sum hymnorum volumen, inter Divos sum Indras; inter sensus sum animus; animantium sum intellectus. Inter Rudros sum Sivas, divitiarum dominus inter Genios atque Gigantes; inter Vasues sum Ignis, Mērus inter montium cacumina ego; et inter antistites

- principem me nosce, Prithae fili, Vrihaspatem. Inter exercituum duces ego Skandas, inter
25. maria sum Oceanus. Inter magnos Sapientes Bhrigus ego, inter voces sum unicum monosyllabum; inter precationes sum tacita precatio, inter montes Himâlayas; ficus religiosa
26. inter cunctas arbores, et inter divinos Sapientes Nâradas; inter fidicines coelestes sum Chitrarathas, inter prophetas Kapilas anachoreta. Utchaisravasem inter equos nosce me ex ambrosia genitum, Airavatum inter elephantos, et inter homines hominum moderatorem. Inter tela ego fulmen, inter juvencas sum vacca abundantiae, seminatorque sum Cupido; inter serpentes sum Vasukis, Anantasque sum inter hydras, Varunas inter aquatilia ego, et inter progenitorum Manes Aryaman sum; inferorum iudex inter coërcitores
30. ego, Prahlâdasque sum inter Titanes; tempus ego numeros modulantium, et inter feras leo
31. ego sum, Garudasque inter volucres. Ventus inter lustramina sum, Ramas inter armigeros ego; inter pisces sum hippocampus, inter amnes sum Jâhnavis. Naturarum initium finisque, mediumque ego itidem, o Arjuna: summi spiritus cognitio inter cognitiones,
33. oratio oratorum ego sum. Inter elementa sum littera *A*, atque copulatio inter verba

composito. Ego sum tempus aeternum, altor ego omniuens, et mors cuncta rapiens ego, 34. et ortus futurorum. Fama, Fortuna atque Vox inter feminina, Memoria, Prudentia, Constantia, Patientia; magnus hymnus perinde inter hymnos, initiationis carmen inter rhythmos ego sum. Inter menses ego Dorcadocephalio, inter anni tempora ver floridum. Alea sum fraudulentorum, splendor ego splendidorum; victoria sum, industria sum, vigor ego vigentium. In Vrishnidarum stirpe sum 37. Vâsudêvas, inter Panduidas opum contemtor (*Arjuna ipse;*) inter anachoretas porro sum Vyâsas, inter poëtas Usanases poëta. Castigatio domantium sum, solertia sum aemulantium, silentiumque utique sum arcanorum; doctrina doctorum ego. Quodcunque tandem 39. omnium animantium semen, id ego sum, o Arjuna: non exstat ullum, quod sine me sit, ens mobile vel immobile. Nullus est finis 40. divinarum mearum virtutum, o hostium vexator! haec autem virtutis enarratio a me speciminis vice prolata. Quaecunque mirabilis 41. est substantia, fausta vel eximia, eam ipsam intellige tu e splendoris mei portione ortam. At quid tibi tandem cum multiplici ista doctrina, o Arjuna? Stabilito ego hoc universo 42. mundo singula mei portione, requievi.

## LECTIO XI.

## ARJUNAS loquitur:

1. Qui meae salutis gratia de egregio arcano illo, quod supra spiritum dicitur, a te prolatus est sermo, ejus ope error iste meus dissipatus.
2. Origo nimirum et interitus animantium auscultata sunt a me copiose ex te, Lotophyllops,
3. nec non majestas tua sempiterna. Qualem tu te ipsum declarasti, summe domine, sic cernere cupio istam formam augustam, viro-
4. rum optime. Quod si tu censes fieri posse, ut ea a me cernatur, potentissime, devotionis praeses, tunc mihi te ipsum conspiciendum exhibe sempiternum.

## ALMUM NUMEN loquitur:

5. Ecce, Prithae fili, formas meas centies, imo millies multiplicatus, varias, divinas, diversas
6. colore ac specie. Adspice Aditiadas, Vasues, Rudros, Asvines gemellos, pariterque Ventos: multa nunquam antea visa adspice miracula,
7. o Bhârata! Huic in unitate comprehensum mundum universum adspice hodie cum rebus mobilibus immobilibusque in corpore meo, o Arjuna, et quodcunque aliud cernere cupis.
8. Attamen haud me potes cernere illis ipsis tuis oculis: divinum do tibi oculum; adspice mysterium meum augustum.

## SANJAYAS loquitur:

9. Sic loquutus, deinde, o rex, magnus devotionis praeses Haris conspiciendam exhibuit Prithae filio praestantissimam formam augustam, plurima ora ac lumina gerentem, plurimis miraculis conspicuam, plurimis coelestibus ornamentis onustam, plurima coelestia
10. tela vibrantem, coelestibus coronis vestibisque indutam, coelestibus odoribus perfusam:

omnimodo mirabilem Deum infinitum, quoquo versus spectantem. Per coelum a millenis solibus si existeret subito exorta lux, ea similis foret fulgori hujus magnanimi. Ibi in unitate comprehensum mundum universum, multifariam distributum, tunc intuebatur in Dei deorum corpore Panduides. Deinde is obstupefactus, arrectis pilis, opum contemtor inclinato capite Deum, palmas suppliciter tendens, affatus est:

## ARJUNAS loquitur:

Conspicio Deos, o Dive, in tuo corpore cunctos, pariterque animantium omnigenorum cattervas; BRACHMANEM dominum in loti calyce sedentem, Sapientesque cunctos, ac serpentes coelestes. Plurima brachia, latera, ora, lumina gerentem intueor te, undique specie infinitum. Nec finem, nec medium, nec vero etiam initium tui cerno, universi domine, omniformis! Tiaratum, clavigerum, discophorumque, splendoris cumulum, undique fulgidum cerno te, adspectu arduum, omni ex parte ad instar accensi ignis vel solis radiantem, immensum. Tu es simplex illud ac individuum, summum scibile, tu hujus mundi eximius thesaurus; tu inexhaustus, perennium legum sospitator, aeternus: tu GENIUS a me agnosceris. Initio, medio ac fine carentem, infinito robore praeditum, infinitis brachiis instructum, lunam solemque oculis referentem, cerno te, ore flammantem, splendore tuo Universum hoc foventem. Inter polum telluremque hocce spatium sane expansum a te solo, nec non plagae coelestes cunctae. Visa stupenda hac tua forma terrifica mundus tergeminus est consternatus, magnanime. En,

- istae Divum catervae te adeunt; nonnulli pavidè palmas suppliciter tendentes mussant. "Ave!" dicentes magnorum Sapientum ac Beatorum catervae celebrant te hymnis perpulcris. Rudri, Aditiadae, Vasues, Sâdhyi,
22. Visvi, Asvines gemelli, Ventique, Fidicines coelestes, Genii, Divum ac Beatorum catervae, te suspiciunt, et stupefacti plane sunt cuncti.
23. Formam tuam ingentem, multa ora ac lumina gerentem. multa brachia, crura, pedes moventem, multa latera, multos dentes exsertos ostentantem, *formam istam, inquam*, intuentes
24. mundi consternantur, ac perinde ego. Coelum vertice ferientem, fulgidum, multicolorem, ore hiantem, flammeis grandibus oculis, te quum intueor, percellitur animus mihi intimus, nec firmitatem invenio, nec tranquillitatem, o
25. Vishnus. Dentibus exsertis minantia ora tua conspicatus, conflagrationis rerum postremae similia, plagas coelestes non distinguo, nec lætitiā capio. Fave mihi, Deum domine,
26. mundi columen! Istique, te versus, Dhritarashtrae nati cuncti, simul cum terrarum orbis regum catervis, Bhîshmas, Drônas, nec non Solis filius (*Carnas,*) simul cum nostris quo-
27. que proceribus, in ora tua festinantes incurrun, dentibus exsertis formidolosa. Nonnulli inhaerescētes dentium interstitiis cernuntur
28. contritis membris extremis. Sicuti amnium multiplices torrentes versus Oceanum cursu directo ruunt, similiter isti generis humani
29. heroēs incurrunt in ora tua flammantia. Sicuti in accensam flammam muscae involant, ad necem impetu abreptae, similiter plane ad necem incurrunt mortales in tua quoque ora,
30. impetu abrepti. Lambis, devorans undique mortales integros, faucibus inflammatis. Fulgoribus implentes mundum integrum radii
31. tui acres effervescunt, o Vishnus! Enarra mihi, quaeso, quisnam tu sis horrida forma praeditus. Salvere te jubeo, Deorum maxime! Fave mihi! Dignoscere cupio te primaevum: haud praesagio equidem, quidnam pares.

## ALMUM NUMEN loquitur:

DIES sum mundi eversor, adultus, mortales 32.  
extinctum huc profectus. Te solo excepto non superstites erunt, quotquot congressi in adversis exercitibus bellatores. Quare tu age 33.  
exsurge! carpe gloriam, devictis hostibus! Fruere imperio pleno! A me scilicet isti percussi jam olim: nil nisi instrumentum esto tu, Ambidexter! Drônamque, Bhîshmamque, 34.  
Jayadrathamque, Karnam, nec non ceteros quoque bellando fortes a me percussos tu feri! Noli perturbari! Pugna! Vinces proelio rivales.

## SANJAYAS loquitur:

Audito hoc sermone Palericomi, palmas 35.  
suppliciter tendens, tremens, Arjunas salvere jubens denuo affatus est Krishnam cum leni murmure, pavore attonitus, corpore inclinato:

## ARJUNAS loquitur:

Stationem in te nactus, o sensuum domitor, 36.  
honore suo mundus gaudet ac dicto audiens est. Gigantes territi in diversas coeli palgas diffugiunt, omnesque te salutant Beatorum catervae. Et cur te haud venerarentur, mag- 37.  
nanime, potiolem BRACHMANE ipso, primaevum creatorem? O infinite! Deorum princeps! mundi sedes! Tu es simplex illud ac individuum, enti ac non enti quod penitus subest. Tu es Divus primaevus, GENIUS, antiquus; 38.  
tu hujus Universi eximius thesaurus. Tu es omniscius ac scibile, summumque domicilium. A te expansum Universum, o infinitis formis praeditus! Aër, Yamas, Ignis, Varunas, Lunus, 39.  
animantium sator tu, proavusque. Salve, salveto millies! iterumque denuo salve, salveto! Salvere a fronte, deinde a tergo te jubeo, et 40.  
undecunque, o Universe! Infinita vi, immensa potentia praeditus tu universum perficis, ideoque es universus. Quum sodalem te ar- 41.  
bitrarer, vehementer quodcunque dictum: "Heus, Krishna! heus, Iaduis proles! heus tu, amice!" a me ignorante majestatem tuam

42. istam, temere vel prae studio etiam; et quacunque in re iocandi gratia minus honorifice a me habitus es in ambulando, decumbendo, considendo vel epulando, sive secreto, innocue, sive hisce coram: ejus veniam exoro a te ego
43. immenso. Pater es tu hujus mundi mobilis immobilisque, venerandusque magister gravissimus: haud tui par exstat, quomodo tandem superior alius quisquam vel in mundo
44. tergemino, o unice praepollens? Ideo venerabundus, prostrato corpore, oro ego te ut mihi faveas, dominum laudibus celebrandum. Ceu patrem filio, ceu amicum amico, ceu amantem amatae te decet mihi, Dive, indulgere.
45. Nunquam antea visum miraculum conspicatus, laetitia perfusus sum, simulque pavore percussus animus meus. Istam mihi visendam exhibe, Dive, formam! Fave mihi,
46. Deorum domine, mundi columen! Tiaratum, clavigerum, discophorum, cupio equidem te perinde cernere. Illam ipsam formam quadribrachiam assume, o mille brachiis praedite! omniformis!

ALMUM NUMEN loquitur:

47. A me propitio tibi, o Arjuna, forma illa praestantissima mea exhibita est, per virtutem mysticam, quae mihi inest; splendida, universalis, infinita, primaeva, quae praeter te
48. ab alio nemine antea fuerat conspecta. Non librorum sacrorum lectione, sacrificiis, meditationibus, nec largitionibus, neque caeremoniis etiam, neque acerrimis castimoniis tali

forma portis ego sum in mortalium aevo adspici ab ullo alio praeter te, heroïca Kuruis proles. Ne tibi sit angor, nec perturbatio, 49. visa forma ista mea tam horrenda. Discusso terrore, laetus animi, rursus tu hanc ipsam meam formam, *quam desideras*, intuere.

SANJAYAS loquitur:

His verbis Vāsudēvas Arjunae annuens 50. consuetam suam formam visendam exhibuit denuo, consolatusque est territum eum, conversus iterum in placidam speciem magnanimus ille.

ARJUNAS loquitur:

Conspecta hac humana tua forma placida, 51. o mortalium votis expetite, jam tandem sum refectus, cogitationis meae compos, in conditionem naturalem redux.

ALMUM NUMEN loquitur:

Valde arduam adpectu istam, quam tu 52. conspicatus es, formam, vel ipsi Divi ejus formae visendae semper sunt cupidi. Neque ego 53. librorum sacrorum lectione, neque castimonia, nec largitione, nec sacrificio potis sum tali specie cerni, quali tu me conspicatus es. Cultu vero unice mihi oblato potis sum ego 54. tali specie, o Arjuna, cognosci et adspici penitus, et adiri quoque, hostium vexator. Mea 55. opera qui perficit, in me intentus, mei cultor, ambitione exemptus, expers inimicitiae erga cuncta animantia, is ad me pergit, o Panduida.

## LECTIO XII.

## ARJUNAS loquitur:

1. Sic perpetuo devoti qui cultores te observant, quive rursus individuum ac insensilem: horum utri devotionis maxime sunt gnari?

## ALMUM NUMEN loquitur:

2. Ad me directa mente qui me semper devoti observant, fide egregia imbuti, hi a me
3. devotissimi existimantur. Qui vero individuum, indemonstrabilem, insensilem observant, omnia permeantem, incomprehensibilemque, in fastigio stantem, immotum, firmum,
4. coërcita sensuum compage undique aequabiliter affecti: ii sane me nanciscuntur, omnium
5. animantium salute gaudentes. Labor horum operosior, qui cogitando ad insensile sese applicant; insensilis nimirum via vix a corpora-
6. libus impetratur. Qui vero omnibus operibus mecum depositis, in me intenti, nulli praeter me oblata devotione, me meditantes observant,
7. his ego extricator e vicissitudinum mortalitatis oceano fio brevi tempore, Prithae fili,
8. mecum cogitatione sua versantibus. Mihi animum oppignera, in me mentem colloca! Habitabis utique mecum, deinde apud Superos
9. sine dubio. Sin vero cogitationem non vales in me componere immotam, assiduitatis devotione tunc me conare adipisci, o contemtor
10. opum. Si ne ad assiduitatem quidem sufficiunt vires, meis operibus intentus esto; mei gratia vel opera perficiens consummationem

adepturus es. Quod si ne hoc quidem vales 11. facere, ad mei devotionem conversus, omnium operum fructus renuntiationem tunc facito, modeste animatus. Potior sane est scientia 12. assiduitate; prae scientia contemplatio aestimatur; prae contemplatione renuntiatio; a renuntiatione tranquillitas proxime distat. Odii 13. immunis erga cuncta animantia, benignus, nec non misericors, non sui studio nec sui fiducia captus, idem in dolore ac voluptate, patiens, contentus, perpetuo devotus, tem- 14. perans, propositi tenax, qui mihi animum memtemque tradit, mei cultor: is mihi carus. A quo non turbatur genus humanum, et a 15. genere humano qui nec ipse turbatur; gaudii, iracundiae, terroris turbis qui solutus est: is itidem mihi carus. Nulla expectatione sus- 16. pensus, purus, dexter, medius inter contraria, nihil sollicitus, omnibus inceptis qui renuntiavit, mei cultor: is mihi carus Qui neque 17. exultat, neque aversatur, nec moeret, nec desiderat; fausti vel infausti exitus incuriosus qui mei cultor: is mihi carus. Aequanimus 18. in hoste atque amico, tum in honore et contumelia, in frigore et calore, in voluptate ac dolore aequanimus, ambitione exemptus; par 19. sibi in vituperio ac laude, taciturnus, contentus re qualibet, domo carens, firmus consilii, cultui addictus homo mihi est carus. Qui 20. vero sanctum nectar hocce, sicuti dictum, observant, fide imbuti, in me intenti cultores, ii vehementer mihi sunt cari.

## LECTIO XL

## ALMUM NUMEN loquitur:

1. Hocce corpus, Kuntidis nate, TERRENI nomine nuncupatur. Istud qui novit (*spiritus*,) eum pronuntiarunt TERRENI GNARUM
2. veritatis periti. Me porro scias TERRENI GNARUM esse in omnibus TERRENI, o Bhârata. Quae TERRENUM ac TERRENI GNARUM amplectitur scientia, ea vera scientia a me
3. aestimatur. Hocce TERRENUM quidnam sit, et quale, quibusnam modis mutabile, et unde id; et hicce (*Terreni gnarus*) quinam sit, qualiumque capax: id compendio ex me audi,
4. a Sapientibus multifariam decantatum rhythmis variis singulatim, in theologicis sententiis metricè concinnatis, circa principia rerum
5. versantibus, clare demonstratis. Quinque elementa, sui conscientia, intellectus, ac invisibile porro, intrumentaue corporalia undecim,
6. et quinae sensuum perceptiones; cupido, aversatio, dolor, voluptas, multiplex conditio, cogitatio, pertinacia: haec per TERRENUM mutationibus obnoxium compendio exprimuntur. Modestia, sinceritas, innocentia,
7. patientia, rectitudo, magistri verecundia, puritas, constantia, sui coërcitio; abstinencia a rebus, quae sensibus obversantur; secessio a sui studio; geniturae, mortis, senii, morbi,
8. doloris, culpae respectus; immunitas ab ambitione et ab affectu erga liberos, conjugem, domum ceteraque ejusmodi; continua cogitationum aequabilitas in optatis vel minus op-
9. tatis eventibus; mihi deditus unica devotione cultus, fideliter observatus; in secretis locis commoratio, fuga oblectationis in hominum
10. coetu; perseverantia in cognitione ejus, quod supra spiritum est; fructus e veri cognitione

percipiendi perspectio: haec declaratur scientia; inscitia, quae ab hac diversa est. Quod 12. cognoscendum, id effabor, quo cognito aliquis ambrosia vescitur. Sine initio summum Numen; neque ens id, neque non ens dicitur: undique manibus pedibusque instructum id, 13. undique oculos, capita, ora habens; undique auditu praeditum, in mundo consistit, cuncta comprehendens; omnium sensuum facultatibus collucens, ab omnibus sensibus segregatum; affectu immune atque Universum sustentans, a qualitatibus exemptum et qualitatibus fruens; *utrumque*, extrinsecus et intus 15. in animantibus; immobile ac simul mobile. Propter subtilitatem id discerni nequit, tum e longinquo positum, tum quasi coram; haud 16. distributum animantibus, et quasi distributum tamen insidens; animantiumque sustentaculum id cognoscendum, edax et rursus genitale. Luminum quoque id lumen a 17. tenebris remotum praedicatur, ipsa scientia, cognoscendum ac impetrandum scientia, cordi cujusque infixum. Sic TERRENUM, ac similiter SCIENTIA et COGNOSCENDUM declarata 18. sunt compendio. Mei cultor, istud dignoscens, ad meam essentiam conformatur. Naturam 19. itidemque Genium scias initio carere ambos pariter, mutationesque qualitatesque scias e natura ortas. In actu ministerii rerum agendarum principium declaratur natura; GENIUS in doloris ac voluptatis perceptione principium declaratur. GENIUS naturae infusus nimium 21. mirum particeps fit naturalium qualitatum: propensio erga qualitates caussa est generationum ejus e bono vel malo utero. Spectator 22. monitorque, sustentator, perceptor, magnus dominus, summus spiritus quoque dicitur in hoc corpore GENIUS ille eximius. Qui sic 23.



- novit GENIUM naturamque simul cum qualitatibus, is, quocunque tandem modo versetur,
24. non amplius regeneratur. Contemplatione in semet ipsis perspiciunt nonnulli spiritum sua ipsius ope, alii rationali destinatione, operumque destinatione rursus alii; alii vero talem ignorantes, quum ex aliis audivere, eum observant. Hi quoque exsuperant mortalitatem, doctrinae sacrae auscultandae studiosi. Quoties gignitur quaelibet substantia, stabilis mobilisve, TERRENI et ejus qui terreni gnarus est, conjunctione id fieri scias, Bhâratidarum princeps. Eundem in omnibus animantibus consistentem summum dominum, istis pereuntibus haud pereuntem qui cernit, is vere cernit. Eundem vero cernens ubique praesentem dominum, non violat semet ipsum sua ipsius culpa; exinde pergit ad summum

- iter. Naturae autem vi opera peracta omnimodo qui cernit, necnon se ipsum eorum non esse actorem, is vere cernit. Quando animantium privam essentiam in unitate comprehensam respicit, et inde quidem explicatam, tunc numen impetrat. Quia initio caret, et qualitatum expers est summus spiritus ille incorruptibilis, vel in corpore commorans, Kuntidis nate, neque agit, neque inficitur. Sicuti omnivagus aether propter subtilitatem non inficitur, sic ubicunque cum corpore congressus spiritus non inficitur. Sicut illuminat unus universum hunc orbem sol, sic TERRENUM universum TERRENI GNARUS illuminat, o Bhârata. Hunc in modum discrimen inter terrenum ac terreni gnarum, scientiae lumine, et emancipationem animantium a natura qui morunt, ii ad summum procedunt.

## LECTIO XIV.

## ALMUM NUMEN loquitur:

1. Egregiam porro effabor scientiam scientiarum praestantissimam, qua cognita anachoretæ omnes ad egregiam consummationem hinc sunt profecti. Hac scientia freti ad meae sanctitatis consortium progressi vel in nova creatione denuo haud gignuntur, neque in rerum dissolutione percelluntur. Mihi pro utero est magnum Numen: in hoc foetum depono equidem; origo omnium animantium hinc existit, o Bhârata. E quolibet utero, Kuntidis nate, quae formae prodeunt, harum magnum Numen est uterus, ego semen praebens pater. Essentia, impetus, caligo: hunc in modum definitae qualitates e natura ortae

- vinculis constringunt, o heros, in corpore spiritum incorruptibilem. Ex his essentia, propter sinceritatem lucida ac sana, dulcedinis studio constringit, et scientiae studio, vir innocue. Impetum affectibus cognatum scias, e sitis ortum stimulo: is constringit, Kuntidis nate, agendi studio mortalem. Caliginem vero ex inscitia natam scias, fascinationem cunctorum mortalium: errore, desidia, veterno ea constringit, o Bharata. Essentia in dulcedine praepollet, impetus in actu, o Bhârata; scientiam involvens vero caligo in errore praepollet utique. Impetu caligineque devictis, essentia existit, o Bhârata; impetus existit, essentia et caligine devictis; caligo perinde,

11. *essentia ac impetu devictis.* Quando in hoc corpore, per omnes portas collustrato, subnascitur scientia, tunc noscat aliquis, *essenti-*
12. *am adultam esse utique.* Aviditas, alacritas, festinatio, inquietus agendi stimulus: haec impetu adulto nascuntur, Bharatidarum prin-
13. *ceps.* Hebetudo, tarditasque, error, stuporque pariter: haec caligine adulta nascuntur, Ku-
14. *ruis proles.* Quando autem *essentia adulta* ad dissolutionem pergit mortalis, tunc ad sedes puras eorum, qui summum norunt, pro-
15. *greditur.* Impetu *adulto* ad dissolutionem profectus, inter agendi studiosos renascitur; porro dissolutus caligine *adulta*, e bruto
16. *quodam utero renascitur.* Operis honesti fructus fertur *essentialis ac sine labe*; impetus autem fructus, molestia; ignorantia, caliginis
17. *fructus.* Ex *essentia* nascitur scientia, ex impetu aviditas pariter; error ac stupor e ca-
18. *ligine* existunt, nec non ignorantia. Sursum eunt in *essentia* permanentes, in medio consistunt impetuosius, in infima qualitate versantes
19. *deorsum eunt caliginosi.* Quando neminem alium praeter qualitates actorem spectator *ille* respicit, et id novit, quod qualitatibus praestat, *tunc* ad meam indolem is accedit.
20. Qualitatibus hisce tribus exsuperatis mortalibus, e corpore genitis, genitura, morte,

senio ac molestia liberatus, ambrosia vescitur.

*ARJUNAS loquitur:*

Quibusnam signis, qui qualitates hasce ex- 21.  
superavit. dignoscitur, domine? quamnam vitam professus? et quomodo praevertit hasce tres facultates?

*ALMUM NUMEN loquitur:*

Qui tum claritudinem, tum alacritatem, 22.  
tum stuporem, o Panduida, non aversatur, quando ea sese expromunt, neque, quando recedunt, desiderat; assidens tanquam hospes, 23.  
qui, persuasus qualitates *intra fines suos* versari, consistit, neque vacillat; idem in molestia ac voluptate, sui compos, cui nihil in- 24.  
terest inter glebam, lapidem et aurum, aequus in rebus gratis ingratisque, aequus in vituperio ac sui laude, in dignitate ac contumelia 25.  
aequus, aequus inter utrasque partes, amicorum vel hostium; qui cuncta incepta dimisit: is qualitates exsuperasse dicitur. Quique me 26.  
non aliorum evagante cultus devotione veneratur, is, qualitatibus hisce exsuperatis, ad conditionem divinam conformatur. Numinis 27.  
nimirum ego sum sedes, ambrosiaeque incorruptibilis, legisque aeternae, ac voluptatis immensae.

## LECTIO XV.

ALMUM NUMEN *loquitur*:

1. Sursum agentem radices, deorsum agentem ramos ficum religiosam *quandam* praedicant perennem, cujus folia sunt versus: qui hunc
2. novit, is librorum sacrorum gnarus est. Deorsum sursumque expansi sunt hujus *arboris* rami, qualitatibus adulti, e rebus sensilibus germinantes, ac deorsum radices sunt propagatae, operum vinculis constrictae in aevo
3. mortali. Talis ejus forma non concipi potest in hoc orbe terrarum, nec finis, neque constitutio. Hac fico religiosa cum radicibus late serpentibus ense acuto aequanimitatis excisa,
4. deinceps iter istud est anquirendum, quo perfecti non amplius revertuntur. Nimirum ad hunc primaevum GENIUM ego deduco, unde
5. flumen istud antiquum dimanavit. Qui, arrogantiae et erroris expertes, ambitionis vitium devicerant, constanter versantes in eo, quod supra spiritum est, et a quibus cupiditates recesserunt; a gemino affectu exsoluti, qui voluptate ac dolore designatur: hi incedunt, haud aberrantes, per iter hoc perpetuum.
6. Non illud illuminat sol, nec luna, neque ignis, quo ingressi haud revertuntur: id (*est*) domicilium meum supremum. Mei portio quidem in animantium mundo, vitalis, sempiterna, animum cum quinque sensibus e naturae
8. gremio attrahit. Quodcunque corpus nanciscitur vel undecunque exit princeps *iste spiritus*, cum eo congregitur illis arreptis, sicuti
9. ventus odores ab ipsorum cubili *arripit*. Auditum, visum, tactumque, gustum, nec non olfactum inspectans ille, animumque, rebus
10. sensilibus ministrat. Exeuntum, vel perma-

nentem etiam, vel fruentem, qualitatibus consociatum stulti non respiciunt: cernunt vero scientiae visu praediti; annitentesque devoti 11. eum cernunt in semet ipsis commorantem, *sed* quamvis annitentes, qui spiritales nondum evasere, haud eum cernunt, intellectu destituti. Qui splendor in sole concretus mundum 12. illuminat totum, quique in luna, quique in igne: eum splendorem meum esse scias. Ter- 13. ramque penetrans, animalia sustento ego vigore meo, nutrioque herbas cunctas, conversus in succum, qui saporem iis impertit. Ego in 14. ignem conversus, animalium corpore diffusus, cum anima, quam ducunt vel efflant, conjunctus, quatuor generum cibum concoquo. Et 15. cujusque ego cordi insideo: ex me est memoria, scientia ac ratiocinium: in librisque sacris universis ego sum et cognoscendus, et doctrinae theologiae auctor, itidem librorum sacrorum interpres. Duo hi Genii in mundo 16. *exstant*, tum dividiuus, tum individuus: dividiuus est animantium universitas: individuus in fastigio collocatus dicitur. *Praeter hos* 17. autem est alius GENIUS supremus, summi spiritus nomine designatus, qui mundo tergemino penetrato, eum sustentat, incorruptibilis, princeps. Quia dividiuum ego exsupero, ac 18. prae individuo etiam excello, ideo per orbem et in libris sacris celebratus fui GENII SUPREMI nomine. Qui, errorum immunis, talem 19. me cognoscit Genium supremum, is, universitatis rerum gnarus, me colit omni vitae ratione, o Bhârata. Sic maxime arcanum prae- 20. ceptum hoc a me declaratum est, vir innocue. Hoc intellecto, sapiens aliquis fiat, atque omni negotio defunctus, o Bhârata.

## LECTIO XVI.

ALMUM NUMEN loquitur:

1. Securitas, ingenii sui lustratio, in scientiae destinatione perseverantia, largitudo, temperantia et religio, pia meditatio, castimonia,
2. rectitudo, innocentia, veritas, irae sedatio, liberalitas, calumniarum repudiatio, benevolentia erga animantes, alienus a lascivia
3. animus, mansuetudo, pudor, constantia, vigor, patientia, firmitas, puritas, nullum vindictae studium, modica de se opinio: *hae* sunt *virtutes* ejus, qui divina sorte nascitur, o Bhârâta.
4. Simulatio, superbia atque insolentia, iracundia, nec non sermo contumeliosus et ignorantia: *hi* sunt *mores* ejus, Prithae fili,
5. qui daemoniaca sorte nascitur. Divina sors ad emancipationem, daemoniaca ad vincula ducere censetur. Noli moerere! Divina sorte
6. natus tu es, o Panduida. Duplex animantium natura est in hoc mundo; tum divina, tum vero daemoniaca. Divina fuse declarata; daemoniacam, Prithae fili, jam ex me audi. Neque agendi nec cessandi rationem norunt homines daemoniaci; non puritas, nec vero etiam certa vivendi regula, nec veritas in iis reperitur.
8. Hi mundo nihil veri, nullam stabilem constitutionem inesse aiunt, et praeside eum carere, perpetuo existentem, quin imo, solam
9. libidinem pro caussa ei subesse. In hac opinione defixi, mente pessumdata, parum intelligentes, ruunt vehementer in actus, in mundi
10. perniciem intenti. Libidini inexplibili dediti, fraude, superbia, temeritate muniti, stulte ineptias aucupantes, prorumpunt, vitam impuram professi, cogitatione sine termino evagante freti, leto omnia finire; libidinis satandae studiosi: "Quatenus licet (*fruemur*
12. *hisce!*)" sic statuto. Spercentenis laqueis impliciti, in libidinem iramque proni, quae-

runt, libidine sua fruendi gratia, opes iniquitate accumulatas. "Istud hodie a me captum, 13.  
 "illud nanciscar desiderium; istud adest, illud  
 "quoque mihi rursus eveniet lucrum; iste a 14.  
 "me caesus inimicus, caedamque caeteros  
 "etiam. Princeps ego sum, ego deliciis afflu-  
 "ens, consummatus ego, praepollens, felix;  
 "opulentus sum, generosus: quis alius mei 15.  
 "similis? Sacrificabo, largiar, commissabor."  
 Talia sibi persuadent, ignorantia occaecati.  
 Multiplici cogitatione perturbati, erroris reti- 16.  
 bus involuti, proclives in libidines suas ex-  
 plendas, praecipitant in infernum impurum.  
 Opinione de se elati, opibus, superbia, teme- 17.  
 ritate muniti, operantur nimirum sacris hi ad  
 simulationem sanctitatis haud rite perfectis;  
 sui studio, violentiae, arrogantiae; libidini, 18.  
 iracundiae dediti, me in sua ipsorum aliisque  
 personis perosi: obtrectatores. Hosce ego in- 19.  
 fensos *mihi*, atroces, infimos hominum in mor-  
 talitatis vicissitudinibus conicio identidem  
 infaustos in uteros daemoniacos. Daemoniaco 20.  
 utero inclusi, dementes, e generatione in ge-  
 nerationem, me haud nacti quidem, Kuntidis  
 nate, denique infimam viam ingrediuntur.  
 Triplex inferni ea est porta, qua semet ipsos 21.  
 pessumdant: libido, iracundia, nec non avari-  
 tia, idcirco istam triadem quis devitet. Hisce 22.  
 liberatus vir, Kuntidis nate, caliginis portis  
 tribus, sectatur suam salutem, deinde viam  
 supremam ingreditur. Qui, legis scriptae prae- 23.  
 ceptis neglectis, vitam degit ad libidinis arbi-  
 trium, is neque consummationem adipiscitur,  
 nec felicitatem, nec viam supremam. Igitur 24.  
 lex scripta auctoritas tibi *esto* in rerum agen-  
 darum vel omittendarum discrimine, Cognito  
 legis scriptae praeceptis imperato opere, pe-  
 ragere istud huic te decet.

## LECTIO XVII.

## ARJUNAS loquitur:

1. Qui, legis scriptae praeceptis neglectis, sacra faciunt fide imbuti: quatenam horum est statio, o Krishna? utrum essentia, an impetus vel caligo?

## ALMUM NUMEN loquitur:

2. Triplex existit fides mortalium. Nascitur ea e cujusque indole: essentialis, nec non impetuosa, et caliginosa. Hanc ausculta. Ingenii cujusque imago est *ejus* fides, o Bhârata. Fide praeditus quilibet homo, cui rei fidem
4. habet, talis est utique. Sacra faciunt *homines* essentialia Divis: Geniis Gigantibusque impetuosius; Manibus Lemerumque gregibus alii
5. sacra faciunt caliginosi homines. Qui lege scripta haud comprobatis sese castigant castimoniis homines, cum simulatione ac sui fiducia copulati, libidine, commotione, violentia obsessi, vexantes corpori insidentem compagem vitalem, dementes, et me perinde intimis corporis recessibus insidentem: hosce scias daemonibus addictos. At enimvero cibus etiam singulis triplex gratus est; *triplex* sacrificiam, castimonia, nec non largitio. Horum hancce
8. distinctionem ausculta. Aevum, substantiam, robur, sanitatem, voluptatem, hilaritatem augentes, saporis, mites, solidi, suaves cibi essentialibus hominibus grati sunt. Acres, acidi, salsi, nimis fervidi, pungentes, acerbi inflammantesque cibi impetuoso placent, doloris,
10. molestiae morborumque foecundi. Vapidae, insipidae, et quae foetore corruptae sunt, vel rejectae etiam et obscenae dapes caliginosae
11. gratae sunt. Quod ab iis, qui nullum inde praemium captant, offertur sacrificiam cum rituum respectu, nullo alio consilio menti infixum

nisi ut sacrificandi officium expleatur, id est essentialia. Praecepta autem praemii expectatione, simulandaeque pietatis gratia etiam quod perficitur, Bharatidarum optime, id sacrificium scias esse impetuosum. A ritu alienum, celebratum sine cibi distributione, sine carminibus solemnibus, mercede sacerdotibus negata, fide destitutum sacrificium caliginosum nuncupatur. Reverentia erga Deos, Brachmanes, magistros doctosque, puritas, rectitudo, vita ad theologiae studium conformata, innocentia: haec ad corporalem castimoniam referuntur. Sermo nullam commotionem excitaturus, veridicus et comitatus plenus nec non tacitae lectionis (*librorum sacrorum*) consuetudo: haec ad oris castimoniam referuntur. Mentis serenitas, benignitas, silentium, sui coërcitio, indolis lustratio: haec ad spiritalem castimoniam referuntur. Fide insigni castimoniam hanc tripartitam servatam, ab hominibus nullum inde praemium captantibus, essentialia nuncupant. Honorem, dignitatem ac reverentiam sibi comparandi gratia, nec non cum simulatione pietatis quae castimonia exercetur, ea in hoc aëvo declarata est impetuosa, levis, infirma. Quae ex inepto commento ad sui ipsius cruciatum exercetur castimonia, vel aliis damni inferendi gratia, ea caliginosa pronuntiatur. Hac persuasione, largiendi officium nobis incumbere, quae largitio fit ei, qui haud gratus est apud potentes, justo loco ac tempore, et pro merito, ea largitio essentialis memoratur. Quae vero favoris mutui captandi gratia, vel praemii respectu quoque fit, atque reluctantem, ea largitio impetuosa memoratur. Quae inopportuno loco ac tempore fit largitio atque inter indignos, sine comitate, cum contumelia, ea caliginosa

23. pronuntiatur. OM, ID, ENS: hunc in modum designatio numinis triplex memoratur, a quo Brachmani, librique sacri ac sacrificia olim  
 24. ordinata sunt. Ideo hac syllaba OM pronuntiata, sacrificii, largitionis ac castimoniae actus religione imperati inchoantur semper a theologis.  
 25. "Id ipsum est," sic statuto, sine praemii expectatione sacrificii et castimoniae actus, nec non largitionis actus varii perficiuntur ab  
 26. iis, qui emancipationem suam desiderant. De

veritate ac honestate istud vocabulum ENS adhibetur; de laudabili opere similiter adhibetur, Prithae fili, eadem vox. In sacrificio, 27. castimonia, largitione constantia quoque ENS appellatur; nec minus opus horum gratia susceptum ENTIS nomine nuncupatur. Quod- 28. cunque sine fide peragitur, sive sacrificium sit, seu largitio, seu castimonia, sive opus, NON-ENS dicitur, Prithae fili: neque id valet post mortem, neque in hoc aevo.

## LECTIO XVIII.

### ARJUNAS loquitur:

1. Abdicationis, o heros, veram naturam cupio cognoscere, dimissionisque, sensuum dormitor, singularum separatim, o Kesis interfector.

### ALMUM NUMEN loquitur:

2. Optioni permissorum operum abdicationem ABDICATIONIS nomine vates intelligunt; omnium operum praemii dimissionem praedicant  
 3. DIMISSIONEM sermonis periti. Dimittendum culpaе instar esse opus *quodlibet*, nonnulli docuere philosophi; ad sacrificium, largitionem, castimoniam pertinens opus haud dimittendum, rursus alii. Decretum meum jam ausculta super dimissione, Bharatidarum optime. Dimissio videlicet, virorum princeps,  
 5. triplex pronuntiata est. Ad sacrificium, largitionem, castimoniam pertinens opus haud dimittendum, faciendum id utique. Sacrificium, largitio, nec non castimonia, sunt lustramina sapientum. Sed et ista opera, (v. c. *bellum militi gerendum et s. p.*) ambitione

fructuque dimissis, peragenda sunt, Prithae fili; hoc est decretum meum certum ac supremum. Necessary vero operis abdicatio haud 7. consentanea est: istiusmodi operis intermissio a stultitia profecta caliginosa praedicatur. Difficile esse reputans, si quis opus quoddam 8. prae formidine corporalis molestiae dimittat, is, facta dimissione impetuousa non sane dimissionis fructum percipiat. "Peragendum 9. est!" sic statuto, quodcunque opus necessarium peragitur, o Arjuna, ambitione fructuque dimissis: haec dimissio essentialis aestimatur. Neque aversatur minus prosperum opus, nec 10. prospero inhaeret dimissor, essentiae consociatus, prudens, dubitatione exemptus. Nequaquam fieri potest, ut *homo* corpore indutus opera dimittat omnino; qui vero operum fructum dimittit, is DIMISSOR, hoc nomine appellatur. Inoptatus, optatus, mixtusque, triplex 12. operis fructus obtingit non dimittentibus post obitum, at dimittentibus non-aspiciam. Quin- 13. que haec, o heros, principia disce ex me, rationali demonstratione explicata, ad consum-

14. mationem cujuscunque operis necessaria: regimen, deinde actor, et instrumentum speciatim diversum, varique singulatim habitus, Fat-
15. tumque quinto loco accedens. Corpore, voce, animo quodcunque opus aggreditur homo, seu justum, sive iniquum, quina haecce sunt ejus
16. principia. Quod quum ita sit, qui actorem semet ipsum duntaxat cernit prae mentis ruditate, non is vere cernit stolidus. Cujus in-
17. doles non inflata est sui fiducia, cujus mens non polluitur, is, vel occisis hisce mortalibus, neque occidit, neque vinculis constringitur.
18. Cognitio, res cognoscenda, cognitor: hoc triplex est agendi momentum; instrumentum,
19. opus, actor: haec triplex operis summa. Cognitio, opusque, actorque, trifariam *singula* pro qualitatibus discrimine declarantur: qualitatibus ex ordine enumeratis haec porro ausculta.
20. Qui *cognitione quis* in omnibus, quae exstant, unicuique existendi elementum incorruptibile cernit, indiscretum in discretis, eam cogniti-
21. onem scias essentialem. Singulatim autem quae cognitio varios existendi modos peculiare novit in omnibus quae existunt, hanc
22. cognitionem scias esse impetuosam. Quae vero ad singulum negotium applicata est, quasi sit universitas rerum, principiis carens, veri summae haud consentanea atque angusta,
23. ea *cognitio* caliginosa nuncupatur. Quodcunque necessarium opus, ambitione seposita, sine ira et studio peragitur ab homine fructum
24. haud captante; id essentialia dicitur. Quod vero opus ab homine libidines captante vel etiam fiducia sui elato peragitur, cum magno
25. molimine, id impetuosum nuncupatur. Sine respectu pendentis inde perniciose, injuriae et propriarum virium stulte peragitur opus: id
26. caliginosum nuncupatur. Ambitionis expertus, minime magniloquus, constantia ac fortitudine praeditus, in eventu prospero sive improposito
27. inmutatus actor essentialis dicitur. Affectibus commotus, operis fructum captans, avidus, ad injurias inferendas pronus, impurus, exultationi et moerori obnoxius actor impetuosus

- praedicatur. Ineptus, vilis, contumax, ma-
- lignus, otiosus, piger, animum despondens
- morasque nectens actor caliginosus dicitur.
- Mentis divisionem nec non constantiae se-
- cundum qualitates tripartitam ausculta, decla-
- ratam plene ac singulatim, contemtor opum.
- Quae aggrediendi ac recedendi opportunitatem, quid faciendum sit vel non faciendum, periculum ac securitatem, nexum solutionemque novit mens, ea, Prithae fili, est essentialis.
- Qua *quis* justum et injustum, tum etiam quid faciendum et non faciendum, incongrue judicat, ea mens, Prithae fili, est impetuenta.
- Quae injustum pro justo habet caligine involuta, et omnes res in contrarium vertit: ea mens, Prithae fili, est caliginosa. Qua constantia *quis* sustentat animum, spiritum vitalem, sensus actusque in devotione nusquam evagante: ea constantia, Prithae fili, est essentialis.
- Qua vero constantia quis honestum, utile, dulce sectatur, o Arjuna, cum ambitione, fructuum cupidus: ea constantia, Prithae fili, est impetuenta.
- Qua veterum, pavorem, sollicitudinem, moerorem, vecordiam non excutit insipiens: ea constantia, Prithae fili, est caliginosa.
- Voluptatem vero nunc triplicem audi ex me, Bharatidarum princeps. Ubi quis consuetudine delectatur, atque ad molestiae finem pervenit; quidquid, circa marginem veneni instar, in fundo nectaris est simile: ea voluptas essentialis declaratur, e mentis ipsius serenitate nata.
- Quidquid propter copulationem sensuum cum rebus sibi subjectis circa marginem nectaris est simile, in fundo veneni instar: ea voluptas impetuenta memoratur. Quae circa marginem et in consequentibus voluptas delusio est animi, veterum, inertiam, temeritatem augens, ea caliginosa nuncupatur.
- Non ullum exstat sive in terris, sive, altera ex parte, in coelo et inter Divos ens, quod immune sit naturalium harum trium qualitatum.
- Brachmanorum, militum, opificum servorumque, o hostium vexator, munera distributa sunt secundum qualitates e cujusque

42. indole nascentes. Tranquillitas, continentia, puritas, patientia, nec non rectitudo, scientia universalis et peculiaris, fides rebus divinis habita; *haec sunt* Brachmanorum munera, ex ipsorum indole nata. Virtus bellica, splendor, constantia, habilitas, statio in proeliis intrepida, liberalitas et imperatoria dignitas: *haec sunt* militum munera, ex ipsorum indole nata.
44. Agricultura, armentorum cura, mercatura: *haec sunt* opificum munera, ex ipsorum indole nata. Ministeriale munus quoque servi est
45. *proprium*, ex ipsius indole natum. Suo qualicunque munere contentus consummationem impetrat homo. Suo munere contentus quomodo consummationem nanciscatur, id nunc audi. Unde est origo animantium, a quo Universum hoc expansum, *hunc* suo *quisque* munere veneratus, consummationem adipiscitur mortalis. Satius est suo officio, etsi deficientibus viribus, fungi, quam alienum officium accurate implere. Sua ipsius indole determinatum opus peragens non incidit in peccatum.
48. Connatum opus, Kuntidis nate, quamvis cum culpa consociatum, ne quis deserat. Omnia incepta mortalium nimirum culpa sunt involuta, sicuti ignis fumo. Inambitiose animatus, undique se continens, nullo cupidinum stimulo incitatus, ad otii consummationem summam abdicatione progreditur. Consummationem adeptus, quomodo Numen perinde adipiscatur, id ex me disce brevi comprehensum, Kuntidis nate: quae sedes scientiae summa est. Mente pura devotus, sonos et reliqua ejusmodi dimittens, propensione et aversione procul habitis, solitudinem petens, levi victu utens, voce corpore, animoque coercitis, in contemplationis devotionem intentus, semper ad immunitatem ab affectibus applicatus, qui sui fiduciam, violentiam, superbiam, libidinem, iram, avaritiam expulit, sui commodi incuriosus, tranquillius, *is* ad divinam conditionem conformatur. Numinis consors, serenus, nec moeret, nec desiderat; aequabilis erga cuncta animantia mei cultum accipit summum. *Eo*

cultu me cognoscit quantus qualisque sim, penitus. Deinceps me penitus cognito, adit me protinus. Is quoque, qui cuncta opera continuo peragit, me fretus, meo favore nanciscitur viam aeternam, nunquam fallentem. Cogitatione cunctis operibus in me depositis, mei studiosus, mentis devotione fretus, mei contemplator semper esto. Me contemplan omnia discrimina meo favore trajicies; at vero, sin tu prae tui fiducia me non auscultaveris, peribis. Quod, fiducia tui fretus, te haud pugnaturum esse statuis, frustra est hoc propositum tuum: natura te impellet. Proprio munere ex indole tua orto, Kuntidis nate, constrictus, quod non vis facere errore ductus, id facies vel invitus. Dominus cunctorum animantium in cordis regione, o Arjuna, consistit, cunctos animantes, rota hac volubili vectos, deludens Magia sua. Hunc igitur *tanquam* perfugium adi omni reverentia, o Bhârata; hujus favore summam tranquillitatem, stationem adepturus es sempiternam. Sic tibi scientia tradita est a me, arcano magis etiam arcana. Hac integra perpensa, quomodo tibi placet, ita facito. Omnium maxime arcanum amplius audi meum praestantissimum sermonem; gratus es mihi, certus consilii: ideo effabor tibi *quod* salutare sit. Mihi mente deditus esto, mei cultor; mihi lita, me salvere jube; me utique adibis. Verum tibi polliceor. Carus tu mihi es. Cunctis religionibus dimissis me *tanquam* unicum perfugium sectare: ego te ab omnibus peccatis liberabo. Noli moerere! Hoc a te nec profano, neque irreverenti unquam, neque contumaci est evulgandum, neque ei qui mihi obtrectat. Qui hoc praestantissimum arcanum mei cultoribus tradet, summo honore mihi tributo, is me adibit sine dubio, neque isto mortalium quisquam gratiora mihi faciet, neque erit mihi isto alius quisquam carior in terris. Quique perleget hocce sanctum colloquium inter nos ambos, ab eo scientiae sacrificio adorari ego potero: sic stat sententia. Quique fidei plenus



homo sine obtreptione id modo auscultaverit, is quoque, liberatus, faustos, mundos eorum nanciscetur, qui piis operibus functi sunt.

72. Num istud auscultatum a te, Prithae fili, in unum intenta cogitatione? num ignorantiae confusio discussa ex te, contemtor opum?

ARJUNAS loquitur:

73. Discussa confusio, recordatio est accepta a me tuo favore. Confirmatus sum, dubio diremto: exsequar sermonem tuum.

SANJAYAS loquitur:

74. Sic ego Vāsudēvae Prithidaeque magnani-

mi colloquium hocce audiebam, mirabile, pilorum horrorem efficiens. Vyāsae favore 75. postquam audiivi istud mysterium ego summum, devotionem *nimirum*, devotionis principe ipso Krishna coram enarrante, o rex, 76. recordatus, denuoque recordatus colloquium istud mirabile Pulcricomi Arjunaeeque, sanctum, gaudeo quovis temporis momento. Is 77. tamque recordatus, denuoque recordatus formam, ultra quam dici potest, mirabilem Haris, stupore ingente percellor, o rex, et gaudeo iterum iterumque. A qua parte *pugnat* de- 78. votionis dux Krishnas, a qua parte Prithae natus arcitenens, ibi Faustitas, victoria, principatus, cuncta ea stabilia. Sic stat sententia.



AN ESSAY  
ON  
THE BHAGAVAT - GEETA,

BY THE REV. R. D. GRIFFITH.

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"We can do nothing against the truth; but for the truth."—II. Cor. xiii. 8.

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THE publication of the Bhagavat-Geeta, as it appears in the foregoing part of this work, is in accordance with the spirit of the present age, and may be regarded as serviceable in no inconsiderable degree, to the interests of Truth and Religion. The former circumstance is its vindication:—the latter its recompense. Hindoo philosophy from its intrinsic elements, not less than on account of the antiquity which is assigned to it, and the immense influence which it exerts, challenges studious attention. By most, but those who know it best, it has been undervalued, and consequently misrepresented to an extent almost incredible, except on the ground that they to whom the charge belongs, labored under a false and obstinate bias, or some other disadvantage of habit or association. Of Baldeu's translation of the Veda, Holwell declares, that it is a monster that shocks reason and probability, occasioned by his not attending to the allegory. These errors he justly conceives, do not arise from misinformation merely, but from not drawing the veil;—from not penetrating into the true doctrines of India.

The philosophy of the Hindoos, however, is destined to receive more appropriate treatment, and to lead to results of higher consequence. Truth wherever it lie, and in whatever form it be developed, must sooner or later become the handmaid of Christianity; and this with a directness and

power, proportioned to its depth and spirituality. The most potent principles, are not always the most palpable; as sometimes the most precious gems, are found furthest from the surface of the soil that contains them.

It must not be assumed from these remarks, that we accord an unqualified approval to the Bhagavat-Geeta. The sentiments with which we regard it, may not be so designated. Truthful and animating as are some of its principles, and irresistible and ennobling as are some of its precepts, we look upon the system propounded by Krishna, with painful feelings. The spectacle of minds of the first order, struggling for a freedom of which they had the presentiment, but not the means to realize; intellects of transcendant power, combining the glimmerings: appropriating the dim and shadowy intimations of those eternal verities, the full light of which comes to mankind, only through the Scriptures of God, may well provoke respectful sympathy. Every error presupposes some truth, and every system of mythology, however speculative, superficial or ill-formed, has for its nucleus and support, principles which lie deep and inalienable in the convictions, and destinies of humanity, and in the order and constitution of the government of the Most High. "Nulla falsa doctrina est, quæ non aliquid veri permisceat."—Aug. Quaest 1, 2. C. 40.

The work however is to be appreciated accord-

ing to the standards to which other systems of metaphysics and morals are subjected. The *experimentum crucis* in this, as in other cases must decide. We cannot but confess then, that a preliminary difficulty of considerable importance presents itself: i. e. that which relates to the credibility of the whole episode. Our commendations of the Bhagavat-Geeta, receive a disagreeable and unlooked-for check, by the objection that the evidences of its claims to be ranked amongst those systems which should control our feelings, and command our credence, are weak; in other words, that its reputation is fabulous, though its purport happens to be so notably excellent: that there are flaws in its title, though its contents are mixed up with doctrines of the highest speculative value. To overlook this difficulty were to make a false step, and in this particular, as in those on which we may subsequently animadvert, we shall only do that, which we invite all reasonable and candid men to do, with our own Sacred Scriptures.

The reputed circumstances of its origin, invests the poem with the disadvantages of fiction. Thinking men well demur ascribing to it more weight than they could assign to any other essay of the imagination, which had truth for its substratum only. The poem is a dialogue supposed to have taken place between Krishna, an incarnation of the Deity; and Arjoon a son of Pándoo. The subject of the poem is a famous civil war, between two branches of the houses of Bhárat. When the forces on either side were marshalled for the contest, Arjoon stricken with compunction and regret at the sight of kindreds so illustrious and intimate, being prepared for war, seeks counsel and commiseration of his God: hereupon the entire dialogue ensues. We conceive that in this mode of introducing the episode, there is betrayed a want of taste and probability. The likelihoods of the whole account are destroyed by the incredibility of the narrative: the accessories of the poem, invalidate its authority. The God and his pupil discoursing on the profoundest mysteries of metaphysics and religion, amid the tumult and excitement of two powerful armies breathless to be avenged on each other! That was not the season for teaching the dogmas of an occult philosophy, nor for the delivery of a series of abstruse lectures on speculative theology. The crisis forbid it; the juncture and the exercise, were incompatible. We are forced to discredit the testimony.

How unlike the circumstances of the proclamation of the Law on Sinai; the accompaniments of that event befitted the occasion. Thunder and lightning and earthquakes, and the other dreadful phenomena by which it was signalized, became the majesty of God, and the sacredness of the transaction. And how opportune, how seemly, how dignified the intercourse which Christ the Lord Jesus, "God manifest in the flesh;" held with those whom He taught! In the circumstances of His sojourn amongst mortals, there was nothing that shocks our predilections, or disarms our confidence. Men in their search for wisdom do not wait for it at the oracle which falsifies itself.

The incongruities of a system with itself, or with other systems of equal repute and influence, are fatal to an unreserved and indiscriminating reception of it. Its authenticity will be attested by its consistency. Principles and facts that neutralize each other, are not to be received: they convict the system, with which they are identified, of fallacy, if not of artifice. And out of a variety of rival schemes, that solicit confidence, assert orthodoxy, and are clothed with the mysterious sanctions of an equally high antiquity, how may we justify our preferences. All of them cannot be true. The mere supposition offends our common sense. By what criteria then, are we to be guided in our choice, how may we show reason for our faith? The followers of the Bedang, (says Dow,) affirm that there is no soul in the universe but God: the sect of Neadirsen strenuously hold that there is; as they cannot conceive that God can be subject to such afflictions, and passions as they feel in their own minds or that He can possibly have a propensity to evil. Here is a most inconvenient discrepancy: which of the two sects holds the truth? Now it is precisely from such a difficulty that the Bhagavat-Geeta must be liberated, in order to the establishment of its higher claims.

The internal contrarieties of the Geeta, will present themselves to the reader as he proceeds in its examination: we simply observe that they run through the entire poem; a dark vein vitiating the whole statue, which neither the chisel, nor design of the artist, can compensate. Of this Wilkins himself was painfully aware. In the fifth paragraph of his preface, he bespeaks the suffrage of the critic, by an honest acknowledgement of this defect. "The reader will have the liberality to excuse the obscurity of many passages, and the

confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned Bráhmáns of the present times; and that, small as the work may appear, it has had more comments than the Revelations."

The orthodoxy of the Geeta in many of its fundamental tenets, much less as a whole, no intelligent Hindoo would allow. The philosophy of Patanjali, forms its basis. But this eminent man was not more celebrated as an authority in metaphysics and theology, than were Vedu-vasu Goutama, Kupila, and others of the founders of the Hindoo schools—between whom and Patanjali there are declared the most direct and stubborn contradictions. Patanjali taught that "Spirit has no intercourse with visible objects—the intercourse is that of the mind." Vedu-vasu on the other hand, inculcated that God is matter, as well as life. "Bramha is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow that he is indebted to some other for the clay." Patanjali says, that "God is to be seen by the Yogee." Kupila objects, that when the Veda speaks of spirit, as being visible it merely means that "it is perceived by the understanding only." Patanjali says the universe arose from "the will, or the command of God, who infused into the system a power of perpetual progression." Goutama maintains that "atoms are eternal." These few discrepancies will suffice for showing that the tenets of the Geeta are not universally adopted. They are to be entertained with reservation. We are forbidden yielding to them the deference due to a standard of accredited and undeniable authority. It was doubtless on perceiving these contrarieties that D. Ohsonville, in the preface to his French translation of the Bhagavat, makes the following observations respecting the Brahminical sects and sacred books. "The Indians are divided into two orthodox sects, which, however, violently oppose one another, the one asserting the supremacy of Vishnu, the other of Siva. The Puranas differ in their interpretations of the Vedas, some

of them giving the supremacy to Brahma, some to Vishnu, and some to Siva. These books are properly speaking, pieces of controversial theology. The Brahmans, who composed them, disputing to which of their three gods the supremacy belongs, support the pretensions of each by an enormous mass of mythological legends, and mystical opinions, in favour of the God whom the author adopts. All are equally supported by the authority of the Vedas."

It is with no small complacency then that the glorious Gospel of the blessed God is pronounced exempt from the confusedness and contradictions from which it is impossible to absolve the work under review. We verify it by miracle and prophecy: proofs that wall it round about with divine defences. In the arrangement of the demonstrations of its divinity however, we may safely forsake these its more popular and patent signs; and allege its intrinsic credibility, arising from its adaptation to the faculties of man, and its concurrence with the teaching of nature. Christian revelation, takes up and expounds the theorems implied in the moral bias of humanity. To the lights of reason, the constitution of the mind, and the administration of providence, it offers no collision; on them it inflicts no discredit. More than this may be predicated for Christianity: it imparts a deeper impression, and calls out into greater vividness, the traces of God's character and will, where they are dim and effaced. Before this tribunal, conscience is encouraged to a louder declaration; the sun and the moon and the stars, are charged to a more emphatic testimony; and reason is consciously protected in the full exercise of her own sovereign rights. In the Gospel, christian revelation is propounded in its most perfect form; but does not insult the decalogue of Sinai, nor the enactments of Eden, nor any of the yet more rudimental elements of obligation, which these presuppose. Harmonious in itself, it accords with the principles and ordinations on which it is superinduced. It tacitly premises all that is true and good in nature and history. It gives to the sensibilities of the heart a more distinct articulateness, and invests them with a more solemn authority. It evolves into greater detail and manifestness all that we deplore in the records of the world's sorrows; and fixes for ever, the only realities that answer and appease the wants of rational beings.

It is worthy of special observation, that in the

Institutes of Menu, there is no mention of the great heroes of the Mahabharat. Precepts and examples of former monarchs are appealed to, but neither Pandun or Kuru is named. For this notice we are indebted to No. XV. of the Calcutta Review. In these Institutes "there is no allusion to the sacrifice of Yudhistira in proof of universal sway to the mighty mace of Bhima or the unerring bow of Arjuna!" It is significantly added. "We are well aware that the vagueness of Hindoo Chronology and the difficulty of assigning a certain date to King and sage preclude us from building any reasonable hypothesis on the above remarks. But still the absence of any reference to the great war of the Kurus and Pandus or to the expedition of Rama is worthy of notice, and has not so far as we are aware been taken up by any of the great orientalists" 165, 166 p. We leave it for others to determine how far this circumstance detracts from the antiquity and sacredness of the Geeta.

After having weighed and noted, these initial strictures, we think that the reader will be better prepared for a fair and dispassionate examination of the substance of the poem. We cannot disregard the premonition that our course is through thicket and jungle—that the fragments of truth which are to reward our search, are to be arrived at but at the cost of much effort, and that after all, we may be better served elsewhere. Humboldt's analysis is to our mind as skilful and convenient, as any of which this relic is susceptible. We shall avail ourselves of the order in which he has classified its several topics.

I. The second, third and twelfth chapters of the Geeta comprise what might be called the *Psychology* and the *Ethics* of the system; in the exposition of which, the preceptor cautiously descants on the essential distinction between mind and matter; with no obvious design beyond that of inculcating the doctrine, that actions derive their qualities from matter, and are in all respects involuntary and inevitable. The former science was cultivated to a remarkable degree of refinement by the ancient Brahmans. Like the philosophers of Greece however they were divided into various sects distinguished by opinions the most opposite and irreconcilable. The following notices in the lectures before us, are considered of pre-eminent value.

"How can a man that believeth that this thing (the soul) is incorruptible, eternal, inexhaustible,

and without birth think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul having quitted its old mortal frame entereth into others which are new. The weapon divideth it not,—the fire burneth it not,—the water corrupted it not,—the wind drieth it not away, for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immoveable; it is inconceivable, and unalterable." II. 21—25.

This pure incorruptible essence is represented as oppressed and shackled by its affinity with matter: and as approximating its highest perfection, in proportion as it is disengaged from material and sensuous "bonds"—nevertheless action though it be an encumbrance to the soul, is to be preferred to inaction. "Perform the settled functions, action is preferable to inaction; the journey of thy mortal frame may not succeed from inaction." III. 8. Moreover inaction is an impracticable thing. "No one ever rested a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature" III. 5. The highest wisdom therefore regards all actions, as phenomena of matter distinct from man's own being. "The man who is acquainted with the nature of the two distinctions, cause and effect, having considered that principles will act according to their nature giveth himself no trouble." III. 28. This indifference to the consequences of action is not absolute and insensate. It consists in transferring all action to the supreme being; leaving issues and responsibility with him! "Throw every deed on me, and with a heart over which the soul presideth, be free from hope, be unpresuming, be free from trouble." III. 30. "They also who preferring me leave all works for me, and free from the worship of all others contemplate and serve me alone." XII. 6. "Let the motive be in the deed, not in the event: be not one whose motive for action is the hope of reward, have no inordinate desire after inaction." ("In ipso opere momentum tibi sit, at nunquam in ejus praeemiis. Noli ad opera praeemiis impelli, nec otii ambitiosus esto.") II. 47, 48. From these dogmas are consequently extracted the paradox that

"He who beholds inaction in action,  
And action in inaction;  
He is wise among men,  
He is devoted, he has absolved all action." IV. 18.

The man who realizes this is pronounced free from the taint of sin, and remaineth like the leaf of the lotus unaffected by the waters. V. 10.

It is difficult to find passages of equal sublimity in any work on Hindoo philosophy, to which we have access. Narud, in the Bedang, is represented as interrogating Brahma on the nature of the intellect. "What dost thou mean O Father by intellect?"

BRAHMA.

"It is a portion of the great soul of the universe, breathed into all creatures to animate them for a certain time."

NARUD.

"What becomes of it after death?"

BRAHMA.

"It animates other bodies or returns like a drop into that unbounded ocean from which it arose." "When the yogee renounces all assistance from the understanding and remains without the exercise of thought he is identified with Brahma, and remains as the pure glass when the shadow has left it." (Vedu-vasu) To a yogee says Kupuli—in whose mind all things are identified as spirit what is infatuation? what is grief? He sees all things as one, he is destitute of affections, he neither rejoices in good nor is offended with evil."

The Greeks and Romans speculated on the immateriality, incorruptness, and eternity of the soul. These were questions forced upon their notice by the very instincts and misgivings of their nature; but their illustrations are clogged by argumentative and rigorous habits of thought. The regions familiar to an oriental wing, they seem not to have reached. The brevity and impressiveness of Krishna's description of man's nobler part, we have in vain striven to match, out of their writings. Plato as translated by Cicero, in his first Tusculan, gives to the human soul the attributes of the Divine Being, and supposes it to have been from Eternity, uncreated and self-existent. His words are heavy and unenticing, though doctrinally important. Speaking of the principle of motion, or the soul; he says "principii autem nulla est origo, nam e principio oriuntur omnia—ipsum autem nullâ ex re aliâ nasci potest; nec enim esset id principium quod gigneretur aliunde. Id autem nec nasci potest, nec mori." (Cap. 2, 3.) In this passage and in others, the immortality of the soul,

is not supposed to arise from any foreign or external cause, but is resolved into the natural and inherent powers of the soul itself. *ἐπεὶ δὲ ἀγέννητον καὶ ἀδιάφθορον αὐτὸ ἀνάγκη εἶναι—τοῦτο δὲ οὔτε ἀπόλλυσθαι οὔτε γίγνεσθαι δυνατόν, ἐξ ἀνάγκης ἀγέννητόν, τε καὶ ἀθάνατον ψυχὴ ἀνείη.* The *energy* of Aristotle, was a word of mighty import, in that author's philosophy, since his doctrine on that subject is a link in the grand chain, by which he connects earth with heaven, and mortals with the deity. As such it corresponds to the *action* discoursed on in the slokas, cited above. "Energy refers to action, and that is said to exist in energy, which executes its peculiar work, or performs its peculiar functions. The state of energy is the most perfect state of existence in which any object can be exhibited. Though energy always implies action, yet all actions are not energies. The kind of life, which the best and happiest men lead occasionally in the unobstructed exercise of their highest powers, belongs eternally to God, in a degree that should excite admiration in proportion as it surpasses comprehension." (Gillies' Arist. I. 153, 155.)

This regard of the consequences of actions was taught by Zeno and his disciples with an authoritative earnestness resembling that of Krishna. "Nevertheless they seem to have been all of this persuasion that the frightening of men with punishments after death was no proper or accommodate means to promote virtue, *because that ought to be pursued after for its own sake, or the good of honesty, as vice to be avoided for that evil of turpitude which is in it, and not for any other external evil consequent thereupon.*" (Cud. II. 26.)

We do not doubt that the constitution of man is made up of material and spiritual properties; that he consists of a body and of a soul. His outer frame is the organized machine of an immaterial principle. For the notion that mind is the effect of the physiology and structure of the body, and is not separable from it, we have but the utmost abhorrence. The soul we hold to be superadded to its perishable and earthly vehicle; and that it is consequently capable of an existence independent on it. Shape, solidity, extension, magnitude, are the cognizable properties of the one. Consciousness, volition, reason, memory, the descriptive phenomena of the other. They are alike known only by their qualities: the one by such as are recognized by bodily senses, the other by such as are discerned by individual consciousness. Every atom

of the human body however minute—every filament however attenuated—every nerve however delicate, present the signs by which we define matter. And thought and imagination and feeling, intimately as they are linked with man's frame, are essentially distinct from it. These two never interchange their attributes. They do not reciprocate their laws—

"Souls uncorrupted live, how'er we die,—  
The gift and image of the Deity.  
From earth we come, our bodies turn to nought  
Dissolved in dust,—the soul high heaven has caught!  
Equal all parted souls! 'neath God's command,  
Common their endless home and native land;  
A meeting-place for paupers and for kings.  
Short is the time we live, but still it brings  
Important seasons on its rapid way,  
The soul, undying, towers beyond decay!"

Of those passages which contain the *ethics* of the poem, so much cannot be said. It would seem that men have always been slower in coming to moral truth, than they have been in arriving at metaphysical truth. Questions the most subtle and complicated respecting the faculties and laws of mind, were settled with a precision and correctness, which leave us nothing to wish for, long before the nature and obligation of duty, were rightly comprehended. The case before us is in illustration. The instructions of Krishna on this subject, we are bold to say, are confused to no small extent, and in practice such as are never, and can never be realized. After anything as we think, but a heedless examination of these lessons, we most conscientiously sympathize with the bewildered and baffled Arjoon. "Thou as it were confoundest my reason with a mixture of sentiments, wherefore choose one amongst them by which I may attain happiness, and explain it unto me." III. 2.

The consequences of action are to form no part of the motive to its performance: the motive is to be in the *deed* regardless of the results! This seems to be the cardinal principle of the entire scheme. It is to be observed however, that the *sanctions* of law, are as necessarily one of its elements, as its obligations. This is exemplified in the economy of a household, and a civil government, as well as in the administrations of God. A child is urged to duty not only by pressing on him the claims of a parent, but by warning him of the evil consequences that will follow its neglect. To the observance of civil law, we are impelled, not less by the good with which it will be awarded,

than by the mischief which the breach of it will entail. And God in all his dispensations has "set before us life and death," with as much clearness and emphasis, as he has made assertion of his rights. Law may make appeal to some higher principles of our nature: yet the sanctions of law are amongst the most cogent persuasives to obedience. It is a deep seated principle of our nature and is inseparable from it. It obtained in paradise. It attends our apostacy—and however debased humanity may be, the desire of good and the dread of suffering, are amongst its loudest calls to a duteous, and right decision.

Man is a *provident* being. Does he not act on experience? Forethought is a characteristic of wisdom. In the noblest of our species, its exercise has been the most vigorous and penetrating. Were it not so, there would be no enterprize, and no counsel amongst men. This property of mind, was surely not created to be insulted and trampled down. Moreover, the fact that fixed results are annexed to specific actions, seems to us to be more than presumptive of its being the intention of God, that they should enter into the motives of conduct. Chequered and prolonged intervals may transpire between the act and its retribution; but it will come. Of its coming we are intuitively advised even before the act is committed. The succession between the conception of the act, and the result of the act, is too instantaneous and certain for any human being, whose higher nature is not ruinously corrupted, to be able to divorce the one from the other. The principle inculcated in the text is one with which the relationships of life are not content. The bond which connects servant with master,—child with teacher—friend with friend, is near its dissolution and never thrives under the mere verdict of duty: it is too cold and artificial. When the ties of parents to offspring—of husband to wife—of subject to sovereign—of man to God, are to be revered and cherished only out of the constraints of duty, it argues that they are well nigh dead. Man constituted as he now is, must have other considerations to bear down upon his feelings, before his course be steady or virtuous. Obligation simply, is impotent as a permanent motive. "If it be objected that a mercenary feeling is implied in this idea and expectation (i. e. of reward) we disclaim, once for all, that religion ever proposes itself to an abstract disinterestedness in man. Such a tenet holds not with



the first speculative view of law. It contradicts all the love of happiness, and fear of misery, which are our earliest conscious emotions. It is at variance with our probationary position during the present life. It wars with every sanction of obligation. The greatest exercise of reason, the best conduct of understanding, to which we can have recourse, is to seek the most extensive measure, and the most durable continuance, of good." (Hamilton's Congregational Lecture, 199 p.)

The refined *fatalism* that lies at the root of this portion of the poem, is pointed out by Humboldt. The doctrine of the unavoidable nature of actions, he observes "implies a necessary fatalism, as matter which is equally eternal with the godhead, must by necessity revolve for ever the wheel of its changes by means of which the godhead which comprehends every individual existence in itself, is properly speaking to be considered as the only moral agent." p. 126. To this the system conducts us;—on this dreary and uninviting shore, we are at length landed. To us it is no matter of surprise that with the recent revival of Hindoo philosophy in Bengal, and to some extent nearer our own dwelling, this repulsive doctrine has been so obstinately embraced. Should the sentiments inculcated in the Geeta obtain intelligent general dissemination; we see no alternative but that before long, the country will be plunged into the most hopeless infidelity; the other extreme of the coarse and corrupt idolatry by which it is now pervaded. The arguments which have been from time to time employed for the confutation of ancient and modern fatalists, might be profitably brought forward here, did it comport with the objects of this essay. It will suffice to observe, that the doctrine interferes with human responsibility and freedom; and whatever clashes with them, subverts itself. The transference of our actions and condition to Deity, subtracts from our moral feelings all healthful stimulus; it sheds upon us an unmanly indifference; it disorganizes the probationary and tentative economy with which we are allied; it blasts the charities of man's heart; it strips the spirit of ardour—it paralyzes its elasticity;—it breaks its wing. The sensuous and the spiritual—the temporal and the abiding—the precarious and the certain, must have their turn in enslaving man's passions and deluding his hopes—the patient and sullen endurance of which is enforced by the revolting assurance, that life and its vicissitudes are

beyond our control. The Fates (*Parcæ*) had their Temple at Corinth, into which it was not lawful for any one to enter. The interdict was generous at all events!

II. Having dilated upon the superiority of mind to matter, and pointed out the perturbations which arise from actions even when performed with the most energetic disregard of their results; the Divine preceptor directs his disciple to the proper idea of the absolute and Supreme Deity; in the knowledge and contemplation of whom, mind finds its purest employment, and the only sufficient antidote against sensuous and material influences. This to our mind, is by far the most philosophically elaborated portion of the Geeta. The sentiments which relate to this sublimest of all themes, are scattered here and there in the poem, just as we might suppose they would be, in a full hearted and unpremeditated dialogue. We shall in this instance pursue our notices after the manner with which its other topics are treated, viz. cite those slokas of the Geeta which are pertinent, and after having added any passages from similar systems, whether oriental or western, that may bear upon it; we shall offer any comment thereon, which may serve for its true, and impartial appreciation.

"Learn that he by whom all things were (expanded) is incorruptible (*indelible*) and that no one is able to effect the corruption of this thing which is inexhaustible." II. 17.

"Know that good works come from Brahm whose nature is incorruptible; wherefore the omnipresent Brahm is present in the worship." III. 15.

"The ignorant being unacquainted with my supreme nature which is superior to all things and exempt from decay, believe me who am invisible to exist in the visible form in which they see me."

"I am not visible to all because I am unrevealed by the supernatural power that is in me, The ignorant world do not discover this that I am not subject to birth or decay."

"I know O Arjoon all the things that have passed, all that are present, and all that shall hereafter be." VII. 23, 56.

In the shaster translated by Dow, it is asked by Narud. "What shall we think of God?" To which Brahma replies. "Being immortal, he is above all conception; being invisible, he can have no form; but from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where."

In the Tiruvay Mozhi, a work in the Tamil language, on which the tenets of the modern Vaishnava sect are founded, the Divine Being is described in terms of singular force—

- “His knowledge is eternal and immeasurable: but he is void of knowledge derived from the organs of sense.
- “He is intelligence, he is perfect goodness, by the past, the present or the future he is not affected; he who is my life hath no superiors.
- “He who is himself all things and all persons, whom as every sect believe is not connected with the five senses, who is the consecrated image of the mind.
- “The life of the soul; even here may be attained by attaining the power of perfect devotion abstracted from all sublunary things.” Ellis' Cural. p. 32.

The Tiruvasagam, a Tamil work of highest repute, which maintains the doctrines of Adwaita sect; has a similar description of the Supreme God.

- “Thou who art pure intelligence, requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee.”
- “Thou art not fully comprehended even by the contemplative sages, the gods, or any order of beings.
- “Thou comest in the words, and in the sense of the Scriptures and art for ever fixed in my mind—
- “Like undammed water thou flowest into my thoughts O Siven of Tiruperundurel!
- “O Lord! thou hast taken thy abode within me, what more can I ask?
- “The expanded ether, water, earth, fire and air, these thou art not;
- “But without form, art hidden among them; I rejoice that I have seen thee now, with the eye of my mind.”

The Supreme Deity was characterized by the Greeks and Latins by similar titles and descriptions; e. g. the “architect of the world” (*ὁ Ἀρχιτεκτονός*)—the “prince and chief ruler of the universe”—“the first mind”—“the Principle of Principles” (*Ἀρχὴ Ἀρχῶν*)—the unmade self originating, and self subsisting Deity.” “A monad” “Unity itself” (*Τὸ ἐν αὐτῷ*) “That which is above mind and understanding”—“that Supreme and Eternal Being which is immutable and can never perish.” “One God and all Gods” (*Deus unus, et omnes*) “One and all things.”

From the passages quoted above, from the Geeta, and those by which they are followed, the belief is pressed upon us, that in the earliest times Brahminical philosophy held as its grand idea the *absolute unity* of the Supreme God, and that their religions ritual corresponded therewith. Idolatry is an after-growth, springing from minds incapable of entertaining the elevated abstract notions of the primitive creed. This declension explains itself. The obscuration and weakening of the idea of the Divine unity, were indicated first, by the imper-

sonation of the several discoveries made of the Supreme Being, in his operations and effects. *These impersonations were not so many distinct and independent deities, but representations of one and the same great Deity, contemplated under particular aspects.* This is the true key to the ancient mythology of all countries. The next step in the downward course, was to insulate these representations of the particular attributes, and operations of God, into independent objects of worship; and hence the indefinite multiplication of idols. Idolatry therefore we hold to be a gross accommodation of the pure and sublime religion of India, to the capacities of the uneducated people. Hindoos themselves hold this opinion, and not without good authority—“Corresponding to the natures of different powers or qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding.” Maharnirvana, quoted by Rammohun Roy. “For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, and to them either male or female forms, and other circumstances, are fictitiously assigned. Yamadagni, cited by Rammohun Roy, p. 34. “The three chief divinities are repeatedly admitted to be nothing more than personifications of the powers of God in action. With the vulgar the personifications become realities—the types become the things typified. This is the natural progress of all idolatry, even where it has been grafted upon the simple truths of Christianity; and there is no difficulty in understanding how it should have taken this course in Hindustan.” Mill's British India, Vol. I. p. 383. Wilson's Note. A few references will confirm our hypothesis.

NARUD.

What is his likeness?

BRAMHA.

He hath no likeness: but to stamp some idea of him upon the minds of men, who cannot believe in an immaterial being, he is represented under various symbolical forms.

NARUD.

What image shall we conceive of him?

BRAMHA.

If your imagination cannot arise to devotion without an image; suppose with yourself that his

- eyes are like the Lotus, his complexion like a cloud, his clothing of the lightning of heaven, and that he hath four hands.

NARUD.

Why should we think of the Almighty in this form?

BRAMHA.

His eyes may be compared to the Lotus, to shew that they are always open, like that flower which the greatest depth of water cannot surmount. His complexion, being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His clothing is of lightning to express that awful majesty which surrounds him: and his four hands are symbols of his strength and almighty power." Bedang—Dow's Diss. p. 48.

பண்ணோன்பரித்தேறித்தபன்மலர்களேத்தனை.  
பாழிலேசெபத்துவிட்டமக்திரங்களேத்தனை.  
மீண்டனாய்த்திரிந்தபோதிறைத்தநீர்களேத்தனை.  
மீளவுஞ்சிவாலயங்கள்குழுவந்ததேத்தனை.  
அண்டர்கோளிருப்பிடமறிந்துணர்ந்தஞானிகள்.  
கண்டகோயிறெய்வமென்றுகையெடுப்பதில்கை.  
யெ. சிவவாக்கியம்.

"Formerly how many flowers have I gathered and scattered,  
How many prayers have I repeated in a vain worship?  
While yet in the prime of my life, how much water have I poured out?  
And moreover how often have I encompassed the fanes of Siva,  
This I have left off, for the wise who know the true God, the Lord of heavenly beings,  
Believe not the idol of the temples (apparent to the eyes,) to be God, nor lift up to it the hands.

Eusebius has assured us that the ancient Brahmins worshipped no images "Many thousands of them who are called Brahmins, who according to the doctrine of their ancestors and their laws, do not shed blood, *neither do they worship idols.* οὐτε Ζόανα σεβονται. Prep Evang. Lib. VI.

Abul Fazel, who examined the Brahminical theology with the greatest attention, arrived at the same conclusion. "They all believe in the unity of the Godhead and although they hold images in high veneration, it is only because they represent celestial beings, and prevent the thoughts of those who worship them from wandering." (Ayeen Akbery, Vol. III. 3.)

It were well if they whose office it is to propagate the Christian system amongst the idolatrous

population of this country, would keep these facts in mind. The enterprize were more worthy and effectual, to direct the minds of the Hindoo to the fragments of truth which their superstitions overlay; than to exasperate their temper and outrage their prejudices, by rude declamation and ridicule. The transition to Christianity would be easier (much easier than we are wont to consider) on pointing out the doctrinal correspondence between their system and our own, than by denying the former those claims, which history and the constitution of our common nature so obviously warrant. The objection that idolatry gives form to that which has no form, and visibility to that which is invisible, does not serve us: for the same might be urged against our own scripture and customary representations of God. Hands and eyes, and feet and other material organs are ascribed to him, "whom no man hath seen, or can see." We are also reminded of the Hebrew descriptions of Deity by several of the verses of the Geeta. There was no alternative to the use of such phraseology—it is a recognized and inevitable necessity, to express the most spiritual conceptions by terms primarily belonging to sensible things; "*propter egestatem linguæ et rerum novitatem.*" (De Re. Natura)—It is not simply a device of the imagination, but an instituted and unavoidable instrumentality. Krishna represents himself as "the splendour of the stars—the light of the flame—the life of the living." Deducting something for the license of oriental poetry, we almost fancy that we are in the tenth Lecture listening to a fervent recitation of some of the passages of our own sacred Books. "Thou art my rock and my fortress." "Thou hast been a shelter for me, and a strong tower from the enemy." "The Lord God is a sun and shield" "God is Light." "The Father of lights, with whom there is no variableness neither shadow of turning."

III. The transcendant qualities of the Supreme nature, naturally led to the contemplation of the universality of its manifestations. The paragraphs which relate to this subject, contain the *Pantheism* of the system; which term is not intended to denote the vulgar doctrine of the *identity* of God with the material universe, but that in every portion and phenomenon of it, God is to be *realized*; in other words, that the universe is full of God; that wherever we may go and on whatsoever we may think, there and then God is to be felt and recognized. We confess that it is to us difficult to resist

the suspicion, that the ancient Hindoo sages, must have had immediate or traditional access to some Hebrew record, not enrolled with our canonical books, or even to some mutilated and stray fragments of the canonical scriptures themselves. The highly sublimated *Pantheism* which the Geeta contains has its counterpart only in the divine teachings of our two Testaments, especially in the Gospels and Epistles of the seraphic John, who was permitted to rest on the bosom of the Redeemer—into whose ear were poured the unconfessed yearnings of the Son of God—that John to whom was confided the apocalypse of eternity—the foresight of the working of the mystery of iniquity—the doom of the damned and the final supremacy of Jehovah.

"Vasodeva is the universe." VII. 20.

"I am O Arjoona, that which is the seed of all things\* in nature and there is not any thing, whether animate or inanimate, that is without me." X. 39.

"Behold O Arjoona, my million forms divine of various species and diverse shapes and colors."

"Behold in this my body the whole world animate and inanimate, and all things else thou hast a mind to see."

"But as thou art unable to see with these thy natural eyes, I will give thee a heavenly eye with which behold my divine connection." XI. 5, 7, 8.

"The Son of Pandoo then beheld within the body of the God of Gods standing together the whole universe divided forth into its vast variety." XI. 13.

"The actual impersonation of the Deity, comprehending the whole universe within his visible form, is (says Milman) unquestionably the most extraordinary flight of poetic daring, in the range of poetry. It is the whole essence of symbolical religion embodied in language—a highly abstract metaphysical creed represented as reality—the most subtle fiction of the reason arrayed in form and substance." (supra, 118 p.) We regard it however as more than an imaginary illustration of the pantheistic creed—it is its *doctrinal exposition*.

On this account, some philosophers have supposed that that in which bodies are placed—which is immovable, immutable, prior in existence to all body, is God himself. The following passages are quoted by Mosheim in his notes on Cudworth,

\*In one Place Krishna is denominated the FATHER and MOTHER of the world. IX. 17. In like manner Jupiter is called the FATHER and MOTHER of all things. "παντων μιν ου πατηρ, μητηρ"—Orphic verses. Indeed the Greek poets use the word *θεος* for GOD, or GODDESS. So the Latins, c. g.

"Descendo ac ducente Deo, flammam inter et hostes, Expedior." Lib. II. 632.

In which Virgil applies the MASCULINE to VENUS.

(III. 242.) "God himself is called place, (*τοπος*) because he contains all things and is contained by nothing whatever, and because he is himself a refuge for all things, and is contained and filled by himself alone." "God contains all things in his bosom, and passes through all the parts of the universe" (Philo.) This learned Jew, says in another passage "God is every where and nowhere." "God holds the whole world in his hand like a nest, whose throne is heaven, and footstool earth, and he is not in place, being the extreme limit of the universe." (Tertullian.) The reader can scarcely fail to remember a similar passage in Paul's discourse to the Athenians. "In him (*ἐν αὐτῷ*) we live and move and have our being." Acts, xvii. 28.

The foundational and all pervading relationship of God to the universe is signified by other expressions—e. g. "Amongst letters I am A." X. 38.

This symbol is probably derived from some mystical properties assigned to the Alphabet—Tiruvulver employs the same metaphor.

அகரமுதல்வெழுத்தெல்லாமாதி.

பகவன்முதற்றேயுலகு.

குறள். க.—க.

"As ranked in every alphabet the first  
The self-same vowel stands, so in all worlds  
Th' Eternal God is chief." Ellis.

In the Tamil translation of the Vedam this belief is more fully expanded.

விண்மீதிருப்பாய்மலைமேனிற் பாய்கடல்சேர்வாய்  
மண்மீதுமல்வாயிவற்றுள்ளெங்கு மறைந்துறை  
வாய்.

எண்மீதியன்றபுறவண்டத்தாயெனதாவி.

யுண்மீதாடியுருக்காட்டாதேயொளிப்பாயோ.

"Thou art in the heavens, thou art above the mountains, thou dwellest in the ocean.

"Thou revolvest in the earth, but among all these though every where present, thou art every where hid.

"Thou art among other worlds, among systems beyond the reach of thought.

"And thou sportest also in my soul—wilt thou ever there remain concealed without manifesting thy form."

The Hebrew cabbalists had a similar formula to express the whole compass of a thing, e. g. "Adam transgressed the whole law from Aleph to Taw"—i. e. from beginning to end. "When the holy God blessed the Israelites he did it from Aleph to Taw e. g. perfectly. In like manner the Greeks signified the all pervading agency of Him "by whom all things consist" by the first and last letters of the

Greek alphabet. "I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come the Almighty." Rev. i. 8.

He who realizes the all pervading presence of the Supreme God—who penetrates beneath the material veil, whereby the Divinity is shrouded from profane, unsanctified mortals; attains to the highest perfection. To define this perfection, and lay open the way of appropriating it, was the sublime occupation, to which the God lent himself, for the behoof of the remorseful and palpitating Arjoon.

"He who beholdeth the individual existence of the creatures as standing in unity,

And as expanded from thence, he attains deity." XIII. 30.

"The man who by his works, worships Him from whom the principles of all being proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection. XVIII. 46.

"The Yogee who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth" VI. 31.

How may we account for such sentiments being embedded in a system of pagan philosophy—for a Pantheism so spiritual, and preterhuman, as that propounded in the Geeta, but on the hypothesis we have assumed? These are surely stray scintillations from that source of light, whose full-flooding streams, run through the revelations of our own Scriptures: these are offsets of a better foliage, and more wholesome fruit, than aught that springs from the soil of a disordered and alienated humanity. They have the euphony and phrase of our own loved Bible. They quicken our aspirations for the good, and true, and unearthly. We seem to be listening to some antiquated teacher of the morality and faith of the Christian Gospel; some venerable, but ill understood expounder, of the everlasting verities of our own creed.\*

\* An intelligent friend has favored the another, with the following remark. "I should not LIMIT the origin of these purer sentiments, to a knowledge of any portion of the Christian Scriptures but would refer it, to the patriarchal times—to the divine instruction then common to the human race; perhaps long before Moses; even when the race constituted one family." To this opinion, there is no valid objection; albeit, the most learned oriental scholars, feel themselves incompetent to determine the age of the Vedas. Colebrooke has demonstrated from the position assigned to the northern solstitial point, in the *YOLISH* of one of the Vedas; that the composition of those books, was anterior to the fourteenth century before Christ; a period only two centuries later than the time of the Jewish Lawgiver. The doctrines however, of which the Vedas are the depository, must have obtained prior to the Vedas themselves; so that we safely thread our way back, to a date at least cotemporaneous with Moses. The unwillingness to assign an antiquity so high, to the sacred writings of the Hindoos, springs from a very gratuitous delicacy. It was no disparagement to the Israelitish leader, to be "learned in all the wisdom of the Egyptians." Why may not the regions east of the Nile, have equalled, if they did not excel, the Egyptians, in that knowledge, of which there is this incidental record?

*Reunion with God* is the grand ultimatum of the evangelical economy; the climax and the close of a holy life; the consummation of all that the Great Eternal ever meditated; of the loftiest dignity of which man is susceptible. It is the final resting place of the faculties,—the return of the erring spirit to the ineffable abode, whence it had been estranged. This is the beatitude of seraphs. Beyond it man may not look; of aught higher, and purer, he has no conception. It is the subsiding of the troubled soul, into the primal will. It is from this, that the incitements of piety draw their benignest energy; and the urgency of a godly life, bears so much more of allurements, than coercion. The saints of the most High, realized that, after which the Hindoo mystic struggles but in vain. "Enoch walked with God"—intimacy, endearment, communion, were the elements of that reverend intercourse. The Redeemer sought for no higher vouchsafement at the hands of his Father, than that they whom he had received out of the world, may participate in this union. "That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us. I in them and thou in me, that they may be perfect in one." Of the intense and vitalizing sympathy, subsisting between the emancipated soul, and Him in whom we rejoice, as the Supreme, John in his Epistles, spake in terms, if possible, more stirring and pregnant; terms significant of experiences too ethereal for our sluggish, and earthbound capacities, to appreciate. "Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. God is love, and he that dwelleth in love, dwelleth in God, and God in him." "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and Eternal life."

In order to reclaim and assist man, to this recondite spiritual realization of God; God was pleased to send Christ into the world, "in whom dwelt all the fulness of the Godhead bodily." In Him, we have the living substantive embodiment of the attributes of Jehovah. That which Krishna fraudulently arrogates, the adorable Christ rightfully possessed. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of

God, in the face of Jesus Christ." The relinquishment of the mediatorial offices of the Redeemer to whom is entrusted the administration of the present economy; whom God hath set as King upon Zion—the mountain of his holiness—will be introductory to the plenary, and open assertion of the Divine Supremacy; the ushering in of that era, which the unbelief and pollutions of the world, have so long delayed; the revelation of the all pervading, the all sustaining agency, of the Almighty, which sensible and material objects, have so fatally obscured. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him: that *God may be all in all!*"

This return to God, we thankfully hail as the termination of the good man's efforts, and the covenanted reward of the services of the Redeemer. We may innocently borrow from the text we are reviewing,—this is "*perfection*." And to our minds, there is nothing more exhilarating, than the belief, that all the events that are transpiring, tend to that consummation,—that every step in the progress of mind,—every advance in civilization,—every addition to scientific and historical discovery,—every accession to political and intellectual freedom,—every new insight to the purport of God's word,—every new development of God's church,—every fresh facility for personal and social culture, expedite and guarantee the coming of this glorious period; when in the works of his hands, in the course of his providence, the ordinances of his church, the operations of his spirit; when in us, and about us, in the heaven and in the earth, God shall be perceived and realized, when grateful and adoring obedience, shall be blended with an enlightened, and absorbing recognition of the Supreme!

"Sermons in stones—books in the running books,  
Tongues in trees—and good (God) in every thing."

"Let every Brahman with fixed attention, consider all nature; both visible and invisible, as existing in the Divine Spirit; for, when he contemplates the boundless universe existing in the Divine Spirit, he cannot give his heart to iniquity."

"The divine spirit alone, is the whole assemblage of gods, all worlds are seated in the Divine Spirit, and the Divine Spirit no doubt produces, *by a chain of causes and effects consistent with free will*, the connected series of acts performed by imbodyed souls."

"Him some adore as transcendently present in elementary fire; others, in Menu, lord of creatures, *or an immediate agent in the creation*; some, as more distinctly present in Indra, *regent of the clouds and the atmosphere*; others, in pure air; others as the Most High Eternal Spirit." Menu. XII, 118, 119—123.

IV. The *Triad* to which the subordinate deities of the Hindoo Pantheon are reducible, is full of significance. It supplies no mean testimony to the grand doctrine of the Trinity, as held by orthodox Christians. We could have hoped that the scattered and incidental notices, that are on record of that peculiarly interesting form of it, which we have couched in the sacred syllable *Om*, had been collected into an orderly and systematic treatise. Our own resources are far too scanty, to allow us to do more, than take a very superficial glance at it.

Krishna desirous of indoctrinating Arjoon, as to the path, which the sages denominated "*never failing*;" (VIII. 11.) says "He who having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in exercise of devotion, repeating in silence *Om!* the mystic sign of Brahm, shall, on his quitting this mortal frame calling upon me, without doubt, go the journey of supreme happiness." VIII. 12, 13.

Even three suppressions of breath made according to the divine rule, accompanied with the triversal phrase (*bhurbhuvahswah*) and the trilateral syllable, (*Om*) may be considered as the highest devotion of a Brahman." Menu. VI. 70.

The orthography of this mystic epithet, is variously determined. "In a desire of expressing yet more adequately the monadic character of Deity, the mystical name *Om*, (says Humboldt) seems to have had its origin, as it combines *three sounds a u and the nasal, in one sound, and character*." In the above quotation from Menu, the syllable is called *trilateral*. By Sir W. Jones, and Colebrooke, its orthography more precisely corresponds with its pronunciation; by them it is expressed by the three letters *A-u-m*. All however are agreed, that this syllable was an accredited and not unapt symbol of the Hindoo Triad. The confluence of three sounds into one, may be considered as one of the choicest and most simple exponents ever fixed upon, for representing the sublime doctrine of three divine persons, possessing one common essence.

"Let us now descend to some particular observations on the resemblance of Zeus or Jupiter, to the triple divinity Vishnoo, Siva, Brahma; for that is the order in which they are expressed by the letters A-U-M, which coalesce and form the mystical word Om; a word which never escapes the lips of a pious Hindoo, who meditates on it in silence. Whether the Egyptian *On*, which is commonly supposed to mean the Sun, be the Sanscrit monosyllable, I leave others to determine." (Sir W. Jones, on the Gods of Greece, Italy, and India, 33.)

The syllable Om (Aum) intends every Deity. It belongs to Parameshthi, him who dwells in the supreme abode; it appertains to Brahme, the vast one, to Deva, God; to Adhytama, the superintending soul." (Veda translated by Colebrooke, Mill I. 388.)

The correspondence both in import, and construction, between the Om of the Hindoos, and the Jehovah of the Hebrews, is too exact and uncommon, to be accidental. The title Jehovah *יהוה* is denominated the *Tetragrammaton*, because of the four letters, of which it is composed. It is to be noted however, that there are but *three distinct letters* in the word, which are *jod*, *he*, and *vau*; the last being only a repetition of the second. The initial *jod*, denotes the *fons et principium* or first hypostasis; the *n he*, being a double or compounded letter, is properly employed to express the second hypostasis, who unites in his own person, the divine and human; while the medial *γ vau* which is copulative, combining the letters preceding and subsequent, denotes the Holy Spirit. This curious information, is quoted by Kircher on rabbinical authority. (Maurice's Antiquities Vol. IV. *passim*) That the terminal *he* of the title Jehovah, was used *paragogici* by the Hebrews, and is not a proper component of the epithet, appears from the circumstance, that in the old Testament it is written without it. (*Gesenius Lex.\**) Accordingly it was pronounced by Jerome and Origen, *Jao*—by the Samaritans *Javé*, and in the poetic portions of the Bible, it is expressed by the word *Jah*. It will not be irrelevant to observe here, that the *trident*, the distinctive mark borne on the forehead of the *Vishnavas*, corresponds to the Hebrew letter *ו*,

which amongst the Jews, was symbolical of the Trinity. As such it was cut on the outside of the head phylacteries of that people, so as to be distinctly visible, and strikingly to attract the eye. In the ancient *Samaritan* character, the strokes of this letter are still more equal, and the idea of equality thereby, more exactly expressed. We only add respecting the orthographical correspondence of the Hindoo and Hebrew appellations, of the Supreme Deity, that "Jehovah" has no plural termination, does not admit the article, nor is employed *in statu constructo*. "Non flectitur in pluralem non admittit articulum neque affixa. Non ponitur in statu constructo." *Simonis Onomasticum*. 315 p.

The veneration in which the Hebrews held the *Tetragrammaton*, was equalled by nothing, save that with which the Hindoo regards the mystic "Om." By that awful name, according to the Rabbies the most stupendous prodigies could be performed, and it was said to be guarded by lions in the inmost recesses of the temple. *Basnage*, His. Jews, p. 194. "This name includes all things; he who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in this name; it governs the world, other names and surnames of the Deity are ranged about it, like officers and soldiers about their King and General; from this, they receive their orders, and this they obey. He who knew all the mysteries of God's name, would be ignorant of nothing, in all the ways of his justice and providence." *Calmet*. The Hebrews, for several centuries before the Christian era, regarded this name as too sacred to be uttered, and an after times, it was the *nomen æpiphonon*, the ineffable name, which they scrupled to pronounce. (see *Gesenius*.)

The sacredness and mystery, in which this name of God was enshrined, were not a superstitious and imaginative figment of the cabbalists; they are traceable to divine authority. "I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name Jehovah was I not known unto them." Ex. VI. 3. By which the Almighty did not mean, that the former patriarchs had been ignorant of him, as God the Creator; but that he had not revealed himself under this name, which so fully and impressively indicates his transcendent and incommunicable nature.

The orthodox theologian, will receive the coincidence which we have noted, as a fresh, and by no

\*We regret that we have not access to Theback on the Hypothesis of the Egyptian, or Indian origin of the name Jehovah." It is referred to by Gesenius, as of high authority.



means insignificant, contribution to the doctrine of the Trinity. Not indeed that that doctrine needs aught for its most conclusive substantiation; but because any new proof, supplied from historical materials, of the idea on which it rests, having been entertained, and symbolized by philosophic sages of the highest antiquity; places it on higher vantage ground, and to sceptical minds, invests it with weightier recommendations. Moreover, every testimony, (especially that which is unsolicited,) to a doctrine of so much importance, should be received with gratitude, and may be scrutinized with profit; because of the new aspects and relations of an inexhaustible truth, which it may disclose. The fundamental formula, by which the Hindoo Triad is expressed, explains and defends that, which in dogmatic theology, is employed to notify the profound and mysterious reality, which constitutes the basis of the Christian system. Indevout speculation on this subject, none can deprecate more than we do: hazardous tampering with it, we hold to be as impious, as would be a heedless and unenquiring oversight. It were well then, if they who have not been guided by better lights, nor aided by preceptors of more noble and truthful bearing than those offered in the arcana of philosophic Hindooism, to the doctrine that "in one Divine essence or nature there are three persons, distinguished from each other, by certain characteristics, and indivisibly participating in that one nature;" (Twisten's Lectures, sect 5.) would address themselves, to a thoughtful and unprejudiced examination of it, as it is expounded and verified in Christian Theology.

V. The belief of the *Metempsychosis*, is so universal and settled in India, as to be almost beyond controversy. In the Geeta, it is assumed and argued on; it is interwoven with the many incitements to an ascetic and holy life; and enters so vitally into the genius of Hindoo philosophy, that its overthrow, would ensue, upon that doctrine being disengaged from it. We do not purpose enlarging upon the details of the Metempsychosis, as developed in the popular superstitions; neither shall we care to express at any length the abhorrent and afflictive associations, which it suggests. Our object will be compassed, by simply selecting some passages from which the antiquity and precise import of the doctrine might be gathered; and then, by showing its incompatibility with the recognized and admitted conditions of humanity.

"Death is certain to all things, which are subject to birth; and regeneration to all things which are mortal." II. 27.

"Wise men who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of Eternal happiness." II. 15.

"Both I and thou have passed many births O Arjoon! mine are known to me, but thou knowest not thine, O destroyer of Enemies."! IV. 5.

"He O Arjoon! who from conviction, acknowledgeth my Divine birth and actions to be even so, doth not upon his quitting his mortal frame, enter into another, for he entereth into me. IV. 9.

"A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again, in some holy and respectable family; or perhaps in the house of some respectable yogee. ("vel etiam e devotorum sapientium stirpe nascitur." Schlegel.) VI. 41, 42.

"For sinful acts, mostly corporeal, a man shall assume after death, a vegetable or mineral form; for such acts mostly verbal, the form of a bird, or a beast, for acts mostly mental the lowest of human conditions." Menu. XII. 9.

"Souls endued with goodness, attain always the state of Deities; Those filled with ambitious passions, the conditions of men; and those immersed in darkness, the nature of beasts; this is the triple order of transmigration." Menu. XII. 40.

பிறவிப்பெருங்கடனீந்துவரநீந்தா ர்  
இறைவனடிசேராதார் குறள். க. டி.

"Of those who swim the wide extended sea,  
Of mortal birth, none ever can escape,  
But they who to the feet of God adhere." Ellis.

Several writers, both ancient and modern, have supposed that Pythagoras introduced the *Purva Janma* or Metempsychosis into India. Some of the Hindoo works, however, in which the doctrine is propounded, bear a date much earlier, than that of the expedition of that Philosopher to India. Moreover, the avowed presumption of the Brahmans, that no science of any consideration, can lodge in the mind of a man of any other caste, much less in that of a foreigner, deprives the opinion of all weight. The opposite appears to have been the case. Pythagoras observed the Brahminical abhorrence of the murder of animals, and that the cultivated classes of the Hindoos, religiously abstained from eating whatsoever had been alive. He would moreover, have learnt that those scruples arose from the apprehension that deceased ancestors were condemned to inhabit the bodies of animals; and that contact with flesh and blood, imparted the deepest defilement. These sentiments, he doubtless imported and inculcated in his own country. That the Hindoos taught the *Purva Janma* in the most ancient times, is attested by foreign witnesses, amongst whom may be mentioned Porphyry and Strabo. (See Inquiry into the Brahmin Philosophy in Mickle's Lusiad.)

The Egyptians believe that when the body de-



cays, the soul passes into some other animal, which is then born, and that after it has made the circuit of beasts, birds, and fishes; through a period of three thousand years, it again becomes the inhabitant of a human body—ἐπεὶ δὲ περιέλθῃ, πάντα τα ἡγεσάια καὶ τὰ θαλασσία καὶ τὰ πατεινὰ, αὐτὶς ἐν ἀνθρώπου σῶμα γινόμενον ἐσθύνειν τὴν περιήλυσιν δὲ αὐτῇ, γίνεσθαι ἐν τρισχιλίοσι ἐτεσι.—Hero. Lib. II. 123. The prospect thus unfolded is so loathsome and degrading, that in the estimation of Cicero, a *total extinction* of life would be preferable, to the kind of existence which it promises. "*Nemo est quin emori malit, quam converti in aliquam figuram bestiarum, quamvis hominis mentem sit habiturus.*" *Apud Lact, D. Inst. VIII.*

The embalmment of the dead, and their careful preservation in the catacombs of that country, are to be assigned to this circumstance. The worship of beasts by the Egyptians, originated in the belief that even the souls of the gods migrated into them. The soul of Osiris, was believed to have passed into the Ox, *Apis*, and that of Typhon into crocodiles, and other noxious creatures. (Cud. I. 611.) Empedocles declared himself to have been a boy, a girl, a plant, a fish, a bird." (Ibid 45.) The Pythagorean philosophy, is beautifully explained by Ovid, Lib. XV.

"Then, Death so called, is but old Matter dressed,  
In some new Figure, and a vary'd Vest.  
Thus all Things are but alter'd nothing dies;  
And here, and there, th'unbody'd Spirit flies;  
By Time, or Force, or Sickness dispossess,  
And lodges, where it lights, in Man or Beast;  
Or hunts without, 'till ready Limbs it find,  
And actuates those according to their Kind;  
From Tenement to Tenement is toss'd,  
The Soul is still the same, the Figure only lost;  
And, as the soften'd Wax, new Seals receives,  
This Face assumes, and that Impression leaves;  
Now call'd by one, now by another Name;  
The Form is only chang'd, the Wax is still the same:  
So Death, so call'd, can but the Form deface;  
Th' immortal Soul, flies out in empty Space,  
To seek her Fortune, in some other Place." Dryden.

The philosophy of the doctrine of the Metempsychosis, as it was received by Hindoos, Egyptians, and Greeks; appears to have been precisely the same; i. e. that all souls being portions of the universal mind, must eventually return to the Divinity. Different souls however, in proportion to the power and inveteracy of their material "*bonds*," acquire corresponding degrees of impurity, and therefore degrees of purgation of varied length, and adaptation, are indispensable to that

return. The necessary purgation is experienced by successive transmigrations. Bad men, would consequently be placed under a severer process, than that needed by the virtuous, and devoted. The *Hades* of the Greek, and the *Naraka* of the Hindoo, may be conceived as the region, in which souls immediately on their departure from the body, undergo the remedial regimen.

It were sufficient to our minds, for the refutation of this egregious doctrine, to find it contradicted, at once by the provisions, and teaching of Christianity. To place it however in the category of the fictitious and false, on the authority of Scripture, would be in the case before us, to beg the question. The *procul dubio*, would not avail. Nor indeed could we bring ourselves to frame anything like a connected series of objections to it, did it not so generally obtain, amongst the population of this country. Believers in Christian revelation, would not deem it gratuitous to doubt, or impious to repudiate it. For the matter however, different treatment is demanded, by those in whose views Christianity bears but inferior credentials. We at all events, invite attention to the following strictures.

1. The Metempsychosis is at *variance with the universal law of developement*. No phenomenon within the realm of created existence, forces itself earlier upon the observation, than the tendency of every thing to advance itself. Such as the *nisus naturæ*, the constant and instinctive effort of nature; a primary subjective property, of organized and functional life. Analogies the most exact, are to be found in the grand dispensations of grace, the economy of the moral government of God, and the gradations, which form the epochs of the world's history. The cycles and epicycles of the heavy thinkers of antiquity, have been displaced for ever, by the fact that the march of nature, is progressive, and not self-revolving. Geology is foremost in avouching this statement. This charming science, comes laden with offerings, from its ample treasure houses; the exuvæ of extinct tribes, the insect, the monster, the herb, embedded in the earth's crust, chronicle periods, when life was inferior in its activities and mechanism, to that which we now behold. The earliest forms of organic existence, that present themselves, to the geologist, are of the lowest grade of organization, from which, there is no break in the vast chain of developement, till we reach the present order of things. The crea-

tion amid which we dwell, with its uncomputed varieties of vegetable and animal existence, is a consecutive rise, upon the previous series. The Zoophyta and Flora tombed in the earth, were less finished in make and function, than the myriads that now dwell on it. Each individual, is a miniature of the species to which it belongs. The corculum of the seed, and the atom germ of the animal, by the process proper to each, pass up through many degrees of expansion, until they arrive at maturity. The giant grasp, and divine sagacity of the ripened intellect, were preceded by the artless, and tender faculties of the infant. The refinements, and amenities of civilized intercourse, have their rudiment, in the fellowships of the cave, and the forest. The dispensation of the Gospel, is the evolution of those of the prophetic, and patriarchal times: dispensations which like the sheaths of a telescope, were drawn out, one after another, until the truest focus has been found, and fixed. In her course, nature does not halt; retrogression she resists. And so with man's moral, and spiritual being. His present life, is but introductory, to that which is to come. In the state that awaits him, the qualities of his heart, and faculties of his intellect, will be called out into full, and final maturity. In agreement with the analogies afforded by other departments of God's works, the soul on leaving the body, passes to a more complete, and finished condition. It is seen in the banishment, the hopelessness, the bondage of the damned; as in the freedom, and exaltation, and beatitude of the sainted.

To these analogies, the Metempsychosis offers violence. It departs from the known constitution of things. It makes man an exception to the universe. It places him under a fearful, and ignoble ban. It arrests him, in his upward struggles. When the aspirations are most intense, and the elements of his character, most mature, and all about him, and within him, seem to prelude a higher step, in the scale of thoughtful, sympathetic, and moral being; he is rudely thrust back, and degraded to a worm, or a brute. He is made to take a contrary direction to that in which other creatures go; downward he is doomed. Transmuted to a reptile, or a beast, his better feelings are ruinously mortified, and of all that was noble, and hopeful, and divine in him, he is miserably defrauded. Such things surely cannot be!

2. The Metempsychosis *interferes with the facts,*

*and principles of vegetable, and animal physiology.* Of the superaddition of a rational soul, to that which is proper to the individual organism, anatomists have detected no trace, and the assumption, that the human soul can be transmuted into the specific and proper nature of any inferior creature, is falsified by the phenomena, and laws of vegetable and animal reproduction. We are now not referring to the progressive architecture of the organized form; to the coalescence of its constituent materials, or the construction of the numerous parts of which it is composed. Physiologists hold a hypothetical principle under the title of *unity of composition*; we would venture to extend this principle beyond mere structural, and functional identity, to that of every attribute, sensibility, and office, distinctive of specific existences. "Nature appears to have kept in view a certain definite type, or ideal standard, to which amidst innumerable modifications, rendered necessary by the varying circumstances and different destinations of each species, she always shews a decided tendency to conform. It would almost seem, as if in laying the foundation of each organized fabric, she had commenced by taking an exact copy of this primitive model." Roget, B. Treatise, II vol. 627. For such a fabric to be tenanted by a miscreant human spirit, were to disturb its integrity; to destroy its proper character. It would lose its place in the Classifications of science, it would constitute an anomaly to the known order of things; such indeed as philosophy and fact reject. The supposition, that the soul may occupy such a dwelling place, without affecting its movements, and interrupting its functions, is inconceivable. Demoniac men, discovered their malady, in the disorder they endured. So would demoniac beasts. And for the migrated soul, to outlive its imprisonment in torpor, and insensibility, nullifies the renovating virtue, which that imprisonment is supposed to impart.

3. It may be further observed, that the transmigration of souls, is *inadequate to effect the intended benefit.* We stated before, that purification, and preparedness for reunion with the essence of the Supreme God, was looked for as its appointed result. The appliance, however, wants appropriateness and efficacy. Moral correction, is to be derived only, from moral agencies. The cure of the soul's evils, must come from spiritual treatment. Faults in feeling, corruption in the passions, and obliquity in the habits, are to be reme-

died and removed, only by legitimate counteractives. Error is to be supplanted by truth, defilement by the rise of virtuous energy, and blemishes of the conduct, by the exhibition of the pattern, and the law of rectitude; and the communication of power to conform thereto. The expedient now contemplated, is not only void of every thing positively beneficial, but exerts an opposite tendency. It debases, it denaturalizes the man. Bad as he was before, it rifles him of every vestige of excellence, and places him beyond sympathy, and redemption.

Harassed, and bereft of all that is good, as this humiliating superstition leaves us, with what authority and sweetness, does that which is written in the Christian Scriptures, of the intermediate state of departed souls, come to our hearts! It is consonant with the constitution of things, it accords with the feelings with which we approach the solemnities of the eternal world. It does not blind,—it does not confound,—it does not brutify, the trembling expectant. Let us briefly state it. When death takes place, we are parted from the body, and from the world, with its accidents and aids, and pass to a state of intense self consciousness. The spirit, dismantled of her mortal vestment, is conducted to a place fitted for her reception, there to await the crisis of the resurrection. We are instructed, that it is meet for the body, to be joined to its former partner, that the instrument and occasion, both of mischief, and of service, may receive its measure of retribution. We confess, that the midway condition of the dead, is wrapt in the profoundest obscurity. It is *Sheol*;—a dismal and voiceless region. It is *Hades*,—from whose concealments, no shadowy spirit ever came to tell of all that is doing there. It is the dark abode, into whose chambers imagination may not enter; which conjecture cannot compass. The intimations we have of it, however, are all consistent, and satisfactory. Of man's dust, He who has redeemed it from the grave, undertakes the custody; whilst to his spirit, will be assigned fellowships, and a dwelling place, precursive of its ultimate condition. The disembodied, have converse with the past, by experience; and with the future, by anticipation; diffusing over them the saddest remorse, and terror, or the purest delight, and triumph. The spirit of the good welcomed and trained, like a younger sister, in all the happy avocations of angels, and cherubim: the soul of the wicked, delivered up to the mastery of the reprobate, and out-cast. The

parable of Lazarus, and the rich man; the vision of John, the paradise promised to the repentant malefactor; the constant allusions throughout the New Testament, to the resurrection of the body, and the awards of final judgment; convey announcements to which the minds of the righteous, and unrighteous alike, implicitly assent.

VI. The *spiritualism* of the Hindoo Philosophy is denominated *Yoga*—which term etymologically [युग] denotes the *junction* of one object with another. It is synonymous with the English word, *yoke*. Yoga is the effort of the soul after unity with the Godhead, by abstraction from all other objects, and unintermitted and determined contemplation, on the Supreme Being. The Yoga is accordingly portrayed. e. g.

"The Yogee of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not.

"He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where by the assistance of spirit, who beholdeth the soul.

"He becometh acquainted with that boundless pleasure, which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

"Which having obtained, he respecteth no other acquisition so great as it; in which depending, he is not moved by the severest pain.

"This disunion from the conjunction of pain, may be distinguished by the appellation Yog, spiritual union, or devotion.

"It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind, every inclination of the senses, he may, by degrees, find rest; and having by a steady resolution, fixed his mind within himself, he should think of nothing else.

"Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast." VI. 19. 26.

Yoga is didactically laid down in the Patanjali philosophy as "the restraining of the mind and confining it to internal meditations. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know; but when the mind is secularized the Being takes the form of secularity. In the first case the mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, voluptuous. In the former state, there is no sorrow; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection." Ward, II. 199. So taught Menu, e. g.

"A Brahmin having shuffled off his body, by any of those modes, which great sages practised; and becoming void of sorrow and fear, rises to exaltation in the divine essence.

"Having thus performed religious acts, in a forest the third portion of his life, let him become a Sanayasi for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit.

"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world, seeking the bliss of the next." VI. 32. 33. 49.

To this elevated habit of thought, the *mortification of the body*, directly ministered; and hence the fearful code of corporal austerities, to which the Yogee volunteers a rigorous, and unfeigned submission. The ascetic practices of the Hindoos, are reported by foreign historians. Strabo and Cicero, relate the history of the Brahmin *Calanus*, who believing that the highest purity, was to be attained by terminating his life by fire, committed himself to the flames, in the presence of Alexander. The interesting passage in Cicero is quoted by the Abbé Dubois. p. 333. "Est profecto quiddam etiam, in barbaris gentibus præsentiens atque divinus: siquidem ad mortem proficiscens Calanus Indus, cum adscenderet in rogam ardentem, O-præclarum discessum, inquit, e vita, cum, ut Herculi contigit mortali corpore cremato, in lucem animus excesserit! Cumque Alexander eum rogaret, si quid vellet, ut diceret: Optime, inquit; propedieme videbo. Quod ita contigit. Nam Babylone, paucis post diebus, Alexander est mortuus. Divin. I. 23."

The system would be misapprehended, did we not carefully keep in mind, that austerities however healthful and incumbent, are *inferior to devotion*. The proneness to assign merit to self-inflicted mortification, has no encouragement in the pure Hindoo creed; it is not estimated as having other than a subsidiary negative value. That there is any thing positively saving in penance, the Hindoo theologian denied, the notion was too coarse for his speculative tendencies; it is a creation of corrupt, and vulgar minds.

"The Yogee is more exalted than the Tapaswees (Ascetics superior devotus,) those zealots that harass themselves in performing penances, respected above the learned in science, and superior to those who are attached to moral works. Wherefore O Arjoon, resolve thou to become a Yogee. VI. 46.

"Those men who perform severe mortifications of the flesh, not authorized by the Sastras, are possessed of hypocrisy, and pride, and overwhelmed with lust, passion, and tyrannic strength.

"Those fools torment the spirit that is in the body, and myself also, who am in them. Know what are the resolutions of those who are born, under the influence of the evil spirit.

"The zeal which is exhibited in self torture, by the fool without examination, or for the purpose of injuring another, is of the Tama Goon." XVII. 5. 6. 19.

It serves much to strengthen and exalt the *Yoga* doctrine, that it is presumed to engender moral sentiments: or in other words, that the stern and inexorable habits of the devotee, do not dry up the generous and amiable qualities of the heart. Did it blight, or offend the charities of life, and despoil us of the virtues, by which life is endeared, and ennobled; men would feel it to be unpalatable to themselves, as well as discreditable to God. Abraham Roger\* was out of his latitude, when he enquires, "Can we believe that there is a generous spirit residing in a people, who for two or three thousand years, have placed the greatest degree of sanctity, and prudence in half starving themselves?" The truth is, that the very system before us, is not more distinguished for severity, than for generousness. It seems certainly somewhat unintelligible, that although it has in it so much of the morose, it is nevertheless any thing but misanthropic.

"They too who delighting in the welfare of all nature serve me in my incorruptible, ineffable, invisible form, omnipresent, incomprehensible, standing on high, fixed and immovable, with subdued passions, and understanding the same in all things, shall come to me. XII. 3. 4.

"He my servant is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride, and selfishness. XII. 13.

"Let him not wish for death, let him not wish for life, let him expect his appointed time, as a hired servant his wages. Menu. VI. 45.

"Let him bear reproachful speech with patience, let him speak reproachfully to no man, let him not on account of the frail and feverish body, engage in hostility with any one living." Ibid. 47.

The foundation of asceticism, is the debasing power exerted by the flesh, upon the spirit. Carnal entanglement defeats, and deludes the intellect; and trammels and pollutes the soul. Of all the influences that disturb the perceptions, and impede the activities of the mind, none are more insidious and fatal, than those which come from the animal nature. For the apprehension of truth, the mind must be purified from all that is vain and corrupt, shut in from extraneous and sensual stimulus. The soul recedes from that which is divine, in proportion as it is brought under the action of material bias; and its upward flight, the vividness of its vision, the grasp, the precision, the adroitness of its functions, become great, as it throws off, and strives against, the lower affections of our nature.

\* A learned Hollander who in the 17th century spent fifteen years in India.

Exemption from fleshly contamination, is a felt condition of mental triumph; and still more clear is it, that the spirit must be released from sensuous encumbrances and perturbation, before it can appreciate the divine character and fellowship. The extent to which the mind is crippled and emasculated, by the ascendancy of bodily appetites, the confusion and imbecility, occasioned by the mastery of the lower, over the higher passions; whether it come by a wretched inheritance, or by personal indiscretion; who can tell? On the other hand, we are forced to think that the full capacities of the mind, in comprehending, and appropriating spiritual truth, on being disengaged from the drawbacks and perversions of sense; have never yet been fully ascertained. Energized and purified by rigorous persevering discipline, what barrier would obstruct its progress? what problem baffle its penetration? Chastised into lofty and severe efforts, and familiarized with the holy, and abstract, and invisible; there seems no occupation too refined, and no affinities too mysterious for it. This is to be predicated of the mind in relation to the whole realm of Truth; moral, mathematical and religious.\* We measure ourselves by ourselves, and are beguiled into the persuasion that the dimensions we bear, are the last limits of the human being; whilst a different culture, and the application of more stringent aids, would invest our ideal of the perfect, with the littleness and deformity of an immature thing. Who will not at once accede to the sentiments of Warren Hastings? "But if we are told that there have been men, who were successively for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many, to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise, it may in each have acquired the faculty to which they aspired; and that their collective studies, may have led them to the discovery of new tracks and combinations of sentiment, to-

tally different from the doctrines, with which the learned of other nations are acquainted, doctrines which however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own.\*

We are not to be suspected of advocating Hindoo austerities: we simply state that the Yoga doctrine is founded upon a deep acquaintance with the human constitution and wants. The vine is bled that it may yield its richest clusters. The cyst is pierced that its impurities may be drawn off. Gold parts with its dross, in the fiercest fires. The Apostles of the Lord Jesus Christ, used most comprehensive words, in relation to the discipline of the body. "If ye through the spirit do mortify (*θανатоῦτε*, put to death,) the deeds of the body ye shall live." Rom. VIII, 13. "Mortify (*νεκρώσατε*, kill,) therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." III. Col. 5. v. "But I keep under (*ὑποπιᾶζω* I beat under,) my body, and bring it into subjection." (*δουλαγωγῶ* I lead as a slave.) I Cor. IX. 27.

The remarks we had assigned to ourselves, are now brought to a close; not indeed from want of disposition, but of opportunity, to multiply them. Should this task be undertaken by other hands, we are assured that the gratification and advantage it would yield, will reward them for their trouble. We are in no danger of being suspected by the studious, and liberal minded, of gratuitous admiration of the Geeta; or of the ancient system of Hindoo philosophy, of which it is a fragment. All that we have aimed at is, the analysis of the instructions of Krishna, leaving them to find a way to the judgment, and commendation of the reader, as they may: peradventure it will appear, "rem gratissimam promittentes, magis quam probantes."†

There are they, however, who demur admitting all that may be said in relation to the truth and sublimity of Hindooism, because of the practical,

\*If the moral feelings become sensitive, as the intellectual powers are raised, and invigorated; how dreadful the consciousness of guilt, and deficiency, under which the Yogee must labor. It is inconceivable, that conscience in such a state, could be bribed into silence or surrender, by the delusion that the austerities, by which it was developed, atoned for the abuse it had suffered. If however, it be so, what a revulsion must have come upon his moral nature. We should like to know more about this.

\*Asceticism doubtless, received no insignificant encouragement in India, from the universal dissoluteness of its population. The animal passions, quickened and fomented by the climate and other incidental circumstances, have reduced the people to habits, the most averse from mental, or virtuous pursuits. Voluptuousness and apathy, are characteristics of the Hindoo. A specific for these evils, were cheap at any price. Patriotism could know no worthier aim than to devise it.

† Seneca, Epist. 102.

and popular errors of the people. How can that system have aught in it, that is good or pure, the advocates and professors of which are so corrupt, and unprincipled? Does not Hindooism patronize cruelty and oppression? Are not its records stained with the blood of strangled infants, and of burning widows? Are not its priests licentious, and its temples polluted? True! and none would confess it more mournfully than we. But the errors committed by some of the heathen, are no proof that they were committed by all: that it was inevitable that they should be committed by any: neither may we conclude, that they were without the power to accomplish that, which by reason of their sinfulness they failed to do. Plato and Cicero recommended idolatry, in certain cases. Aristotle disapproved of the forgiveness of injuries. Socrates inculcated inhospitality to foreigners. Sensual indulgence, in its grossest forms, was allowed by Xenophon, and Solon. Cato committed suicide; and this after having read Plato's treatise on the immortality of the soul! Notwithstanding the encouragement of the vices, we have enumerated by these renowned men; their writings enjoin nearly every general duty, presented in the New Testament. It has been said that the dying speech of Cyrus, is far better fitted to raise the tone of moral feeling, in the breast of a young man, and to confirm his faith in the reality of moral distinctions, than the treatise on Moral Philosophy by Paley; though he was an Archdeacon. That many of the most brilliant passages of the English sermons of the seventeenth century, were borrowed from Plato and Cicero, and Seneca, is a well known fact. And who would not shrink from making Christianity responsible, for the ignorance and corruptions of its professors!

But when we have said thus much, we have said all, that can be said, in favor of Hindooism. We own, that all the while we have been pursuing our inquiries, we have felt a sense of dissatisfaction and uneasiness, which has in no measure abated, as we draw to a close. After having conducted us through many a tortuous path, and regaled us with many a delightful scene, it brings us up to the verge of an impassable gulph, and there leaves us; a chasm which the information we had gathered on the way, does not offer to illumine, and the delights wherewith we had been allured on, make the more to be deplored. Yes! Hindooism cannot conceal its great cardinal, crying defect. There

are wants in the human heart, which it cannot satisfy; misgivings and reproaches, which it cannot explain; problems, which it cannot solve. It gives no answer to the inquiry, coming from unnumbered hearts, how a sinner may be reconciled to God. The expiation of the guilt of wicked beings, is as far off as ever, even after all the humiliation, and struggles of the abject soul. The consciousness of guilt and of helplessness, burns in the heart as fiercely now, as aforesaid. There are wounds within, which Hindooism cannot heal; distempers which it cannot eradicate. This *desideratum* in all its fulness, is announced to us, in the Gospel of Jesus Christ. The relief, the atonement, which we in vain search for elsewhere, we are graciously supplied with, by the intervention of the adorable Son of God. That which Chalmers said of the "defects and uses" of Natural Theology, might be applied with a slight accommodation to the defects and uses, of Hindooism. We do but substitute the latter term for the former in the following passage. "We hold that the theology of nature (Hindooism) sheds powerful light on the being of a God; and that, even from its unaided demonstrations, we can reach a considerable degree of probability, both for His moral and natural attributes. But when it undertakes the question between God and man, this is what it finds to be impracticable. It is here, where the main helplessness of nature lies. It is baffled in all its attempts to decipher the state, and the prospects of man, viewed in the relation of an offending subject, to an offended sovereign. In a word, its chief obscurity, and which it is wholly unable to disperse, is that which rests on the hopes and the destiny of our species. There is in it enough of manifestation to awaken the fears of guilt, but not enough again to appease them. It emits, and audibly emits, a note of terror; but in vain do we listen for one authentic word of comfort, from any of its oracles. It is able to see the danger, but not the deliverance. It can excite the forebodings of the human spirit, but cannot quell them, knowing just enough to stir the perplexity, but not enough to set the perplexity at rest. It can state the difficulty, but cannot unriddle the difficulty; having just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem. There must be a measure of light, we do allow; but, like the lurid gleam of a volcano, it is not a light which guides, but which

bewilders, and terrifies. It prompts the question, but cannot frame or furnish the reply. Natural (Hindoo) theology may see as much as shall draw forth the anxious interrogation. "What shall I do to be saved!" The answer to this, comes from a higher theology." B. T. II. vol. 285. p.

We conclude with the following passage quoted in the Calcutta Review. No. XIV. "The classical reader, cannot but be struck with particular sentiments, in the moral writers of Greece and Rome. But compare the most perfect body of moral rules, with which they were acquainted, with the law of God, and how great the difference;

how many virtues are omitted. But even supposing it to be complete as a code of moral laws, how destitute of power to enforce them. On the other hand, how grand, how mighty the motives which the Christian moralist can employ. We need not point them out; we shall only observe that while the study of comparative morality, would bring the Collegian's classic stores into requisition, it would afford his teacher an admirable opportunity of inculcating some of the most distinctive and important truths of the Gospel."

BANGALORE, Dec. 16th 1847.

### NOTE BY THE EDITOR.

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In the Advertisement prefixed to the First Part, it was stated that the Rev. R. NESBITT's Dissertation should be appended to the work; but having been enabled by the liberal assistance of a friend to print the TEXT OF THE GASTA, in the DEVANAGIRI Character, in addition to Schlegel's Latin Version, it was found impracticable to comprise the above tract also, within the limits assigned to the work. The object, however, of its publication here, is answered by the insertion of the preceding Essay.

J. G.

BANGALORE,  
January 26, 1848.









